

Pages Missing

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EACH DAY OF THE YEAR.

Each day of the year
To me shall be
One of thanksgiving
And of glee.
Each morn I'll thank
The God above
For giving me
His wondrous love.
I'll thank Him for
My home and friends
And everything
He kindly sends.

OVER LAND AND SEA.

The *Mid-Continent* gives the following excellent answer to the question, "What is the best method of injuring your pastor and his work? Be disloyal. Talk against him. Not only to your fellow church members, but also to those outside the church. Some kind old lady will doubtless repeat your remarks to his wife and then he will hear them. Such talking, if kept up long enough, may drive him away. Incidentally, in this connection, the hearts of ministers' wives have been known to break. This course of treatment on the part of the alleged Christians must be heroic, and systematic to bring about that result. However, should you merely wish to grieve your pastor and stay his hands, try the following prescription. To be well read before taking, say, once a week. 1. Never attend the Sunday evening service, and quite occasionally stay at home in the morning. 2. Never say a kind word to the pastor's wife concerning the sermons or the church work. But take every occasion to complain to her about the ventilation, the music and the lack of sociability. 3. Never send for your minister when you are ill. Should a minister not be a mind-reader and know that you are sick, that you want him? Certainly. 4. Be very "chilly" when you come in late and find a stranger in your pew. Don't you pay good, round, though often delayed, dollars for that pew? Surely. 5. Always have a social engagement on prayer-meeting night. 6. See that your children are never regular in attendance on the Sabbath-school. Laugh at their criticisms of their teachers. You will be glad you did so—after a while. 7. You don't want to be intelligent concerning your church in general, so don't subscribe to any denominational paper.

Another "find" is reported by Dr. Driver in *The Academy*, of London. A young Italian scholar, delving in the celebrated Biblioteca Ambrosiana at Milan, has discovered in a palimpsest some considerable fragments of the continuous texts of a Hexapla of the Psalms of the tenth century, arranged as it was by Origen himself in five parallel columns. The Hebrew is written in Greek letters, thus affording a key to the pronunciation of Hebrew in Origen's time.

A London despatch says: Several most important discoveries have just been made in Cairo bearing upon the history of the Christian Church in the first two centuries of the era. Among them is a manuscript from the fifth century, which is a Coptic translation of

three original Gnostic writings of the second century. Its value consists not only in the fact that it hands down old Gnostic writings that have hitherto been unknown even by name, but, above all, in the circumstance that one of them was known to Irenaeus, and epitomized by him without any statement of the source from which he had derived it. The discovery of this manuscript enables us for the first time to test the accounts of the Gnostic system as given by the Church fathers in the light of the original manuscript. It contains three independent treatises entitled 'The Gospel according to Mary or the Apocryphon of St. John'; second, 'The wisdom of Jesus Christ'; third 'The practice of Peter.' 'The gospel of Mary' is the document used by Irenaeus, and consists mainly of the revelations of John. 'The wisdom of Jesus Christ' consists of questions addressed to Him by His disciples and His answers. 'The practice of Peter' is a narrative of one of Peter's miracles of healing.

Evolutionists are not having every thing their own way, but meet from time to time with protests from keen and profound thinkers and observers. One of the latest to demur against their claims is Lord Kelvin. Here are his strong and suggestive words. "I have always felt that the hypothesis of Natural Selection does not contain the true theory of evolution, if evolution there has been in biology. I feel profoundly convinced that the argument of design has been greatly too much lost sight of in recent biological speculations. Overpoweringly strong proofs of intelligent and benevolent design lie around us, and if ever perplexities, whether metaphysical or scientific, turn us away from them for a time, they come back upon us with irresistible force, showing to us through nature the influence of a free will, and teaching us that all living things depend on one everlasting Creator and Ruler."

"The editors of *The Zoological Record*," says *The Scientific American*, have recently drawn up a table that indicates approximately the number of the living species of animals. The following are the figures given: Mammals, 2,500; reptiles and batrachians, 4,400; tunicata, 900; brachiopods, 150; crustaceans, 20,000; myriapods, 3,000; echinoderms, 3,000; Celenterata, 2,000; protozoans, 6,100; birds, 12,500; fishes, 12,000; mollusks, 50,000; bryozoans, 1,800; arachnids, 10,000; insects, 230,000; vermes, 6,150; sponges, 1,500; General total, 366,000 distinct species.

As will be seen, the Catholic population now lying within the United States does not reach ten million souls. Nevertheless the Irish exodus is calculated to have brought to these shores thirteen million immigrants, most of whom were Catholics. Add to that number a million French Canadians, several millions of German and other Catholics, and you cannot help coming to the conclusion that there have been numerous—very numerous—defections in the ranks of the Catholics in the United States. There should be in the United States from twenty to twenty-five million persons professing that religion.

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Toronto, Jan. 7, 1897.

THE SITUATION CLEARED.

THE municipal election in Toronto this year involved an element of special interest to the church—in addition to the interest which the church always has in the welfare of the community—on account of the attitude of the Mayoralty candidates on the Sunday car question. The result of the vote cannot be unsatisfactory to the friends of Sabbath observance. One of the candidates, Alderman McMurrich declared himself as in favour of a Sunday service of cars, and he was defeated by a substantial majority. The other candidate, Mayor Fleming, announced that he was opposed to Sunday cars, and he was elected. These are the broad facts. There are reasons why the victory of Mayor Fleming can not be accepted as a victory against Sunday cars, one, for instance, being that the advocates of Sunday cars were found among his most strenuous supporters, yet the fact remains, that while his course was far from even, he adhered throughout to his statement that he was opposed and would continue to oppose the running of street cars on the Lord's Day. As between him and Mr. McMurrich, who sought for the pro-car vote, there could be no hesitation of choice and it may be taken for granted that few Anti-Sunday car electors voted for the latter. The vote shows that a pronounced Sunday car candidate cannot be elected in Toronto. And that may be safely affirmed, notwithstanding various explanations of Mayor Fleming's success, to the contrary.

With the election a thing of the past, the Sunday car situation can be viewed more calmly than hitherto by the electorate. Our duty from now out is to make it clear that the proposed Island service and the running of Sunday cars do not stand or fall together. The two are separate things. The Island service, which will be regarded by many as a great boon, is not the price to be paid by the company for permission to run their cars on Sunday. It is the price paid by the company in order to get the question of Sunday cars to a vote of the people. It will not matter what the vote may declare. The people may vote against Sunday cars in the full confidence that they can have an Island service whenever they wish. The City Council has the right to state the conditions upon which they agree to submit a by-law providing for Sunday cars. The Council has said "we agree on certain conditions, among them being that you extend your system to the Island." The Railway Company has consented and that consent does not imply that a vote favourable to Sunday cars is to be given. It is plain that the vast majority of the citizens are hostile to an encroachment on the peace of the community by Sunday cars, and as a vote may now be definitely looked for in the not distant future, the question must be kept well to the front in its true form.

SABBATH OBSERVANCE.

There are not wanting signs that an awakening may take place in the United States in favor of a better and

more scriptural observance of the Lord's Day than a present prevails in the large centres of population over the border. An article in one of the Chicago papers gives facts of a quickening of interest in that city, and Mr. Justice Pryor's recent decisions have given occasion to the secular press of New York to bemoan the prospect that "Sunday will be Sunday by and by." In one decision Justice Pryor refused a certificate of incorporation to a Hebrew association because the annual meeting of the association was to be held on Sunday. Following closely on that decision, Justice Pryor handed down a decision denying the application of another association for a certificate of incorporation in which he extends even further the ruling he then made.

The association is "The Joseph Selling Social Club," the purposes of which are to provide a club-house as a meeting place and to promote social intercourse among the members. In the petition the annual meeting is set down to be held on the last day of December in each year. In denying the application Justice Pryor said: "In time the last day of December will be Sunday, and unless and until this coincidence be avoided, I cannot approve the certificate."

UNREASONABLE ROME.

The suppression of *L'Electeur* by the Quebec Hierarchy has raised an important issue in Canada. It is perhaps well that the issue should have been raised in the way in which it has and that it should be fought out to a finish. The decree against the newspaper was characterized by the usual bold arrogance of the Church of Rome, and as the liberty of the press is threatened it is probable that the public will show an interest in the case that will not wane until the laws of Quebec, or if necessary, of the Dominion shall have been changed very material and the protection now denied from ecclesiastical tyranny granted. The paper in question differed from the bishops on the Manitoba School settlement, and was active in educating the habitant of Quebec in accordance with its views. This work did not suit the bishops and the paper was placed under the Episcopal ban. Of course an outcry was the result, ably led by *La Patrie*, whose courageous editor has raised the banner of a free press with unwonted vigor. The politicians have taken a hand, and in the impending election contest in Quebec Province the power and influence of the bishops will be a test question. Should Quebec free itself from the incubus which has pressed it down these many decades, all Canada will rejoice. Meantime the struggle will be watched with deep concern throughout the liberty-loving world.

THE KESWICK SCHOOL.

In an article of surpassing interest contributed by Rev. James M. Gray, D. D., to *The Independent*, the writer describes the Keswick Teaching. The whole movement originated in the desire of earnest Christians to shorten the gap between their divinely revealed standing in Jesus Christ, and their actual experience of it in their daily walk. Sanctification in their view, and as expounded by one of their writers—James Elder Cumming, D. D., in his work on the Eternal Spirit—is not something which is to be taken as a matter of course, or to be regarded as that which will come of itself as the inevitable result of conversion; neither is it a matter of gradual growth, nor the result of personal effort, nor something which is to be shared between God and man. Sanctification, as they hold it, is being made free from the law of sin and death by the Spirit of Life, *i. e.*, the Holy Spirit. He does this by making Christ Himself our sanctification (1 Corinthians i. 30). But he begins the process by convicting us of the poor life

we have been leading as Christians, and of our own helplessness to make it any better. Then He creates within us a hunger after righteousness where we exclaim with Paul, "O, wretched man that I am, who shall deliver me from this body of death;" and where we hear the answer, "I thank God, through Jesus Christ our Lord." *Self is thus renounced, and the soul is cast on God to do the work entirely. And He does it. The assurance that He does it comes in the new and definite yielding of the soul to Him thus to be made holy. After this there is progress, perpetual progress, because the new life is unhindered, and is free to act according to its own laws. To quote the precise language of Dr. Cumming: "We are no longer driven to say, 'I cannot.' Now we say, 'God can; Christ can do it in me: I trust Him; I look to Him for this.' And it comes; it is done; yet 'it is no more I that do it, but Christ that 'dwelleth in me.'"*

FOREIGN MISSION FUND.

At the meeting on Tuesday, of the Toronto Presbytery, Mr. Hamilton Cassels made a strong appeal for more money for Foreign Missions. He asked the hearty co-operation of the Presbytery and laid before the assembled ministers information which he asked them to lay before their congregations. If something were not done by the church the whole work will be destroyed and the missionaries will have to be recalled. He pointed out that in 1895, the 16,180 communicants of the church had raised for all purposes \$228,473, or \$14.09 per head, only a little more than most people paid for pew rent. "Here we have members of our churches," said Mr. Cassels, "who sing all the year round at the joy they feel at being disciples of Christ, but who show it by contributing a meagre \$14 a year. Why, even the Jews, whom we despise, do better. Our ministers are afraid to lay these things before their congregations."

The Presbytery was in thorough accord with Mr. Cassels' appeal. On the motion of Rev. Principal Caven, a resolution was carried pledging the Presbytery "to use whatever may be in its power to secure generous support from the congregations of the Presbytery for this great department of Christian service, so that the painful necessity of curtailing the Foreign Mission work may not be forced upon the church." *It is to be hoped other Presbyteries will do likewise.*

Sick Children's Hospital. During the last few weeks appeals have been made pretty universally for funds to help the Toronto Sick Children's Hospital, one of the most deserving and useful institutions in our city. In response to this appeal a friend in Durham has sent the Treasurer through the "REVIEW" the sum of \$5.19 which we gratefully acknowledge.

Armenian Fund. The PRESBYTERIAN REVIEW has received the sum of \$5.00 from Mr. A. G. Hutton, of Shuswap, B.C., and \$10.00, from the Endeavor and Epworth League Societies of Alexander, Manitoba, for the Armenian Fund. These additions from week to week are most thankfully received by the Treasurer and it is to be hoped that many will follow the good example of these friends.

Simultaneous Missionary Meetings. We hope the appeal in our last issue, in behalf of simultaneous missionary meetings has been noted by all our ministers. The request is that a sermon should be preached in the Great Commission on Sabbath the 10th January, that the following mid-week meeting be devoted to prayer for a blessing upon the work done in foreign lands and an extension of that work, and that if possible on the Friday night following inter-denominational mass meetings be held. This programme has much to commend it, of which we need

not speak, but we must confess that its international character, gives it additional charm. It is even better than the settlements of difficulties by Arbitration that American and British subjects should join hands in the effort to evangelize the world.

The Free Church Moderatorship. It is announced that Rev. Professor A. B. Davidson, who has been nominated for the moderatorship of the Free Church of Scotland has been ordered by his medical adviser to decline the honor on account of his health which is not very robust. He is able to discharge the duties of his chair efficiently, but the additional cares which the moderatorship would bring, he could not undertake, a necessity which will be much regretted.

Prison Reform. Prison reformers are to be commended for the indomitable spirit they evince in agitating for the changes they believe to be necessary in the prison system of Canada. Against heavy odds they have battled bravely, never losing hope and it will be conceded that their persistent efforts are making an impression gradually. Their objects are highly praiseworthy and their efforts disinterested, so that we can cheerfully give whatever co-operation possible without the least misgiving.

Children's Aid Society. The Fifth Annual Report of the Children's Aid Society of Toronto has been issued and within its brief limits is contained much information of a most important character. The good work which this society is accomplishing under the wise counsel of the President, Mr. J. K. MacDonald, is certainly cheering in times like these when individual effort is directed so much to personal gain and selfish interests. The self sacrifice and the love for human beings and human souls, of which such work as is described in the report, is the evidence, is far too rare, but on that account is highly precious and deserving of appreciation.

