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Into the darkness comes the day,
But not with a sudden burst of splendor;
The shadows are slowly driven away
By touches of light that are faint and tender
At first, just a flush on the eastern sky;
The perfect day cometh by and by.

So to soul-darkness comes the day;
The shadows of doubt and uncertainty linger,
But slowly, surely they pass away
Under the touch of Faith's gentle finger.
Walk in the little light thou hast;
To "the perfect day" thou shalt come at last!

OVER LAND AND SEA.

The gift of a million dollars by Mr. J. Pierpont Morgan for the erection of a new building for the Lying-in Hospital of the City of New York is a splendid bit of practical philanthropy, as judicious as it is generous. While our rich men make their wealth righteously and bestow large portions of it for the welfare of their fellow mortals, anarchism and all its ugly crew will have little to feed upon.

The "tenth legion" was famous in history, but now it is the name of those Endeavorers who propose to give one-tenth of their income for Christ and the church. It is a happy title. It has associations of great value. It will lead young people to keep accounts and to set apart a certain portion of their means for beneficence. We do not believe that a tenth is the only or the best rule of giving. But it is vastly better than impulsive and intermittent generosity. One union in New York has a thousand members. The only thing required is to be "willing to avow yourself one whose rule is to give God the tithe."

Great Britain's drink-bill last year was \$712,074,000 which would make an annual cost of \$91 for every family in the United Kingdom, counting five persons to a family. Is "Christian America" any better comparatively? Their bill is annually about \$1,200,000,000, not including the cost of inebriate asylums, hospitals, criminal courts and other results.

When the Queen of Madagascar shut up the saloons in her kingdom, and the ex-saloon keepers asked for compensation, she replied: "Compensate those you have wronged, and I will pay the balance."

Two thousand eight hundred and twenty-five students have matriculated in the University of Edinburgh this session—748 (including 176 women) in the Faculty of Arts, 148 (including 3 women) in the Faculty of Science, 62 in the Faculty of Divinity, 439 (including 6 women) in the Faculty of Medicine, and 7 (including 3 women) in the Faculty of music. The students in Glasgow University number 1,602, of whom 62 are in Divinity and 621 in Medicine. In both Universities the attendance has, during the last decade, tended to decrease—the decline being most marked in Edinburgh. Since 1889, for example, there has been a fall there of a thousand, the diminution, curious to say, being most notable in the department of Divinity. In 1889 there were 124 theological students. This year there are only 62, or exactly one half of what they were at the former date.

In England, according to official reports, tobacco is adulterated with sugar, alum, lime, flour or meal, rhubarb leaves, saltpeter, fuller's earth, starch, malt commings, chromate of lead, peat moss, molasses, burdock leaves, common salt, endive leaves, lampblack, gum, red dye, scraps of newspapers, cinnamon stick, cabbage leaves, and straw brown paper. And, after this exhibit, it is safe to say that it will continue to be used.

Read what Professor Laffin says about the cigarettes. In 1879 there were 900,000 cigarettes manufactured, and last year there were 1,200,000,000 or 1,333 times as many. "Tobacco in any form is bad, but in a cigarette there are five poisons. There are the oil in the paper, the oil of nicotine, saltpetre to preserve the tobacco, opium to make it mild, and the oil in the flavoring. The trouble with the cigarette is the inhaling of the smoke. If you blow a mouthful of smoke through a handkerchief, it will leave a brown stain. Inhale the smoke and blow it through the nostril, and no stain will appear. The oil and poison remain in the head or body. Cigarettes create a thirst for strong drink; and there should be anti-cigarette societies, as there are temperance societies."

Plymouth church, Brooklyn, has organized a movement for the curing of drunkards. Rev. Horace Porter, the assistant pastor, in charge of the Mayflower Mission, is in charge of the scheme. The church workers intend to establish a fund for the treatment of inebriates, out of which the expense entailed in the cures