Ministerial Qualifications. A committee of ten (in search of a pastor) once went to hear a minister preach and they agreed to sit in different parts of the church and mark him on a scale of ten on ten different points. They were, if we remember, personal appearance, dress, voice, gesture, manner of reading hymns, manner of reading Scripture, giving notices, composition of sermon, delivery of sermon and prayer. Many, if not all, were important points, and every minister should pay particular attention to each of them each time he goes into the pulpit; but, after all, one might come somewhere near the grade in all of them and still be far better or far worse a minister than they would indicate. *Herald and Presbyterian.*

A Pathetic Request. An interesting story comes from South Australia, where the State System of Education is purely secular, and where the religious education of the children is left to Sunday Schools and similar organisations. Mr. J. A. Hartley, Inspector-General of Education in the Colony, was seriously injured in a bicycle accident, and lying dangerously ill. When he was between life and death, an advertisement appeared in a public journal as follows:—"The Minister of Education would be glad if any teacher of the State school who felt so disposed would, to-day, one minute before or one minute after regular school hours, write on the blackboard and permit as many children as are willing to do so to repeat with him these words, or words to a similar effect: 'Our Father, which art in heaven, grant that our dear master and beloved friend, Mr. Hartley, may be restored to health.' "Two thoughts" says the *Sunday School Chronicle* "come to us in connection with this remarkable advertisement and pathetic prayer. The first that it is vain to attempt to secularise the heart of man in its moments of grief and great crises. The second, that the secularisation of education does not, happily, mean the decay of faith, as some good people honestly fear."

THE GOSPEL ACCORDING TO YOU.

BY THE REV. CHARLES H. JONES.

In the Christian Intelligencer.

The fifth Gospel—have you read it? In the New Testament there are four records of the life of Christ. While they agree as to the great fundamental facts of our Lord's life, they differ in details. Each writer has left the impress of his own individuality upon the record, according as the truth passed through the prism of each mind.

But the fifth Gospel,—where is that, what is that? It is the Gospel *according to you*. It is a book read by people who never have read the Gospel according to Matthew, Mark, Luke, or John, and who probably never will. Is it not worth while asking the question, then, "What is the Gospel *according to you*?" What impression do the men and women with whom you mingle all the week long gain of the value of the religion of Jesus Christ from the way you are living it? What conception of Christ as a Divine utility are they forming from your presentation of the Gospel in your life?

Every man and woman of us is writing some sort of record daily; and we are transcribing it in a dialect which all men understand and read: "Known and read of all men." We are usually anxious about those *outside* the Church; Christ was equally anxious about those *inside* the Church; for an unholy Church is the only thing that can hinder the triumph of His kingdom. It is not so much a matter of what we have in Jesus, as it is a matter of what Jesus has in us. That is the thought before us. What is the Gospel *according to you*?

We need to be very clear as to one thing, viz.: We cannot determine whether we will be witnesses or not. The mere fact that we go up to the house of God, and have to do with religious matters and religious people, is sufficient to make the world judge religion by our example. We bear witness unconsciously as well as consciously. Men are born imitators. Mere association produces a powerful influence upon the formation of character. Jesus Christ is daily at the bar of public opinion; and whether men accept or reject Him depends very largely upon the evidence *we* give as to His divinity, and upon the influence *we* exert over those who are not His followers.

The solemn obligation that rests upon every Christian is that he shall lift the acts of his daily life up to the same level as his profession. The religion that is not good enough for every place is not good enough for any place. See how this works in business. A church member buys wheat by the thousand bushels—wheat that has not yet been planted. He *speculates*. A young man, not a Christian, goes into a poolroom, and invests more than he earns. He *peculates*. There is only one letter between the two words, but that is the crookedest letter in the alphabet. One *speculates*, the other *peculates*;—no, both *gamble*! Men of the world do not discriminate as some fastidious church members do, but judge of a man's religion by the way he lives that religion.

The same thing is true in the matter of amusements. What is the Gospel according to that thoughtless, selfist, theatre-going, card-playing professor? While testifying with her lips, "Christ liveth in me," are not her actions contradicting her profession, by tacitly denying that Christ is all in all to her?

But notice another thing: Not only does the world judge of Christ by those who profess to be saved, but their defects, great or small, become the defects of their religion. Denying Peter, doubting Thomas, the vindictive John and James,—well might Jesus bid them all remain in Jerusalem until they were baptized with the Holy Ghost; for the less the world saw of them, until then, the better.

We may well shrink back as we think how we are sent into the world to reproduce the Christ-life. I can imagine John, as the full significance of his God-sent mission comes to him, rising in that little company to protest his inability to approximate to anything like his Master's life, and saying, "Did I not want to call down fire from heaven upon those Samaritans? How can I ever let men see in me His gentleness, His patience, His love!"

And look at Peter! See the tears streaming down his cheeks, as he says, in broken tones: "A witness to Him, to live His life among men? I, who denied Him with oaths? I might tell how I loved Him, but I can never show the world what He was like, never!" And if Peter and John found that task impossible, can we ever reflect His beauty and preciousness in our lives?

Now what ought to cheer us, in the midst of conscious failure, is that natural defects are no barrier to witness-bearing; for it is not so much what we are now, as what the dear Lord can make out of us that tells the story.

As the florist grafts upon a common briar, that scratching, tearing sign of the curse, a tiny bud, and produces a beautiful and fragrant rosy, so God engrafts into this old worthless personality of ours the Divine character of Christ, and works in us His own good will and pleasure. "Ye shall receive power!"

Plato tells a beautiful fable: how spirits came back to this world to find a body and sphere of work. One took the body of a king, another that of a poet. Ulysses came and said, "All the fine bodies are taken; there is nothing left for me." And some one said, "The best has been left for you; the body of a common man, doing a common work, for a common reward." Joining the Church is not the same thing as joining the Lord Jesus. Only those who have consciously done the latter have any clear right to do the former.

But there is another side to this matter. Those who are not professing Christians are also "known and read of all men." My unconverted friend, what are men reading in you? What is the Gospel according to you? What is your influence, suppose you, among your fellows? Is it what it ought to be? Is it what you would like it to be? Is it what you propose it to be?

SANCTIFIED COMMON SENSE.

Mr. Pope says "A mad saint is more dangerous than any other madman." Certainly a foolish saint can do a deal of mischief. Conscientiousness and sincere religiousness are qualities of the greatest value. But they are sadly marred if not guided by good common sense. When it is said of any community that they are "God's silly people," it is meant that they are religious and well intentioned, but wanting in practical wisdom and adaptation to circumstances. We know who has enjoined us—"Be ye wise as serpents and harmless as doves." The Church has lost many members through defect of wisdom, want of sanctified common sense. A man has zeal, and wishes to get opportunity of preaching; he suffers perhaps from restrained enthusiasm—an enthusiasm which only needs to be better taught and guided. Well, suppose he is not allowed the opportunity, and so he secedes to the Plymouth Brethren or to the Baptists, or possibly to the Salvation Army, where he has scope and free play. A wiser management would have retained that man and utilised his zeal. If allowed to speak in the first moments of his spiritual fervour, countenanced and guided and sympathised with, he would have become useful and settled down in some religious work in connection with the Church. Thus the Church of England lost Wesley and his followers, now numbering many millions. Thus the Church of Scotland drove out James Morison and his followers, now a considerable body. Another man has some peculiar religious "views," not morally wrong, not clearly opposed to Scripture, but different from those that prevail in the denomination. If he is preached at, and his peculiar opinions condemned from the pulpit, when he has no chance to reply, but must sit silent, can we wonder that he drifts away from that congregation, or in a temper leaves the Church for some other. Many have been alienated from the Church by an unwise forcing through of details of management, Church regulations and customs, which are right and good, but which need to be administered with much gentleness and prudence. Failing this people are driven off, and the very object is missed for which the Church is founded. Members that are cranky and difficult to work with—often the congregational leaders say, when such persons leave, that "the Church is well rid of them." This appears to be a huge mistake. These persons are

welcomed very cordially to some other community; they swell the numbers and improve the statistics of that community; spend their money there, money that would have been given to the Church, and what is worse, bring up their children in the body which they have joined to the Church's permanent loss and impoverishment. All this mischief could be avoided by a little sanctified common sense.

Turning now to the other side, the people's side of the matter. If the management of the Church is sometimes unwise, deficient in that prudence and tact which are as necessary in Church matters as in other affairs, the people who leave the Church for very slight cause are surely to blame, and quite as much to blame. Some unimportant novelty, suppose, has been introduced into the order of worship, a new tune or some trifle of that sort, whereupon some stickler for the old paths takes up his hat and leaves. Can anything be more silly? Would not a little, a very little, sanctified common sense have kept him from making a fool of himself? A committee man, let us say, does not get his way in some detail of the congregation, or a committee man's wife has not got the position and social recognition to which she thought herself entitled, or some such insignificant thing has occurred, and straightway these worthy persons leave the Church. No management, however wise, can avoid every such small friction; but how weak and foolish to take offence where no offence is given! In many things Church members must agree to differ, must learn to tolerate one another, and believe the best of each other, and not the worst, if the cause of Christ is to prosper amongst them. Even when good ground exists for our leaving a particular congregation we need not leave the Church. We can always find some other congregation of our communion, or in some way keep up connection with the Household of the faith. The first of these pleas—that is, for more wisdom and sagacity in the management—tends to help the Church as having a delicate and difficult work to do in the world. The second plea—that is, for more sanctified common sense in the people—tends towards the people's own good as well as the whole Church's welfare. It is better for us to abide in the Church where we are called. If there are some little things we do not like, that is incident to all institutions here below. Let us stick on, and do all the good there that Providence puts in our way. Finally, a sanctified common sense would help to avoid contention and controversy in the General Assembly itself. A healthy difference of opinion is not the least harm, neither is it hurtful to have a brotherly discussion. But there is a proverb aimed against "seriousness in trifles." Let the question be dignus vindice nodus. When some small matter is elevated and made an article of a standing or falling Church, it is a case of seriousness in trifles, and sorely needs the application all round of a sanctified common sense.

THE TRUE SECRET OF HAPPINESS.

In order to possess the true secret of happiness in this world we must study to make others happy. Let us hang a card in our private sanctum bearing the following lines:

"Count that day lost whose low descending sun
Sees from thy hand no worthy action done."

Because we do not possess a fortune with which to assist our less fortunate brothers and sisters, is no reason why our hands must be empty or idle. How often do we hear the familiar words: "The spirit is willing, but the flesh is weak." Do not let us forget that there are many things needed in this world besides those which can be purchased with money. A kindly word or a cheery smile at the right time may cause the turning point in a human life.

A fragrant bunch of flowers will brighten many a day for a friend who has neither the time, strength nor means with which to grow them.

The late magazines and books mean far more to the man or woman who cannot afford reading matter, and yet craves it, than most of us realize. Why are we so thoughtless, and I might well add, selfish, in regard to the many blessings that are our own? Would we not enjoy them all the more if shared with others?

When we run across a touching poem, a humorous

or pathetic story or anecdote, why not lay it away until we can read it to some lonely or invalid friend?

Are we not always happier when we have lightened the load of some weary traveller or brought sunshine to him for at least a half-hour?

Selfishness is never conducive to happiness.

The voice of a singer has cheered many a lonely hour for her listeners.

We have only to open our eyes and look around us to see numberless people whose lives could be brightened by some trifling act of kindness on our part.

Not alone do we find the lonely, unfortunate and sorrowful in the homes of the lower classes. A man who has given considerable study to social questions remarked recently that the trials and tribulations of this life were pretty evenly distributed between the occupants of the hovel, cottage and palace.

Every life has known its bitterness or sorrow. There is always plenty of work for those who desire to be helpful to their fellow men, even though one is poor in worldly possessions.

"If you have not gold and silver
Ever ready at command,
If you cannot toward the needy
Reach an ever open hand,
You can visit the afflicted,
O'er the erring you can weep,
You can be a true disciple
Sitting at the Saviour's feet.

Do not then stand idly waiting
For some greater work to do;
Fortune is a lazy goddess,
She will never come to you;
Go and toil in any vineyard,
Do not fear to do and dare,
If you want a field of labor,
You can find it anywhere."

DAILY USE OF THE BIBLE.

Our part in the Bible is not so much a treasure in bulk as a daily allowance payable upon demand. If we come to claim it it is ours. If we neglect the opportunity we lose it. The book is so wide, so large, so deep that, even if we had the wish, we have not the capacity to use or enjoy it all at once. It is interpreted by our experience. It means more to us at one time than another. Some parts of it never come to be real to us until they have been passed through the crucible of our own parallel experience of trials and attainments. Then we wonder that the words could ever have seemed cold or hard, or that we could ever have misunderstood their purpose.

The teaching which Christ promised us was that of a personal and ever-present Spirit, but the written word was to be His instrument. The reverent study of the Bible is, therefore, a direct claim upon His assistance, which should be constantly renewed and can never fail of answer. Through His recorded dealings with the ancient church he teaches us to know God's character. In the sins and victories of the ancient men we learn to take a faithful and impartial view of man. We see the mirror held up to our own heart's life. Daily study, by the aid of memory, becomes a laying up of weapons of defense like those which Jesus used in His temptation. It has the promise of God's indwelling in our hearts. It strengthens us to do His will.

The emphasis must fall upon the word "daily," because even the most important things are so easily crowded out of over-busy lives. "Give us this day our daily bread," we pray; but it is also written, "Man shall not live by bread alone, but by every word which proceedeth out of the mouth of God." Shall we feed our bodies and starve our souls?

The attitude in which we come to our daily Bible readings is also of the greatest importance. If the Word is bread, we should come hungering. The soul that seeks shall find. It needs the purpose of faith and desire of a human heart as well as the teaching purpose of God's spirit to make the reading of even the Bible effective for building up our souls in righteousness.—*Congregationalist.*

Words are little things, but they strike hard. We wield them so easily that we are apt to forget their hidden power. Fittingly spoken, they fall like sunshine, the dew, and soft summer rain. but when unfitly, like frost, the hail and the desolate tempest.

BURDEN'S.

For the Review.

A child voice whispered in my ear one day. "I am sorry you are sad." The words awoke the deeper thought of Him who sorrows most when sorrow falls and suffers when the heart is sad. Life at best is full of striving and the aim of all is rest. The lesson of experience is learning to do well. With manhood strong upon us we resolutely set our faces to the storm and strive unaided to bear the load—but the night comes down and hope fades, the feet become weary and the eyes dimmed. From the storm upon the ocean, from the valley of despair we cry aloud, "Is there no help? no light?" And glad words bring back through the night "Ye storm-tossed mariners, Ho! ye guardsmen of the land! Let every heart that wearies come, I bear the promised rest." It is the voice of the Burden-Bearer hastening from the shelter rock. He has seen the keel of the boat slant back from the teeth of the gale, and the sails dip low to the surging wave at the voice of the laughing wind. He has seen the lightning's flash and blindness cloud the way, the fierceness of the torrents' pour and the rivers overflow, and alas for the weary hours as the chariots swiftly bear away the last glad hope of the dying day. Yet hearts that bend in sorrow and suffer and are sad have a solace deep abiding in the friendship of the King. There is a lesson in life expound it as we may. To some it means enjoyment, to some regret; to one enrichment to another power; this one finds an easy way, that one falls beneath a load, but all will one day find, there is something to be suffered, something to be borne, that the heart may be braver, and the purposes of life above the selfish will. No heart can wend its way alone to the gate of the Beautiful city. How read ye the lesson of Experience?

HEALING BY FAITH.

In a large adult Bible class, while studying the healing of the paralytic, as recorded in Luke v. 17-26, the ideas and practice of the believers in Faith Cure came up for discussion. The teacher was surprised to find that several intelligent Christians accepted the views of Simpson, Dowie and others, that disease is in all cases the result of sin, and that every physical malady can be removed by the prayer of faith. Fearing that there might be others to whom this paper goes who are led astray by these false expounders of the Word, I thought that I would collect in this column the testimony of Paul, the greatest of the apostles, on this subject. If he, an inspired teacher and a worker of miracles, did not believe in prayer as the unailing panacea for all the ills that flesh is heir to, what right have we to do so?

The passage of Scripture on which faith healers rely is James v. 14. "Is any sick among you? Let him call for the elders of the church and etc." Did Paul do this? Let us see. In A. D. 60 he writes to the Corinthians that he had a thorn in the flesh, and had prayed three times for relief. But his prayers were not answered, and he suffered from that thorn as long as he lived. Why did he not get the elders of Ephesus to "pray over him, anointing him with oil in the name of the Lord"?

Again, Paul believed in doctors. Being in feeble health, he took Luke with him on his missionary journeys. Wordsworth, commenting on Col. iv. 14, "Luke, the beloved physician, is with me," writes: "This special mention of Luke as the beloved may have been designed by Paul to impart a Christian dignity to the medical profession, which was held in high repute by the polite nations of antiquity; and to remind its practitioners of the honor and holiness of the medical calling, as ministering to the human body, which had been ennobled and consecrated by the incarnation of Christ. Though special and supernatural gifts of healing were vouchsafed to the Church in those days, even then the ordinary means were not superseded which were provided and bestowed by almighty God for alleviating the sufferings of humanity, through the art and skill of the physician."

In this Paul obeyed an injunction which we find in one of the Old Testament Apocryphal books: "Honor a physician with the honor due to him for the uses that ye may have of him, for the Lord hath created him; for of the Most High cometh healing" (Ecc. xxxviii. 1, 2).

In the year 60, when Luke was with him, Paul wrote to Timothy, doubtless after consulting his beloved physician. "Take a little wine for thy stomach's sake, and thine often infirmities." Why did not Paul heal these infirmities by

prayer, or tell Timothy to get the elders together that they might heal him with praying and anointing, according to the prescription of James?

The statement in 2 Tim. iv. 20 that Paul left Trophimus sick at Miletus when he was going to Rome shows that he could not heal just when and where he would, but only when God directed and empowered him to work a miracle. Did he not pray for Trophimus before he left him? Did he not pray in faith? Then, why were not his prayers answered?

Finally we have the case of Epaphroditus. Professor Hackett, commenting on Phil. ii. 25-30, says: "Epaphroditus was sick nigh unto death, and Paul was distressed on that account. This should not have been if Paul could have cured him as he did others. This shows that the apostles cured the sick and wrought miracles, not by their own power or at their own pleasure."

The case of Epaphroditus appealed very strongly to the sympathetic nature of Paul. His sickness was, no doubt, brought upon him by some special exposure on the journey, as he hastened to minister to the apostle. Yet he was evidently sick a long time, for the Philipians heard of it before his recovery. (See verse 26.) And, when at length he was well enough to travel, Paul had to send him "carefully" (verse 28), for, though convalescent, he was yet feeble. Why did Paul in this case neglect the injunction of James? Why did he not summon the elders as soon as Epaphroditus came, and have him restored to health?

Paul knew that, though God always hears prayer, He answers it according to His wisdom, and not according to our words. True faith always cries as Christ did in Gethsemane: "Not my will, but thine." It is right to pray for the sick. And it is true that "the prayer of faith shall save the sick." But "faith is the gift of God," and He will not inspire the elders with that specific faith which brings healing, unless He sees that the healing in the case will be for the good of the sufferer, and for His own glory.—C. E. B. in *Herald and Presbyter*.

THE POETRY OF THE PSALMS.

There is a danger in the universal craving for human hymns that the grand old Psalms, "in which," as Mr. Gladstone once wrote, "is the whole music of the human heart when touched by the hand of its Maker, in all its tones that whisper or that swell: for every hope and every fear, for every sigh and every pang, for every form of strength and languor, of disquietude and rest"—shall be somewhat overlooked, if not altogether slighted, in the praise worship of the sanctuary. Hence it is meet that we should ever keep before our minds the fact that the poetry of the Psalms is, as Bishop Jebb says—"The poetry of all languages, and of all peoples." "The Psalter," observes Bishop Wordsworth, "is the hymn-book of the universal Church. The universality of it is evident from this consideration; every other book of the Old Testament has its counterpart in the New. The books of Moses and the other historical books have their correspondents in the Gospels and the Acts, and didactic books have theirs in the Epistles, the prophets have theirs in the Apocalypse, but the Psalter has no echo in the New Testament. It is its own echo. It belongs to both Testaments. It speaks of Christ, and Christ speaks in it." And these are no solitary testimonies. For as long ago as the days of Athanasius we find that old saint saying—"He who uses the Psalms is as one who speaks his own words, and each one sings them as if they had been written for his own case, and not as if they had been spoken by some one else, or meant to apply to some one else."

The *New York Observer* says that five little books with a history were recently discovered in a church tower in South Holland. They are religious works which were in secret use at the "hedge-preachings," in the time of the Spanish persecution, and it is thought that they must have reposed undisturbed in the tower for over three hundred years. The existence of one of the books, entitled "Some Psalms and Hymns in Use in this Christian Community in these Netherlands," had never before been suspected.

ANOTHER "AT HOME" IN KNOX COLLEGE.

Some time during the first half of next February—the exact day has not yet been fixed—there is to be "an eve of festal hours" in the groves of Academus in the place above mentioned. The Rev. Mr. Fenwick, of Woodbridge, Ont., intends showing at it, the following, among other decorations. None of which have been exhibited in Toronto before. Most of them have been made expressly for the occasion.

Large copies of two Covenantor flags carried at Drumlog and Bothwell Brig. Very probably, during the evening, some friends will sing before them, at least, a part of the Covenantors' battle hymn, Psalm lxxix.

"In Judah's land God is well known."

Fragments of real Covenantor flags. A large sketch of the drowning of Margaret Wilson in Blednooh Bay. Wigtownshire in the Covenanting times. Margaret sang at the stake, Psalm xxv. It is expected that a young lady will sing, before the sketch, a few verses of it to the Covenanting tune, "Martyrs," which Burns terms "plaintive 'Martyrs' worthy of the name." The original of the photograph of Pope Alexander VI. which lately appeared in the *Canada Presbyterian*. The devices in colours, of Knox, Wycliffe, Bishop Ridley, McMaster, Victoria, and the Brantford Presbyterian Ladies' Colleges, the Waldensian and Dutch churches, Beza, William the Silent (2), Cardinal Beaton, the Duke of Savoy, Wycliffe, and Ridley. Several original cartoons. Imitation statues—each about two feet high—of Bunyan, Baxter, Gutenberg, Raikes, Cromwell, Knox, Tyndale, Luther and Jacques Cartier. Copies of two Bohemian ecclesiastical flags.

The decorations above mentioned will, very probably, never be again exhibited anywhere.

Looks into Books.

A CRITICAL AND EXEGETICAL COMMENTARY ON THE GOSPEL ACCORDING TO ST. LUKE. BY REV. ALFRED PLUMMER, D. D. 8vo. pp. 500. New York, Charles Scribner's Sons. Toronto, William Briggs, Price \$3.00.

This work belongs to the International Critical Commentary series and will be followed shortly by St. Mark by Rev. E. B. Gould of Philadelphia. In a very full Introduction, the writer of this Commentary discusses the authorship of the Gospel of Luke, the identity of Luke himself, time and place of writing, object and plan, and devotes many pages to its characteristics, style and language. This latter is especially interesting. The first marked characteristic noted is *comprehensiveness*. Luke's Gospel is the nearest to a biography, giving a fuller picture of the life of Christ—His infancy, boyhood and manhood. The subject of *prayer* is more dwelt upon. On seven occasions Luke is alone in recording that Jesus prayed. *Praise and thanksgiving* are other features. He begins and ends with worship in the Temple. Again, Luke is styled the most *literary* of the Gospels, and it is also noted for being a *history* as distinct from memoirs, Luke alone connecting his narrative with the history of Syria and of the Roman Empire. And lastly it has a marked *domestic* tone. In it we see most about Christ in His social intercourse with men.—The beauty of style and language, and the literary history are also discussed most entertainingly. Historical and literary methods, textual study, grammar and lexicon, have all been used, but they are made strictly contributory to the one aim of interpreting our Lord in the light of history. The Gospel of Luke is here divided under five heads: "The Gospel of the Infancy;" "The Ministry, mainly in Galilee;" "The Journeyings toward Jerusalem;" "Last Days of Public Teachings;" and "The Passion and the Resurrection." The author's wide scholarship will be thoroughly appreciated, and his constant use of the Greek text, with critical comments, will also be of great service to the Bible scholar. The volume is a rich contribution to religious libraries as the entire series is based upon a thorough critical study of the original text, and upon critical methods of interpretation, and is designed not only for the minister and student but also for the Teacher and the Bible reader.

THE CONVERTED CATHOLIC \$1.00 a year, and the bound volume for 1896, \$1.50. James A. O'Connor, 142 West Twenty-first street, New York, N. Y.

"The Converted Catholic" is a monthly magazine which Mr. O'Connor commenced in 1883 'for the enlightenment of Roman Catholics and their conversion to evangelical Christianity,' and it has admirably fulfilled its purpose. The testimonies of five thousand converts from Rome have been published in its columns, and cheering news of the progress of the work fills its pages every month. Besides recording conversions from the Roman Catholic Church, "The Converted Catholic" a most valuable publication,

a storehouse of information on all subjects relating to the Roman Catholic Church and the question at issue between the Church and the Protestant Christian world. It is reliable and accurate in its statements, and the tone and manner of discussing controversial topics cannot be too highly praised.

HE IS NOT HERE.—THE RESURRECTION OF CHRIST, by Rev. J. H. Brooks, D. D., Presbyterian Board of Publication, Philadelphia. Toronto, N. T. Wilson. Price 75 cents.

This well-known writer has provided a comprehensive compendium of the Scriptural proofs of the resurrection of Christ, and of believers dying in Him. Its substance can be soon by a mention of the titles of its chapters. After answering the questions, "Where is Jesus?" and "How do we know?" "Is a miracle possible?" and showing the failures of infidelity, he states the testimony of our Lord, of the evangelists, of other witnesses; testimony in the Acts of the Apostles; testimony of the chosen witnesses; of His monuments; from Daniel; of the epistles; and of Paul, testimony before Christ came, testimony of science and nature, and two final chapters on His resurrection and return, and as a text book in the topical study of the Bible, to enable Christians to give a reason for the hope that is in them, and as a treatise on the one sign of the divine origin of Christianity, by which its Founder was willing to challenge an evil and adulterous generation, this book is worthy of special commendation.

THE BIBLE AND THE CHILD, By very Rev. Dean of Canterbury—Rev. Lyman Abbott, etc. New York, The Macmillan Co., \$1.00.

This volume is made up of a series of eight essays by Dean Farrar, Dr. Robert Hutton, Mr. Arthur Peake (a Tutor in a Theological Institution of the Primitive Methodists, England), Professor Adeney and Dean Fremantle and Professor Frank O. Porter write on The Higher Criticism and the Teaching of the Young. Dr. Gladden writes on the Bible as Literature and Dr. Lyman Abbott on The Bible as Rearranged by Modern Criticism. Dean Farrar pleads strongly for *truthfulness* in teaching the young, a plea that would seem astounding in such a connection were the fact not patent that there is more juggling with words in much of our present day Bible teaching than would be deemed honest in any other teaching; and urges that the fearless following of the truth will add not the smallest difficulty to the reverent teaching of the Bible. Dr. Gladden shows how much may be gained by making children feel the literary *beauty* of the Bible. Dr. Porter acutely points out that the crucial question is, "Does critical study take us from the less to the greater or from the greater to the less?" If the former we are bound not to withhold it from the children and the world, if the latter there is no need to trouble them with it. He gives many practical suggestions. Dr. Abbott writes simple, as to a class of children of twelve years of age and upwards, giving a very elementary sketch of the historic growth of the Bible. Every parent and teacher needs this book, it will supply many useful hints, at least, to those who have accepted the changed point of view and are puzzled how to deal with children in their teaching "of a book which has not only no peer, but nothing parallel or analogous to it in the literature of the world."

The *Westminster Question Book* of the International series for 1897 being a manual for teachers and older scholars, has just been issued by the Presbyterian Board of Publication, of which Mr. N. T. Wilson, of Toronto, is the representative. This valuable little book is published at the low price of 15 cents, and should be in the hands of the teachers of every Sabbath school.

JANUARY MAGAZINE ARTICLES YOU SHOULD READ.

The Dorelic "Noptuno." By Morgan Robertson, in "McClure's."

Strikes as a Factor in Progress. By M. E. J. Kelly, in the "North American Review."

An Object Lesson in Social Reform. By Franklin Smith, in "Popular Science Monthly."

Science at the Beginning of the Century. By H. S. Williams, M. D., in "Harper's Magazine."

Public Spirit in Modern Athens. By D. Bikelas, in the "Century."

The Department Store. By Samuel Hopkins Adams, in "Scribners."

Mirrors of Air. By Tudor Jenks, in "St. Nicholas."

Christ and His Times. In "The National Illustrated Magazine."

The Day of Rest.

Written for the Review.

And God blessed the seventh day, and sanctified it, because that in it He had rested from all His work which God created and made." Gen. ii. 3.

"Remember the Sabbath day, to keep it holy." Ex. xx. viii.

It has been said in house, hamlet, on the hill side, in the glen, in the lonely forest, and also upon the stormy sea, the beautiful and simple prayer, "Thy will be done on earth as it is in heaven." This lesson has been given us by Jesus Christ, with a meaning, and from His heart. Many, now, seem to forget that He once said, "ye shall keep my Sabbaths and reverence my sanctuary. I am the Lord." It is pointed out to us (in Heb. iv. 1-9) to look to heaven for our final Sabbath "as a rest which remaineth for the people of God."

The need of a day of rest is as much a part of man's nature as is the need of his night's sleep. God made the Sabbath for man, but man is now abusing that day of rest. God created man for a six days' work, not for seven; but man has changed this divine law, and makes use of the seven days for his own private ends and purposes. If man robs himself, or is robbed by others of the Sabbath, he is deprived of that day which God has set apart that should be both a rest for body and mind. It is absolutely necessary to have one day in the week, so that the body may be recruited and built up. He who disregards the Sabbath contradicts the divine command, which says, "The Sabbath was made for man." The man of the world knows that his business, and his health, cannot thrive, if he neglects his night's sleep, but he is unable to see that by neglecting to observe the seventh day, that he is neglecting the proper care and training of both head and heart for eternity. It is impossible for me to thrive unless I can get the blessing of Him who is the Lord of the Sabbath," each one may truly say for himself. If a man will reason from experience, he will see that the due observance of the Sabbath stamps a man's character with respectability, even in the eyes of the ungodly, while they scoff at him. On the observance of this day Lord Chief Justice Hale said, "I have found, by strict and diligent observation, that a due observance of the Lord's day hath ever had joined to it a blessing on the rest of my time. And, on the other hand, when I have been negligent of the day, the rest of the week hath been unsuccessful and unhappy. This I write not lightly and inconsiderately, but upon long and sound observation and experience."

The proper observance of the Sabbath day advances a nation in every way, even in civilization. These, again, the man or men who make the laws for the observance of that day, and the judges and magistrates who will fearlessly carry out such laws, God will bless. There is also a great and grave responsibility resting upon the church, and its servants, both to revise, and see that the laws, when so enacted, are carried into effect. The Word of God gives warning to both priest and people on this point, for which warning see Ezekiel xxxiii.

The rich and poor are brought together that day, meeting under the same church roof, and bow before the same Lord and King. There is also a strong tendency to soften enmities of those who meet together after the week's business. That day is a reminder that we need pardon, and that there is a better world to which we profess we are going, a place of rest from sin and sorrow, toil and change. In all that points to the Sabbath, and its observance, improves a people. It is only too true that religion is with many little more than a habit of doing some religious service fifty two times a year: yet if the habit were taken away from our cities and villages, what a moral wilderness would be left. The Sabbaths amount to one year in every seven of our lives. In Kingsmill's "Causes of Crime in England," he says—"of the descent into crime of 100,000 prisoners, the usual process has been impatience of parental restraint, violation of the Sabbath, and the neglect of religious ordinances. I do not recollect a single case of capital offence where the party has not been a Sabbath breaker."

The heathen of old, "which know not God," celebrated the first day of the week for idolatrous purposes, and called it "The glorious day of the Sun." In India the day was kept as a feast day in honor of their idol god Surya, the Sun; and our forefathers in England kept Sunday in honor of the Sun, just as they did Thursday in honor of their idol Thor. Let us who live on Bible, church, and country, mark well that those who would tempt us to dishonor God's holy day, under the false name of teaching rational religion, are trying to bring down our blessed and holy Sabbath to the level of the heathen Sunday, at its lowest degradation.

In Hosea ii. 11 we notice that one of the heavy national judgments with which God threatened backsliding Israel was, that He "would cause to cease her Sabbaths, and all her solemn feasts." This judgment only came too true, for the ten tribes of Israel were soon after carried away captive, and afterwards God warned Judah—"If ye will not hearken unto me to hallow the Sabbath day, then will I kindle a fire in the gates of Jerusalem, and it shall devour the palaces of Jerusalem, and it shall not be quenched," (Jer. xvii. 27). This came out as prophesied, for the city was burned, their King taken captive to Babylon, the people slain without mercy, and the country overspread with horror and misery.

Let us take warning, and not slight such terrible examples as these. If general and legislative bodies violate God's holy day, they are responsible, and God will punish them. If the church fails to do its duty, and warn the ungodly, then God will hold her accountable for her carelessness. The blessings that we enjoy, both civil and spiritual, are far greater than those of many other nations.

On the question of keeping the seventh day as a day of rest, and for worship, Mr. Gladstone says:—"That among the apostles themselves, and therefore from apostolic times, the practice of Divine worship on the Lord's day has been continuously and firmly established. Christianity took upon itself to alter the form of the Jewish ordinance, but this was with a view to giving larger effects to its spiritual purpose. The seventh day has been ordained as the most appropriate, according to the decalogue, for commemorating the old creation. The advent of our Lord introduced us to a chain of events, by which alone the benefits of the old creation were secured to us, together with the yet higher benefits of the new. The series of these events culminated in the resurrection. With the resurrection began for the Saviour Himself a rest from all that was painful in the process of redemption, as on the seventh day there had begun a rest from the constructive labors that had brought the visible world into existence and maturity. The seventh day was the festival of the old life, accompanied with an exemption from its divinely-appointed burdens. The first day was the festival of the new life, and was crowned with its constant and joyous exercise. The ordinances of joint worship exhibit one particular form of that exercise. The act of the church of Christian community in altering the day was founded on this broad and solid analogy, and was also warranted by the evidence of apostolic practice." (See Nehemiah xiii. 15-22).

A Sabbath well spent
Brings a week of content,
And health for the joys of to-morrow;
But a Sabbath profaned,
What'er may be gained,
Is a certain forerunner of sorrow.
McLELLAND.

THE TRAMP'S IDEA.

I know a thing or two, and the world owes me a livin', just as it owes the swallers a livin'. If birds has a right to go from place to place, and climate to climate, and feed on the bread of the land, hasn't a man a right to do it, too? Ain't we men got just as good a right to live as swallers has? If a man's got ambition, why, then, of course, it's different. That's his business, but it ain't mine. I ain't got no ambition. Let them work what wants to work. Most of 'em die owin' more than they was ever worth, anyhow. Ain't I better off than them? I don't owe nothin', an' the world owes me a livin'. When I drop off, me an' the world is square, ain't we? Wal, I'm satisfied to let it go at that. I ain't kickin'."

This paragraph is from the report of an interview published in the New York Evening Post. It presents a safe nutshell the tramp idea of life. It is bossily. Such bipeds have torn the crown of manhood from their brows and trampled it under their feet. They have been tolerated too long. Our municipal authorities must arrest them and teach them that labor is the primal law of life.

BIRDS AS CIVILIZERS.

I find this paragraph in one of my newspapers:

Convicts in the Michigan State Prison are allowed to keep birds, and as a result of this there are fully six hundred feathered songsters in the prison, all owned and cared for by the prisoners. Their carolings in the morning are one of the odd features of life at this institution. It is believed that this and other favors are responsible for the good behavior of the prisoners, as there are fewer outbreaks at Jackson than anywhere else.

Those innocent warblers remind the prisoners of the goodness of God and of their own happy childhood. No wonder, then, that they help them to repent of their evil ways and to long and strive after newness of heart and life.

THE BIBLE CLASS.

FOR SUNDAY JAN. 17TH.*

PETER'S FALL AND JOHN'S STEADFASTNESS.

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

The circumstances under which James closed His earthly ministry sorely tried the faith and stability of all the disciples, but more especially of Peter, who had boasted of his preeminent loyalty. The solemn warning addressed to him at the Passover table should have sufficed to make him circumspect, but his unbounded confidence in himself made him heedless of danger. The possibility of deserting his Master in an hour of peril, or of denying Him seemed so utterly remote that it was not worth guarding against. If he did not straightway forget all about the warning, he resolved at any rate to show his unfaltering courage in the hour of danger.

PETER'S GRADUAL FALL.

It is instructive to note that Peter's fall was not due to a single, sudden, and overwhelming temptation that instantly swept him from his feet. Here, as in almost every other instance where character and reputation crumble, one may trace a previous degeneration. The tree falls in a moment, but the worm has honeycombed it for years. The trusted official absconds, but this is only the natural culmination of hidden irregularities. Peter's fall really began with his boastful assertion "Though all men should be offended because of thee, yet will I never be offended." His weakness revealed itself very soon after the little company had left the upper room and reached Gethsemane. The agony through which Jesus passed, the disciples might not understand, but by their watchfulness they could at least have expressed their fellowship and sympathy with Him. Many a time had they toiled all night on Galilee for themselves. Why could they not remain awake with Him a brief hour in the supreme agony of His life? "Simon, sleepest thou?" was the withering rebuke addressed to him who but a few moments before had professed his readiness to die with Him. When the guard came to arrest Jesus, Peter as if to prove that his slumber was no impeachment of his loyalty, drew his sword and by his misdirected zeal directly imperilled the entire cause for which the Son of God had come into the world. When he was admitted into the courtyard of the high priest's palace he had already lost confidence in the cause and person of his Master to such an extent that when charged with being one of His followers he denied again and again. His rash use of the sword may have led him to dread arrest, and thus have contributed to his downfall. The lesson is plain. Backsliding begins in the heart—in depending on self and not on Christ. By his hot-headedness and neglect of warnings Peter prepared himself for this base end.

JOHN'S STEADFASTNESS.

The momentary panic that seized John in common with the other disciples quickly gave way to a resistless impulse to turn and stand loyally by his Master's side. Unlike Peter, who followed "as far off," John overtook the soldiers who had seized Jesus, and entered with them into the palace of the high priest. From the outset John assumed that everybody recognized him as a follower of the arrested Nazarene. He made no timid, shulking effort to pass himself off as a disinterested spectator, and therefore nobody thought of challenging a relationship that John had no thought of denying. The openness of his attachment for Jesus operated as a safeguard against the peril that so utterly demoralized the half-hearted Peter. Had he been anxious about his own safety, the fact that he was known to the high priest would have deterred him from entering. But without a thought of self, following simply the promptings of his ardent love, he went into the midst of his Master's bitterest enemies, and by the unspoken sympathy of his presence was permitted to be a comfort and support to Him he loved. How different the look of grateful admiration bestowed on him from the look of pitying sorrow cast on the wretched Peter. At Calvary none of the disciples, except John, seem to have been at hand. But he, in the strength of his love, stood in the company of the holy women who had gathered at the foot of the cross, and there he received the tenderest recognition that his Master's appreciation could bestow, namely the future care of that mother whose heart this scene had pierced as with a sword.

PETER'S FORGIVENESS AND RESTORATION.

Deeply as Peter had sinned it was not a crime that involved him in hopeless ruin, for in his heart, despite his weakness, he was devotedly attached to Christ. As his repentance was genuine

so his forgiveness was swift. Immediately after His resurrection Jesus appeared to him. At this interview, so personal, so tender, so full of compassionate love on the one hand and of tearful, clinging penitence on the other, we may be sure that Peter was restored to his old place in his Master's heart. His restoration to the apostolate must take place in the presence of witnesses. This was reserved for an occasion which must ever afterwards have reminded Peter most vividly of that former occasion when after a similar night of unsuccessful fishing and a miraculous draught of fishes, he was called to leave all and follow Christ. On the shore of the same lake, and in the presence of six of his companions he was reinstated as shepherd of Christ's sheep. At tremendous cost he had at length learned the necessity of trusting Christ and of distrusting self. Henceforth he was a changed man, ready in humility and patience to strengthen others who were tempted like himself. There was no self-confidence and boasting. The testing of his character had revealed its weakness. Now he stood by the grace of God.

FOR THE SABBATH SCHOOL.

International S. S. Lesson.

LESSON III.—A MULTITUDE CONVERTED.—JANUARY 17

(Acts ii: 32-47.)

GOLDEN TEXT:—"The promise is unto you, and to your children, and to all that are afar off."—Acts ii. 39.

TIME AND PLACE.—A. D. 30. Jerusalem.

INTRODUCTION.—The descent of the Spirit on the day of Pentecost awakened great wonder among the people who heard the apostles speak. It is supposed that all the apostles preached to the wondering crowds, but we are told only of what Peter said. He revealed the person of his Lord. He was intensely personal, and God took care of results. His was the first Christian sermon preached under the baptism of the Holy Ghost.

VERSE BY VERSE.—V. 32. "Hath . . . raised up."—Refers to the resurrection and ascension of Christ. "We all."—Jesus' disciples.

V. 33. "Hath shed forth."—Jesus, according to His promise, had given the Holy Spirit to His Church.

V. 36. "Hath made."—Shown Him to be. "Both Lord and Christ."—The Lord and Saviour, the Messiah promised to Israel.

V. 37. "Pricked in the heart."—Their consciences were awakened, and they were convinced of the truth of Peter's words. "What shall we do?"—That is, How shall we be saved?

V. 38. "Repent."—Of their sins. "Be baptized."—As a sign of their repentance, and faith in Christ. "Receive the gift of the Holy Ghost."—The Holy Spirit would come upon them as upon the disciples.

V. 39. "The promise."—God's promise of the gift of His Spirit. "All that are afar off."—Not only to the Jews of Judea, but all who were scattered abroad. "Our God shall call."—By the preaching of His Gospel.

V. 40. Untoward generation."—Which had crucified the Lord Jesus.

V. 41. "Were baptized."—Thus professing their faith in Christ and union with His disciples.

V. 42. "Apostles' doctrine."—Their teaching about Christ. "Breaking of bread."—The observance of the Lord's supper.

V. 43. "Fear."—Reverence for the name of Christ and for His people. "Wonders and signs."—Miracles. Many of these are subsequently recorded in the Acts.

V. 44. "All things common."—Made a common fund of their possessions, and used them for the common good.

V. 46. "Daily with one accord in the temple."—They worshipped God in the daily service of the temple. "From house to house."—The Rev. Ver. reads, "at home."

V. 47. "Having favor with all the people."—The great mass of the people were favorably inclined to the apostles' doctrine at this time. "Added to the church daily."—Besides the thousands converted on the day of Pentecost, others were daily led to become disciples.

THOUGHTS.—The outpouring of the Holy Ghost was the crowning evidence of the exaltation of the crucified Redeemer. When He was in the flesh He could mingle with a few only, but when He came in the Spirit He came to all. The great revival which followed closely upon the descent of the Holy Spirit, was the first effect of those enlightening rays beaming upon the hearts of men and women. A great surprise came, to the world on the day of Pentecost. The outpouring of the Spirit upon Peter made a different man of him, changing him from a vacillating, impetuous, faltering man into a fearless, inspired, successful herald of the gospel. His sermon was delivered with an earnestness that

*An Exposition of Lesson 3 in *The Bible Study Union Sunday School Lessons* on "The Three Great Apostles."

rebuked, and a love that melted the heart. His first effort as fisherman to catch men, resulted in bringing into the gospel net three thousand souls in a day. Peter's discourse was calculated to prove that Jesus was the Messiah, and to explain the meaning of the great outpouring of the Holy Spirit, while he intended also to convince His hearers of their sin, and to show them the way of salvation. He founded His arguments upon scripture proofs; upon their personal knowledge of Jesus, and upon the testimony of the apostles, and by the wonderful signs from heaven which came at Pentecost. He appealed to their understanding through the clear recital of evidence which he produced. He appealed also to their hearts and consciences, which he pierced by his closing accusation against them. His sermon, full of stern truths, was a loud call to repentance, while it was also full of grace and words of comfort. Only the inspiration of the Spirit enabled Peter to face the murderers of his Lord, and tell them of their sin, and then the way to pardon. Only divine love would have made him desire that they also, and their children, might enjoy the benefits of the atonement. But for the presence of the Comforter, men would not have been convinced of sin, of righteousness and of judgment. This was conclusive evidence that Jesus was the Son of God, the world's Messiah, and that He had taken His place at the right hand of God. It evidenced the truth of His statement when He said, "It is expedient for you that I go away, for if I go not away the Comforter will not come unto you." John 16:7.

CHRISTIAN ENDEAVOR.

DAILY READINGS.

First Day—Jesus at God's right hand.—Heb. x. 1-17.

Second Day—Giving of His tent.—Eph. iv. 1-16.

Third Day—A multitude converted.—Acts ii. 32-47.

Fourth Day—The mission of the Spirit.—John xvi. 1-16.

Fifth Day—Conversion by the Spirit.—John iii. 1-21.

Sixth Day—The Topic of the Spirit.—1 John v. 1-21.

PRAYER MEETING TOPIC, Jan. 17th.—"Revivals, at home, and in mission fields."—2 Chron. xxx. 13-27. (A missionary topic)

GOD'S VOICE IN THE END OF THE NINETEENTH CENTURY.

"Then the Priests the Levites rose and blessed the people, and their voice was heard, and their prayer came up to His Holy dwelling place, even unto Heaven."

To hear the Voice, to become a voice, to seek personality and to stand for God, crying in the world's wilderness, Behold the Lamb of God; to be the forerunner of Christ in all lands, this is the call to the Youth of the Nineteenth Century.

Havelock and his soldiers once held a prayer meeting in a heathen temple, and had the idols hold candles for them; but one may not think of this as the symbol of the speedy fall of idolatry; nor is it timely to speak of the tottering foundations of idol kingdoms, so long as fully one-half the human race never saw a Bible nor heard of Jesus Christ. We have come, however, to the beginning of the end, with the greatest range of personal freedom, the homes protected by the sanctity of law, with the vast material resources of Christendom, the best educational methods, the best systematized humanitarian work, and the most thoroughly organized and aggressive religious force upon the planet, it can be but a question of time. Christian Endeavorers, let your voice be raised for the extension of Christ's Kingdom.

In an ideal Christianity there is no need of revival. Grace is progressive, like the light which shineth more and more unto the present day. Yet this conception is not confirmed. Nature's alternative phases better accord with experience and observation. Growth, however, may be read when not apparent. Despite obscuring clouds, no day ever failed of noon. "The hand that rolls the stars along," marshals the forces which upbuild his kingdom. Spiritual economy devises the education of vicissitude. Sorrow for sin involves "great searchings of heart," and Christians rise by faith. Hence revival is in God's plan for individuals and churches. The annals of the past abound in illustrations of their power. Sometimes local, like summer showers, sometimes widespread, like the far reaching storm; varying in condition and expression, sometimes quiet and gentle, yet in their recurrence and effect they have made the course of the church a series of graded ascents to higher plains. Moveable feasts they are, and not scheduled in the calendar of the church; yet they are not abnormals or lawless. The true revival is a harvest of prepared fields, the large productivity of spiritual germs. They evidence God's faithfulness to His covenant. His word does not return void. Sowing in tears is followed by reaping in joy, when the precious seed of quiet fruitful ministrations swells into the abundant sheaves. The dormant seed is not dead. However much revivals

may be desired, there should be no disparagement of the ordinary instrumentalities. The relation is that of sowing and reaping. How white now are the fields unto the harvest! The world's wonderful development, the conquests of all material forces, and all the triumphs of human genius need to be charged with spiritual power. The church in her compact and complete organization awaits that power from on high. Missionary fields are ready for it. The ground is prepared. The gospel standard is planted in all heathen centres. One mighty spiritual impulse now could make short work in righteousness and spread the glory of redemption "from pole to pole." Let opportunity kindle desire and faith wax very bold. The prayer of the ages may be near its answer.

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 Committee. Address: "Our Young People," PRESBYTERIAN REVIEW, Drawer 2465, Toronto, Ont.

Jan. 1st, 1897.

TO THE YOUNG PEOPLE'S SOCIETIES:

In allocating your contributions to the Schemes of the Church, please do not forget to send something to the Assembly Expense Fund, as it is from this source that the necessary expenses of the General Assembly's Committee on Young People's Societies have been hitherto met. The missionary, educational and benevolent funds, require, doubtless, the larger sums, but it is only right that this fund, which carries fundless committees, should be remembered.

R. DOUGLAS FRASER, Convener.

Thirty-five boys and girls in Chicago who applied for admission to the Joseph Medill Summer School were asked to answer the following six questions: Were you ever in the woods? Did you ever see the lake? Did you ever pick a flower? Were you ever in the park? Did you ever ride in a wagon behind horses? Did you ever ride in a car on the railroad? On examining the answers it was found that thirty out of thirty-five had never been in the woods; nineteen had never seen Lake Michigan; eight had never picked a flower. During the writing of the answers one little girl was found to be crying bitterly. On inquiry, it was discovered that she had been obliged to answer "No" to nearly all the questions, and "was afraid she wouldn't pass." The Secretary of the Bureau of Charities, in relating the incident, said: "She had never seen Lake Michigan; never picked a flower; never been in the woods; but she stood an examination."

John Ploughman's Almanack is out for 1897, and is full of specimens of the late Mr. Spurgeon's wit. The stock of this, like his sermons, seems to be unexhausted. These are some of the latest specimens:

With wine and waste to the workhouse you haste.

The social glass is a social danger.

Strong drink banish that crime may vanish.

Pipe and pot love thou not.

Saint Monday is one of Satan's saints.

Strong drink turns a good coat into rags.

The best side of the inn is not the inside.

Publicans pluck geese all the year round.

Jugged hare is better than jugged beer.

More are wrecked by grog than by fog.

Its cruel to offer drink to a drowning dog.

On Christmas Eve all tap-rooms leave.

If wishes were biscuits, beggars would bite.

Grumbling grinds not a grain of corn.

God paints brightest rainbows on darkest clouds.

Hoe your own row when you see the weeds grow.

Either show a light or sell your lamp.

The dog that is barking can't be biting.

He who takes pains makes gains.

It won't pay to lose your head to save your hat.

A dirty puddle may reflect a bright star.

The father's fortune may be the boy's misfortune.

God makes a bough for every bird.

Cold ovens bake no biscuits.

"How shall I thank you?" asked a lady of a friend, whose kindness and business forethought had been of great service to her in a time of perplexity. "Do not try. I want no thanking, save that, finding another in the same difficulty, you should 'pass on the kindness.'" What a different world it would be if we all followed that advice.

PSALM V.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

PSALM VI.

David's complaint in his sickness.

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

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

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

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

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

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

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

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

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

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

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

Vertical column of marginalia containing various scriptural references and notes such as 'Hab 1:1', 'Ps 3:4', '1 Kings 8:29', etc.

PSALM VII.

David prayeth against the malice of his enemies.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

PSALM VIII.

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

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

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

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

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

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THE LITTLE FOLK.

JENNIE WREN'S POST-CHRISTMAS.

It was a cold and cloudy January afternoon, the air felt like snow and the few passers-by hurried along as if trying to escape from the keen, piercing blast.

Jennie Warren stood by the window of the warm upstairs sitting-room, her forehead pressed against the pane, and an expression of weariness and discontent upon her pretty face.

By and by a carriage turned the corner and rolled along, stopping before the door, and a bright-faced lady got out, and after an upward glance and wave of her hand, she came up the steps and rang the bell. Then in a moment a sweet voice was heard calling through the hall "Where is my 'Jennie Wren'?"

The little girl's face was bright with smiles as she ran out, crying, "Oh Cousin Florence, how good of you to come; I was so lonely and so cross—it seemed as if I should die!"

The lady put her arm around her and led her back into the room, then seating herself before the pleasant open fire, she drew the child down beside her.

"Now Jennie," she said brightly, "what is the matter; come, confess to Cousin Flo—"

"Oh everything," said Jennie. "To begin with, I couldn't go out for a walk because Nurse Brown has such a swelled face, so I thought it would be nice to have a doll's teaparty, and I sent over for Alice and Elsie White, but they couldn't come because Alice had to take her music lesson, and Elsie was going shopping with her mamma. Well, then I thought I'd have the party by myself, and I got out all my things, but it was no fun—all alone—and dolls are such stupid things, Cousin Flo?"

Cousin Florence smiled. "Even the wonderful talking baby that Aunt Mary sent you on Christmas?"

"Oh that is more stupid than all the rest—it just says 'Twinkle twinkle little star' over and over in such a horrid squeaky voice. It is too silly, and you'd never know what it meant if the box it came in hadn't been labelled. It sounds just as much like—"

"Tinkle, tinkle, little car,
Over yonder—there you are—
Up and down the streets you go,
Like a newsboy through the snow,"

and Jennie mimicked the doll's squeaking voice exactly.

Cousin Florence laughed outright at this new version of the pretty old rhyme.

"There they all are"—Jennie continued, pointing to a row of dolls seated upon the sofa—there fashionably dressed ladies and gentlemen, sailor boys and little girls, and Japanese dolls of different sizes, and one pretty baby in long clothes.

"Did you ever see such a sight, Cousin Flo? All staring at you with their big round eyes—it's enough to give you nervous chills! And then," she went on solemnly, not noticing the amused smile that quivered about her cousin's lips, "I grew so cross and discontented. I began to count over all my Christmas presents and they are not nearly as nice as those I had last year except the lovely baby doll papa gave me, and your beautiful books, those are sensible, but everything else is silly and tiresome—even the tea-set has two saucers cracked, and the spoons are such horrid little pewter things. I felt I had no patience left! Now Cousin Flo, did you ever hear of such a cross, disagreeable, ungrateful little girl?"

Cousin Flo gave the ungrateful little girl a hug. "I think my Jennie Wren will feel better after such an honest confession. And now what shall we do about these hateful presents?"

"I feel as if I never wanted to see them again," sighed Jennie.

Cousin Florence looked at her thoughtfully for a moment and then she smiled. "If you really mean that, Jennie, suppose you give them away to some poor little children who would think them the most beautiful things in the world?"

Jennie looked half frightened at the idea. "But if Aunt Mary and the others should find out I had given their presents away."

"We will keep it a secret and no one shall know but papa and you and me."

"Then I think I would like to," said Jennie doubtfully.

"Well, come and get them together, everything that you don't want."

"I want to keep the baby doll—and the books you gave me."

"Very well, now hurry, and we will take them with us in the carriage and you shall make lots of poor little children happy who never here had such Christmas gifts before."

Carried away with the novel idea, Jennie ran hither and thither, heaping up books and toys upon the sofa, until there was oh, such a pile! Then as she stopped, quite out of breath, Cousin Flo clapped her hands, "There we really cannot carry any more, so run and get your things on—as fast as you can."

"Shall I get nurse to put on my best hat and coat, Cousin Flo?"

"No, 'Jennie Wren,' got into your commonest coat and your oldest hat as quickly as possible, then come and help me carry all these things down to the carriage."

Jennie ran off to find her nurse, and Cousin Florence stood waiting with a sad smile upon her kind face. "Poor motherless little girl," she thought, "she has found out already how empty the pleasure of having is—let me see if she will not be happier, young as she is, in giving pleasure to others."

Jennie soon returned with her eyes bright and her cheeks glowing with excitement, and together they carried the toys down and heaped them up in the carriage.

Then when Cousin Flo had given a few words of direction to the coachman, they started off.

"But where are we going?" Jennie asked at length.

"We are going to a hoise" said Cousin Flo, "where twelve sick children are taken care of by kind people who try to nurse them back to health. And these little ones 'Jennie Wren,' are all taken from squalid homes in the poorest parts of the city, where they were beaten and ill-used—and here they are made as comfortable and happy as sick children can be—but I do not think that any of them have ever seen such toys as these."

They soon reached the plain brick house with neat white-curtained windows; and as they entered, Jennie hung back shyly, and almost as if she were afraid.

Cousin Flo spoke a few words with the matron, and then they put down their packages in the hall. "We will leave them here Jennie," she said, "until you have seen the children, and then you shall distribute them yourself."

They went into a light, airy room where six little white beds stood side by side, and through an open door Jennie saw another row of similar beds. In each room a pleasant-looking woman with a white cap, and a large white apron over her black dress, sat sewing by the window, while the little patients under her charge were either bolstered up in their beds, amusing themselves with simple toys, or else lay quietly watching their little neighbours. A Christmas star of evergreens and holly berries was the only ornament on the bare, white walls.

"This is the boys' ward," Cousin Flo told Jennie, as she led her from bed to bed, with a kindly word for each of their little occupants. Jennie looked and listened silently.

One little bright-eyed fellow, whose foot had been crushed by a heavy truck, was sitting up in bed, trying to draw with the stump of a pencil on the margin of an old newspaper. Jennie gently pulled her cousin's sleeve. "I'd like to give him my paint-box and crayons and the painting book," she whispered.

Cousin Florence smiled, as she nodded assent.

In the next cot lay a little cripple who was drumming with his fingers on the counterpane and trying to hum a little tune. "He shall have the music box," she whispered. And so they went from bed to bed.

When they entered the girls' room Jennie opened her brown eyes wide to see them all so happy with their poor shabby toys.

In one cot a little deformed girl lay fast asleep; her face was very sweet, in spite of its pale, pinched look, and her pillow was covered with the masses of her soft, light hair.

"There is a dolly for each one," whispered Jennie, "and the tea set for them all together,—but she," and she pointed to the sleeping child, "she shall have the prettiest doll of all."

They then went out to get the toys, and Jennie offered them very shyly to the boys at first, though soon she was laughing merrily at their astonishment, and their quaint expressions of delight. "Oh my eye!" cried one little fellow, "What a stunner! Little girl you're a regular brick."

The smiling matron tried to make them express their thanks in proper words, but their rough expressions of pleasure pleased Jennie best of all, and her little heart was very light and happy when she finally parted from them, and went to give her discarded dolls to the six poor little girls.

And then what rapture, as the children hugged and kissed their new treasures, laughing and murmuring their inarticulate delight!

Very quietly, so as not to disturb her, Jennie placed the prettiest of the dolls on the bed by the little deformed girl, and there—even when it was time to go—she lingered, hoping to see her awake. And at last the sleeping child slowly opened her eyes, and the first thing they rested on was this wondrous doll—more beautiful than anything she had ever seen! Surely she must be dreaming—and her eyelids softly closed again; then after a little she reopened them and still the beautiful doll was there—smiling upon her. Slowly, very slowly, as if fearful lest at any sudden movement it should vanish away, she child stretched out her thin, transparent hand until it touched the doll and found it real! Then with a low cry of rapture she caught it up and clasped it to her breast.

Cousin Florence put her arms about Jennie and hurried her away, followed by a chorus of happy voices crying, "Good-bye, good-bye, little girl—come see us again."

The early winter twilight had fallen before the carriage stopped again at Jennie's home. A man's figure could be dimly seen at the window where Jennie herself had stood in so discontented a mood only two little hours before.

"Good-bye, my 'Jennie Wren,'" said Cousin Florence, giving her a hearty kiss. "It is so late that I will not go in,—but there is papa watching for you, and waiting to hear all about what you have been doing this afternoon."

Jennie fairly flew up the stairs and threw herself into her father's arms.

"Oh papa, papa," she cried, "I've had such a lovely time! What do you think? Cousin Flo and I have been to the hospital, and I have given all my Christmas toys to the poor little sick boys and girls, and I never, never was so happy before—in all my life!"

Church News

[All communications to this column ought to be sent to the Editor immediately after the occurrences to which they refer have taken place.]

MONTREAL NOTES.

It is the good old custom of the Montreal churches to open the New Year with grand rallies of the Sunday Schools at central points for the singing of appropriate hymns and to hear short addresses suitable to the occasion. The more distant schools are brought in large conveyances. All march in with banners flying, and they make the welkin ring as they wish the speakers a Happy New Year. The Presbyterian gathering was held this year in Erskine Church, and though it was opened out to its full capacity so as to seat between two and three thousand children it was packed in every corner, many having to stand in the aisles. The sight from the platform and indeed from any part of the building was magnificent. The singing, lead by the organ and an orchestra, was hearty. Short, bright and interesting speeches were given by the Rev. Mr. Dawey, the Rev. L. McGillivray and the Rev. C. W. Whyte of the Crowstaid Indian Mission School. The congratulations of the other similar gatherings in the city were brought by the Rev. E. M. Hill for the Congregationalists and the Rev. Mr. Stephens for the Methodists. As many of the parents as could get in were present in the galleries and seemed to enjoy the occasion as much as the children themselves.

The Chinese Mission Schools held their annual festival in Knox Church on Monday evening the 28th ult., and it is admitted on all hands to have been a success. As might be expected a Chinese entertainment is *vis generis*. They did not furnish the whole programme, but they furnished a large part of it and put their hearts into the performance. They gave specimens of their singing both in Chinese and in English as well as of their reading and speaking. But the crowning feature was the introduction of a Chinese orchestra of the genuine native unadulterated kind which kept the audience fully awake and gave them the worth of their admission fee. A serving of Chinese refreshments provided by the pupils in the schools closed the evening. It was abundantly evident that these strangers from far Cathay fully appreciate the kindness with which they are being treated and desire its continuance. Dr. Thomson, the missionary has good reason to feel encouraged with the progress of the work.

The death of Archbishop Fabre removes one of the most prominent figures from the ecclesiastical hierarchy of the province. Though a true son of his Church and therefore an upholder of a good deal that Protestants cannot approve, he was of the more liberal type of Roman dignitaries and always sought to maintain good relations with the Protestant community. Any intolerance he displayed was towards the more radical members of his own communion and even that has been generally attributed to his advisers rather than to his own disposition. It is altogether likely that the Protestant community will be largely reprieved at his funeral. They readily distinguish between the system and the man, and while repudiating the system they are glad of an opportunity of increasing good will between the different sections of the community by honoring the memory of a man, who, in spite of the system, had secured their respect. The appointment of his successor of course lies with the Pope and it is impossible to guess whom he may select. The ultramontane section in the Church will no doubt consider it their turn to make the nomination. But they are showing a little common sense in their campaign against the rising power of lay opinion that Rome may deem it wiser to appoint a moderate man. Whether it does so or not it is becoming every day more apparent that the French-Canadian does not mean much longer to submit to ecclesiastical dictation in the ordinary affairs of life.

The Presbyterian congregation of Kingsbury, Que., held their Christmas tree on Dec. 22d, when a very enjoyable time was spent. The congregation presented their

pastor, the Rev. J. McClung, and his wife with purses as a token of their appreciation. Mrs. McClung's Sunday-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 many friends of Mrs. Burns, widow of the late Dr. R. F. Burns of Halifax, are pleased to see her once more on this side the Atlantic in good health and vigor. She is spending a few weeks at present with relatives in Montreal.

In addition to the bequests mentioned last week as left by the will of the late A. C. Leslie, there is also a legacy of \$1,000 for French Evangelization.

NORTH WEST NOTES.

The Rev. D. McLeod of Saltcoats is taking a rest of several months. His health is in an unsatisfactory condition.

The Rev. C. W. Whyte and Mrs. Whyte of the Crowstaid Indian mission are enjoying a well-earned holiday in Ottawa and Montreal.

As the fruits in part of the last summer spent in Europe, the Rev. Dr. Bryce has recently delivered several popular lectures on what he saw and the impressions made upon him. His subjects include "Great Britain as seen through Canadian eyes," "Picturesque Scotland" and "The Cathedrals of Great Britain."

The Rev. James Hood a graduate of Manitoba College is to be ordained at Elkhorn on the 15th of January.

During the absence of the Rev. John Hogg who is in Scotland the Rev. W. A. McLean is supplying the pulpit of St. Giles' Church Winnipeg very acceptably.

Mrs. Duval, the wife of the pastor of Knox Church Winnipeg, has been very ill for several weeks and her malady shows no signs of abatement. She is greatly beloved by the congregation.

A movement is on foot looking to the formation of a German Presbyterian congregation in Winnipeg.

Under the pastorate of the Rev. James Lang of Binscarth a new church has been erected in the Foxwarren branch of his charge. The building is a neat-looking frame structure capable of seating about 160 people. The dedication service was conducted on the 27th ult., by the Rev. Professor Baird of Winnipeg.

Mr. Hector N. McLean, the student missionary in charge of the crefters of Pelican Lake, has spent several days in Winnipeg during which he preached two Gaelic sermons in St. Andrew's church and collected upwards of \$200 for the church to be built for his congregation.

GENERAL

The annual thank offering meeting of the Knox Church, Ripley Auxiliary, of the W.F.M.S., was held Nov. 12th. The meeting was a success. The amount of the offering being \$42.50.

The Rev. Dr. Waters, formerly of Canada, has for many years past minister of the Reformed Church in Newark, N. J., has taken up his residence in Halifax, N. S., where his son holds a prominent position in the Bank of Nova Scotia. His many friends will be glad to see him back in Canada once more.

On Dec. 23 last the anniversary services of the new Presbyterian church, Cedar Hill, were conducted by the Rev. H. Taylor, Lochwinnoch, in the forenoon, and the Rev. F. Chisholm, in the afternoon. The morning discourse was based on Ecc. xi.: "Cast thy bread upon the waters for it shall return to you after many days." The Rev. Chisholm preached from Ecc. i. 9. The social on the following evening was largely attended and a very good time spent. The programme was highly appreciated. Over \$30 was raised at the social.

The anniversary services in connection with the Horning's Mills Presbyterian Sabbath school were observed on Sabbath, Dec. 23. The Rev. J. R. Bell, of Laurel, preached excellent sermons both morning and evening to large and appreciative audiences. On Christmas night tea was served in the A. O. U. W. hall, at which there was a large gathering. The pro-

gramme was given by the scholars of the school. The cantata entitled "The Capture of Santa Claus" was especially well rendered and listened to with marked attention. The proceeds amounted to \$71. Since Rev. A. E. Neilly has taken charge of this field he has had the appreciation and hearty co-operation of his people and consequently the work has been very encouraging. During the past year about seventy new members united with the church.

Rev. Dr. Robertson, superintendent of Presbyterian missions for Manitoba and the Northwest, is spending the winter in Great Britain. He has already met with the colonial committees of the Church of Scotland, of the Free Church of Scotland and of the United Presbyterian Church. He has also preached in some of the largest churches in Glasgow and Edinburgh, giving information as to the work in the Northwest. It is hoped that Dr. Robertson's visit will be productive of good results in deepening the interest in the country and in inducing good settlers to come out to the Northwest.

At the New Year's service at Erskine Church an able sermon was preached by Rev. F. H. Wallace, D. D., who took for his text Philippians, iii. 13, 14. At the close of the service a pulpit robe, cassock, etc., were presented to the Rev. Dr. Hunter, pastor of the church, by Mr. William Adams, one of the elders, who made a brief, hearty address, speaking of the love and respect which the pastor had won in the congregation during eight years of service. The Rev. Dr. Milligan followed, praising Mr. Hunter as a thoughtful and diligent student, and the minister made a feeling reply. The attendance was very large.

The Presbyterian Church, Belmont, Man., held anniversary services on Dec. 18. Revs. J. H. L. Joslyn, of Baldur, in the morning, and A. Currie, of Wawanesa, in the afternoon and evening, preached able sermons. The afternoon sermon, especially, was delivered in an impressive and forcible manner and left a deep impression. On Monday evening the ladies of the church served up a splendid dinner in McLennan's Hall. After dinner all repaired to the church to listen to Rev. Hugh Pedley, of Winnipeg, in his noted lecture, "Three Tramps on a Trip." The lecture was a treat, and intensely enjoyed by the audience. Rev. W. R. Ross exchanged with Rev. A. Currie, of Wawanesa, on Sunday last.

The ordination and induction of the Rev. E. F. M. Smith to the ministry and to the pastorate of the united congregations of Lucan, Granton and Fraser Presbyterian Churches took place in the Granton Church, Dec. 20. Rev. Mr. Leitch, of Stratford, acted as moderator and called on the Rev. Mr. Cameron to preach to the congregation. The sermon was able and impressive, and was listened to with rapt attention throughout. Rev. Mr. Graham was then called upon to address the newly-inducted minister, after which the Rev. Mr. Grant, of St. Mary's, addressed the people. Rev. Mr. Leitch then led in prayer, during which the members of the Presbytery advanced and performed the impressive ceremony of the laying on of hands. After a cordial reception by the members of the Presbytery, the people were asked to come forward and be introduced to their new pastor. The combined choirs of Lucan and Granton conducted the praise services. In the evening a formal reception was held in the church, at which addresses were delivered by Rev. Messrs Grant, Dewar and Harrison, and also the new pastor.

After Divine service conducted on New Year's Day in the East Presbyterian Church, Toronto, the following address together with one of Harcourt & Sons beautiful silk pulpit robes and cassocks was presented to the pastor, Rev. J. A. Morrison, B. A.

TO THE REV. J. A. MORRISON, D. A.,
East Presbyterian Church, Toronto.
REV. AND DEAR SIR:—

The ladies of your congregation can not permit this New Year's Day to pass without expressing their heart-felt gratitude to God, for all the prosperity of the church during the years of your pastorate.

They would note with sincere pleasure the largely increased attendance at public

worship on the Sabbath Day, the large addition to the members of the church, that the finances of the congregation are yearly assuming a more healthy condition, and that the attendance of your Bible class is largely increasing.

They mark with much pleasure, the prominence you give in your pulpit services to the fundamental doctrines held by the Presbyterian Church, and to the great question of Sabbath Observance, now specially before the City of Toronto, and also the large amount of pastoral work you have done among the laminae of your congregation and also among the sick, the needy, and the distressed.

They desire most heartily to assure Mrs. Morrison and yourself of their heart felt love and sincere appreciation of all the earnest services you both have rendered to the church on Oak St.

They earnestly pray that during all your pastorate there may be peace, prosperity and blessing, and that you may ever have Divine strength, the Presence of the Master, and the guidance of the Holy Spirit.

And now the ladies of your congregation would with very great pleasure, on this New Year's morning present to you, this pulpit gown and cassock as a token of their sincere appreciation of all your earnest and successful labors as our pastor, and trust that you may long be spared to wear it, and to minister lovingly to us in sacred things.

The anniversary services in connection with the First Presbyterian church, Seaford, were held recently. Rev. John Neil, B.A., pastor of Westminster church, Toronto, preached both morning and evening, to large congregations, in the evening the church being crowded. Mr. Neil was listened to with much interest and profit. The special collection was unusually large. It having been decided not to hold a tea meeting as used to be the custom, but simply a musical and literary entertainment. The anniversary meeting was held in the church, and in the absence of the pastor the chair was occupied by Mr. M. Y. McLean, chairman of the Managing Committee. There was a nice audience present, and the affair, from first to last, was one of the most enjoyable held for a long time. Short addresses were delivered by the Rev. Mr. Bond, Rev. Mr. Shaw, of Egmontville, and Rev. Mr. Musgrave, of McKillop. The object of the evening, however, was the address of Rev. Mr. Neil, who gave a description of his travels in Ireland, Holland and Scotland, and something of what he saw and the impressions formed. Mr. Neil is as attractive and interesting a lecturer as he is a preacher. He spoke for over an hour and was listened to with marked attention. His word pictures were most vivid, while his frequent flashes of wit added spice to the descriptive part. His address throughout was both instructive and intensely interesting. The only thing which in any way detracted from the pleasure of the occasion was the absence of the pastor, Rev. Dr. McDonald, from his accustomed place. He was not, however, forgotten, as all the speakers made the most kindly references to him and we hope that long before the next anniversary he will be fully recovered.

PRESBYTERY OF BARRIE.

At a special meeting held at Bondhead on Dec. 13th, Mr. J. T. Hall was ordained and inducted to the church of First West Gwillimbury and Monkman's.

The regular meeting was held at Orillia on Dec. 15th at 2 p.m., Mr. J. K. Henry Moderator in the chair. A letter from the Rev. E. W. Greene, St. James' Episcopal Church was received with greetings and an invitation to the Presbytery to attend as a body or by representatives, and take part in a temperance meeting in his Church in the evening. Messrs. Nicol and McIntosh were appointed to represent the Presbytery at the meeting. A call from St. Andrew's Church, New Wasaga, Banks and Gibraltar to Mr. J. Lindsay, licentiate, was sustained. Intimation was received of Mr. Lindsay's intention to accept the call if sustained by Presbytery, and Tuesday 20th December was appointed for his trial, ordination and induction. Dr. McFras, Moderator of the Session during the vacancy, to preside, Mr. Henry to preach, Mr. L. McLean to address

the minister, and Mr. Buchanan the people.

The Rev. R. Campbell, D.D., of Renfrew, was nominated as Moderator of the next General Assembly. The reports of Assembly were referred to Committees for consideration and report at next meeting.

The following memorial was adopted, and a deputation appointed to present it to the county Commissioners at their first meeting, "The Presbytery of Barrie would respectfully call the attention of the Commissioners of the County of Simcoe to the great necessity which exists for a house of refuge for the poor of the county. The cruelty inflicted upon the respectable poor in having them sent to gaol in their old age, when unable to support themselves, has been called attention to repeatedly by the judges of the various Courts. That it is more economical to support these poor persons in a house of refuge, has been demonstrated by the experience of a number of Counties in the Province, and on every ground therefore our Presbytery would urge this work on the attention of the Commissioners, assured that in making this provision they would be sustained by a great majority of the intelligent people of the County." Leave was granted: to the congregation of Sundridge to sell a piece of land, obtained for the site of a manse, the proceeds to be applied to the extinction of the manse debt; to Hallsdale to sell the old church property and to mortgage the new church building for \$5,000; to Guthrie church, Oro, to exchange a piece of land for another piece contiguous to their church lot. On petition of Burk's Falls it was agreed to separate Katrine, and raise the church at Burk's Falls to the status of a pastoral charge, with the same pastor as at present; the change to take effect on April 1st next. The Presbytery expressed gratification at the progress made since Mr. Carswell's appointment there as ordained missionary. As Moderator of the Session of Huntville and Allanville Mr. Carswell was authorized to moderate in a call when desired to do so. Mr. McJorkindale, an elder, applied for the status of Catechist. Testimony was given to his consistent Christian character and usefulness and the application was readily granted. There were discussions on the management of Home Missions, and on the contributions asked for the Schemes of the Church. The clerk was instructed to ascertain and inform congregations what is the rate per member asked for each of the Schemes. - ROBERT MOORE, Clerk.

CHATHAM PRESBYTERY.

This Presbytery met in First Church Chatham on Tuesday 5th Dec., at 10 a.m. The minutes were read and confirmed. Mr. Becket spoke on behalf of the Aged and Infirm Ministers Fund and it was agreed that he arrange with Mr. Burns to visit the congregations within the bounds.

The Committee appointed to report on the church connection of all ministers without charge residing within the bounds reported through Dr. Battisby and it was agreed that all such whose names are on the Roll of Presbytery shall be required to identify themselves as members with the nearest congregation or the congregation of their choice in our church and work for its special interest as far as lies in their power. Committees were appointed to examine the Session Records of Bridge End and of Kent Bridge who at a later stage reported them as carefully and correctly kept and it was ordered that they be so attested. Committees to visit mission stations on behalf of Home Mission Committee were appointed as follows: Bent Path, Mr. Davidson; Morpeth, Mr. McLaren; Buxton, Mr. Larkin; Harrow, Mr. Nattress; Pains, Mr. Tolmie. Mr. McLaren was appointed delegate to the annual meeting of the W.F.M.S. Mr. Tolmie appointed a Committee on Young People Societies. Mr. Morrison spoke on behalf of Foreign Mission Funds and it was agreed to recommend that ministers should exchange pulpits if they see fit and urge the claims of the Schemes of the church. A circular from the Presbytery of LaSalle and Renfrew re the proposed reception of Mr. Harkness was read and received. Dr. Jamieson read the report of the Committee on Statistics and the report was received. It was ordered to be printed and distri-

buted. The Committee on remits from the Assembly reported and their report was adopted as follows:

1st Re representation in Assembly proposed reduction approved of.

2nd Re place of meeting of Assembly. That the present system be not disturbed.

3rd Re Mission Board, approves of the appointment of such a Board.

4th Re Sunday School Board of Publication. (a) While morally bound to pay the present debt, the church should not be liable for any future debt in connection with said publication. (b) Disapproved of.

5th Re reception of ministers from other churches. All the proposed charges approved of.

6th Re uniformity in Public Worship. (a) That the form of service should be left to the judgment of each congregation (b) While not disapproving of the audible repetition of the Lord's prayer and the Apostles creed by the congregation, we do not approve of the church putting itself on record on the matter. (c) Disapproved of. (d) Disapproved of.

Mr. Nattress resigned the position of Moderator of Harrow Session. His resignation was accepted and Mr. Patterson appointed in his stead. It was agreed to hold the next regular meeting of Presbytery in St. Andrew's Church Chatham on the second Tuesday in March. Closed with the benediction.

The Presbytery will meet in St. Andrew's Church Chatham on Tuesday 9th March at 10 a.m. - W. M. FLEMING, Clerk.

Correspondence.

THE ASSEMBLY'S MINUTES AND THE HOME MISSION CIRCULAR.

MR. EDITOR.—The letter of Dr. Cochran indicating that the Presbytery of Orangeville had during the last year reported to the Assembly \$360 more than had been sent through the church treasurer is so likely to throw discredit on the accuracy of the Presbytery's report that I crave a word of explanation. Through the great kindness of Dr. Warden I have before me facts that place it beyond doubt that all the \$682 reported by the Presbytery for last year was sent through the regular channel. The interesting question then arises: Whence comes the apparent discrepancy? A moment's reflection will show that one source of variation is the fact that "Last year" does not mean the same thing in the two reports, to the Presbytery it means twelve months from January 1st 1865, while to the H. M. Committee it means twelve months from May 1st of the same year. Although taking several years to gather the totals must coincide there might well be difference in any one year. Still another cause of discrepancy arises from the fact that congregations report contributions from Sabbath schools and societies within their bounds as congregational contributions, while the church record report them separately. Thus, for instance, in the H. M. Committee's report, Claude is credited with giving \$30.25, while from the W. H. M. S. and the S. S. there were given additional contributions amounting to \$58, so that the total amount given by the congregation for Home Missions from all sources was \$88.25.

Looking at it from an outside point of view, it would seem as if it would simplify the work both for the treasurer and the several committees, were all the societies within a congregation to report to the congregational meeting and send all their contributions through the congregational treasurer.

While I am very sorry if my previous letter was by any one taken as reflecting on the accuracy of the church treasurer, I am none the less pleased to show that the Presbytery record is also correct, and that though much less than we would like, a somewhat larger amount was contributed from the bounds of the Presbytery than was reported through the Home Mission Committee. WM. FARQUHARSON.

GALT, Jan. 2nd 1867.

DEAR MR. EDITOR:—

I beg to gratefully acknowledge through the PRESBYTERIAN REVIEW the following additional contributions to the Bheel

Building fund of our Central India Mission : Previously acknowledged.....	\$23 00
Mrs. Robertson, College St. church Toronto.....	1.00
Miss M. A. Snively, St. James Sq. church Toronto.....	50.00
Mrs. J. L. Brodie.....	10 00
Mr. John Gowans, " ".....	10.00
Rev. W. D. Ballantyne " ".....	5.00
Anonymous per Mr. Henderson, St. James Sq. Ch., Toronto...	2.00
Mrs M. (per Rev. R. P. MacKay), Dawn Ave. church, Toronto...	2.00
Mrs. Dr. Small, St. Andrews, ... Toronto.....	1.00
"Gratitude".....	2.00
"Friend of Missions," Doon.....	2.00
The Misses Ballingall, United Presbyterian Church, Galt...	5.00
"Christmas offering" by L. W., Montreal.....	25.00
W. Cassels Buchanan, Galt.....	.35
Stamps from Toronto.....	.79
Miss Mitchell, Central church Toronto.....	5.00
(Rev.) Mrs. Bethune, Toronto....	5.00

Total.. \$188 14

In addition to the above there have been promised sums amounting to \$241 00 making a total of \$429.14.

Plague and famine stricken India will stretch out her hands unto God this year as never before. And perhaps no class of the peoples of India are more destitute, or present more encouragements as a field for mission labor than the 80,000 aborigines for whom we desire to begin work by means of an hospital for the sick and homes for the boy and girl orphans. The total amount required for a bungalow, Hospital and two boarding schools is "the modest sum of \$5,000." As the work to be carried on within these buildings must be one of faith, so we desire the contributions for the construction of these buildings to be the outcome of the prayer of the closet rather than by personal solicitation. We simply present the needs and let those take part in this service who will. Yours very sincerely,
J. BUCHANAN.

HOMES FOR CHILDREN.

Toronto, Jan. 4th, 1896.

Editor Presbyterian Review :

DEAR SIR,—In answer to our last letter we have only received one enquiry for a baby. The accommodation at the Shelter does not admit of the reception of children under two years of age, so what we would ask is that any kind motherly woman who thinks of adopting a baby would send in her application, and then when any are offered to us we can at once communicate with the applicant. We cannot undertake to find a baby at once for those whose applications are approved of.

Let us again appeal for homes for our little boys, at present the boys available are:—Between 18 months and 3 years: Jas. R., fair complexion, blue eyes, auburn hair, a bright boy who with training will do well. Jas. S., dark complexion, brown eyes, black hair, slightly coloured, a smart child. Jas. A., fair complexion, brown eyes, light brown hair; Fred M., fair complexion, blue eyes, light hair, with kindly care this will be a good boy. Four years: Frank F., fair complexion, brown eyes, dark hair, a fine healthy boy. Six years: Victor B., fair complexion, hazel eyes, light hair. Seven years: Willie T., fair complexion, brown eyes, dark hair, a good boy if treated kindly and wisely. Eight years: Bertie B., fair complexion, blue eyes, dark hair. Eleven years: Cecil E., fair complexion, brown eyes, dark hair, this is a very bright boy. Twelve years: Fred H., sallow complexion, grey eyes, dark hair. This boy would require training and firmness, tempered with kindness.

The Society has also one or two interesting little girls from 18 months to 3 years old awaiting homes. The Society will be glad to have the assistance of Sunday schools, Mission Bands and Endeavor Societies throughout the Province who are not at present devoting money to Home Mission work. We have to deal with unfortunate children from all over the Province whose parents come here to live and we are sending children to foster homes in all parts of Ontario and also to Manitoba and the North West. A copy of our last annual report will be sent to anyone desiring to

help the work. The Officers of the Society will be very much helped if the officers of such organizations as we have mentioned will assist us in finding homes of adoption for infants of from 3 to 18 months of age.

Yours truly,

J. STUART COLEMAN,
Secretary, Children's Aid Society,
32 Confederation Life Building, Toronto.

CALENDARS AND COUPONS.

So many beautiful calendars and entertaining novelties have been issued by the proprietors of Hood's Sarsaparilla, that we are hardly surprised to receive this season not only one of the very prettiest designs in calendars, but with it coupons which entitle the recipient to attractive novelties. Every one that gets a Hood's Sarsaparilla calendar for 1897 secures something that will prove interesting and valuable as well as a beautiful specimen of the lithographer's art. The calendar is accompanied this season by an amusing little book on "The Weather." Ask your druggist for Hood's Coupon Calendar, or send 6 cents for one to C. I. Hood & Co., Lowell, Mass.

"Walter Baker & Co., of Dorchester, Mass., U. S. A., have given years of study to the skillful preparation of cocoa and chocolate, and have devised machinery and systems peculiar to their methods of treatment, whereby the purity, palatability, and highest nutrient characteristics are retained. Their preparations are known the world over and have received the highest endorsements from the medical practitioner, the nurse, and the intelligent house-keeper and caterer. There is hardly any food-product which may be so extensively used in the household in combination with other foods as cocoa and chocolate; but here again we urge the importance of purity and nutrient value, and these important points, we feel sure, may be relied upon in Baker's Cocoa and Chocolate." *Dietetic and Hygienic Gazette.*

CONGRATULATIONS EXTENDED.

With the close of the year 1896, the North American Life Assurance Company, following its well-established practice, promptly closed its books and prepared its balance sheet.

The results show a most gratifying and highly successful year's work. The new business exceeds that of any previous year by over half a million dollars.

The payments to policy holders for death claims, matured policies and profits paid under its investment policies exceed a quarter of a million dollars.

The surplus earned for the year 1896 alone is in excess of the large sums paid on that account to the fortunate holders of this popular company's investment policies whose ten and fifteen year periods matured during the year just closed.

Most hearty congratulations are cordially extended to the company's policy holders, friends and all others interested in the North American Life Assurance Company upon the splendid results of the year, and also upon the grand position attained by this Canadian institution.

Nerves

Are the Telegraph System of the body, extending from the brain to every part of the system. Nerves are fed by the blood, and are, therefore, like it—weak and tired if the blood is thin, pale, impure—Nerves are strong and steady, there is no neuralgia, brain is unclouded—if the blood is rich, red and pure. Nerves find a true friend in Hood's Sarsaparilla, because it makes rich, red blood, gives good appetite and digestion.

Hood's Sarsaparilla

Is the One True Blood Purifier. All druggists \$1. cure all Liver Ills and Hood's Pills Sick Headache. 25cents.

MISS ZELMA RAWLSTON.

A Charming Soubrette who
Attracts Large Audiences.

She Tells Something of the Hard Work Necessary to Make a Successful Artist
—Many Broak Down Under the Strain
—An Interesting Chat with a Telegraph Reporter.

From the Quebec Telegraph.

Those who have attended the performances at the Academy of Music this week will readily concede that Miss Zelma Rawlston is one of the brightest soubrettes on the stage. She is a clever musician and a charming singer, and as an impersonator shows a talent considerably above the average. She has winning ways, a mischievous twinkle in her eye, and a captivating manner. Her magnetism for drawing large audiences is not alone confined to the stage, as she is possessed of a character which is pleasing to come in contact with. It is full of good nature, amiable qualities, and a charm that endears her to all those who have been so fortunate as to have made her acquaintance. A Telegraph representative had the pleasure of an interview with Miss Rawlston which resulted in a biographical sketch of her life being published in these columns on Saturday. During the course of the interview, Miss Rawlston let out a secret, which she consented to allow the Telegraph to make public. For many years she has devoted the best part of her time to study, sometimes practising at the piano alone for ten hours a day. It is not therefore astonishing, that under a strain of this kind, she began to feel the effects upon her nervous constitution. She is of a robust build, and apparently strong physique, and stood the strain without interrupting her studies, until she had perfected that which she desired to accomplish. Like many other artists who have gone before, she completed her work, graduated with the highest honors, and prepared to enter upon her stage career. The reaction of over study, and long hours, soon began to tell upon her, and although it did not interfere with her climbing the ladder of fame as an actress, she very soon became cognizant of the fact that she was suffering from a strain on the nerves which threatened sooner or later to result seriously to her health. Her sufferings did not interfere with her engagements, but prevented her from participating in pleasure of any kind. The nervousness increased to such an extent that she became a victim to insomnia, and slowly her digestive powers gave out, and she was fast becoming a chronic sufferer from nervous debility. After trying many remedies and prescriptions, she one day read an advertisement in one of the daily papers referring to the complete recovery of a similar case as her own, with the aid of Dr. Williams' Pink Pills. She had tried so many patent remedies that she almost despaired of trying any more. Something seemed to influence her to test this preparation, and she ventured to purchase one box of the pills. Before she had used half of them, she began to feel an immediate improvement in her condition, and by the time she had used two or three boxes, she was a different woman entirely, and to-day there are few actresses who display a better example of perfect health than our representative found Miss Rawlston in whom he called upon her last week. The subject was suggested by our reporter seeing a box of the Pink Pills in Miss Rawlston's possession. "I always carry them with me," she said, "and would not be a day without them; although I do not take them regularly, I find them a very beneficial stimulus for one in our profession. If the assertion of the benefit which these pills have worked upon me will do the public any good, I am perfectly willing that my name should be mentioned, and that the facts should be given to the public."

Miss Rawlston's permanent address is in care of her manager, Mr. Tom McGuire, Room 5, Standard Theatre Building, New York City.

'Fairy Stories'

are all right for children, but when you are told some yarn about some other tea being "just as good" as

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\$100 IN GOLD FREE

Who can form the greatest number of words from the letters in ENDEAVORS? You can make twenty or more words, we feel sure, and if you do, you will receive a good reward. Use no letters unless found in the word. Use no language except English. Use any dictionary. Pronouns, nouns, verbs, adverbs, prefixes, suffixes, adjectives, proper nouns, plurals allowed. Anything that is a legitimate word. Work it out in this manner: Endeavors, en, end, ends, near, nod, pods, deer, ear, cars, and, or, ore, car, cars, etc. Use these words in your list. The publisher of Women's World and JENNIES MINNA MORTIMER will pay \$20.00 in gold to the person able to make the longest list of words from the letters in the word ENDEAVORS; \$10.00 for the second; \$5.00 for the third; \$2.00 for the fourth; and \$2.00 each for the thirty next largest lists. The above rewards are given free and without consideration for the purpose of attracting attention to our handsome woman's magazine, thirty six pages, one hundred and forty-four long columns, five illustrations, and all original matter, long and short stories by the best authors a price \$2.00 per year. It is necessary for you, to enter the contest, to send a stamped envelope for a three month trial subscription with your list of words, and every person sending the facts a dollar in twenty words or more is guaranteed an extra present. By return mail (in addition to the magazine, of a 76 page book, "Beware of Deceit," by Adeline Bergson—a powerful love romance. Satisfaction guaranteed in every case or money refunded. Lists should be sent at once and no later than March 15. The names and addresses of successful contestants will be printed in April issue, published in May. Our publication has been established nine years. We refer you to a 30 magazine agent if your standing. Make our list one. Address J. H. FLETCHER, Publisher, 225-67 Temple Court Building, Dept. M. C., N. Y. City.

CURE EYES Dr. ISAAC THOMPSON'S EYE WATER

THE CALF PATH.

One day through the primeval wood
 A calf walked home, as good calves should;
 But made a trail all bent askew,
 A crooked trail, as all calves do.
 Since then two hundred years have fled,
 And, I infer, the calf is dead.
 But still he left behind his trail,
 And thereby hangs my moral tale.
 The trail was taken up next day
 By a lone dog that passed that way;
 And then a wise bull-wether sheep
 Pursued the trail o'er vale and steep,
 And drew the flock behind him, too,
 As good bull-wethers always do.
 And from that day o'er hill and glade
 Through those old hills a path was made.
 And many men wound in and out,
 And dogged and turned and bent about,
 And uttered words of righteous wrath,
 Because 'twas such a crooked path;
 But still they followed—do not laugh—
 The first migrations of that calf;
 And through the winding wood way stalked,
 Because he wobbled when he walked.
 This forest path became a lane,
 That bent and turned and turned again;
 This crooked lane became a road.
 Where many a poor horse with his load,
 Tossed on beneath the burning sun,
 And travelled some three miles in one.
 And thus a century and a half
 They trod the footsteps of that calf.
 The years passed on in swift feet,
 The road became a village street.
 And this, before men were aware,
 A city's crowded thoroughfare.
 And soon the central street was this
 Of a renowned metropolis.
 And men two centuries and a half
 Trod in the footsteps of that calf.
 Each day a hundred thousand rout,
 Followed the zigzag calf about;
 And o'er his crooked journey went
 The traffic of a continent.
 A hundred thousand men were led
 By one calf near three centuries dead.
 They followed still his crooked way,
 And lost one hundred years a day.
 For thus such reverence is lent
 To well-established precedent.
 A moral lesson this might teach,
 Were I ordained and called to preach.
 For men are prone to go it blind
 Along the calf-paths of the mind;
 And work away from sun to sun
 To do what other men have done.
 They follow in the beaten track,
 And out and in, and forth and back,
 And still their devious course pursue,
 To keep the path that others do.
 But how the wise old world-gods laugh,
 Who saw the first primeval calf.
 Ah, many things this tale might teach—
 But I am not ordained to preach.

Established 1780.

WALTER BAKER & CO., LIMITED,

Dorchester, Mass., U. S. A.

The Oldest and Largest Manufacturers of PURE, HIGH GRADE COCOAS AND CHOCOLATES



on this Continent. No Chemicals are used in their manufactures. Their Breakfast Cocoa is absolutely pure, delicious, nutritious, and costs less than one cent a cup. Their Premium No. 1 Chocolate is the best plain chocolate in the market for family use. Their German Sweet Chocolate is good to eat and good to drink. It is palatable, nutritious and healthful, a great favorite with children. Consumers should ask for and be sure that they get the genuine

Walter Baker & Co.'s goods, made at Dorchester, Mass., U. S. A.

CANADIAN HOUSE, 6 Hospital Street, - - Montreal. Church Windows

IN SIMPLE OR ELABORATE DESIGN. Very beautiful effects at moderate prices.

MCCAUSLAND & SON 70 KING ST. WEST.

The oldest and largest works of the kind in Canada.

Pain-Killer.

(FERRY DAVIS')

A Sure and Safe Remedy in every case and every kind of Bowel Complaint is

Pain-Killer.

This is a true statement and it can't be made too strong or too emphatic.

It is a simple, safe and quick cure for Cramps, Coughs, Rheumatism, Colic, Colds, Neuralgia, Diarrhoea, Croup, Toothache. TWO SIZES, 25c. and 50c.

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

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

As Follows:

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

Total given during year 1897, \$19,500

Sunlight SOAP WRAPPERS

HOW TO OBTAIN THEM.

Competitors to save as many "Sunlight" Soap Wrappers as they can collect. Collect the wrappers and send them to the person at the bottom of this notice containing the heading "SUNLIGHT SOAP WRAPPERS." Three (3) called "Competition" are to be sent enclosed with a sheet of paper on which the competitor has written his or her full name and address, and the number of Soap Wrappers sent in postage paid, to Messrs. Lever Bros., Ltd., 25 Broad Street, Liverpool, marked on the Postal Wrapper (see left-hand corner), with the NUMBER of the DISTRICT Competitor lives in.

RULES.

1. Every month during 1897, in each of the 12 districts, prizes will be awarded as follows:
 - The 1st competitor who sends in the largest number of wrappers from the district in which they reside, will each receive, at winner's option, a lady's or gentleman's Bicycle, value five.
 - The 25 competitors who send in the next largest number of wrappers from the district in which they reside, will each receive, at winner's option, a lady's or gentleman's Gold Watch, value 25.
 - The competitors will close the list day of each month during 1897. Wrappers received too late for one month's competition will be put into the next.
 - Competitors who obtain wrappers from outside soap in dealer's stock will be disqualified. Soapless of Messrs. Lever Brothers, Ltd., and their packages, are deducted from competing.
 - A printed list of winners in competitor's district will be forwarded to competitors 21 days after each competition closes.
 - Messrs. Lever Brothers, Ltd., will endeavor to award the prizes freely to the best of their ability and judgment, but it is understood that all who compete agree to accept the award of Messrs. Lever Brothers, Ltd.
2. Messrs. Lever Brothers, Ltd., will endeavor to award the prizes freely to the best of their ability and judgment, but it is understood that all who compete agree to accept the award of Messrs. Lever Brothers, Ltd.



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

The Bicycles are the celebrated Stearns, made by E. G. Stearns & Co., 25 Broad, N.Y., & Toronto, Ont. Each wheel is guaranteed by the makers and has complete attachments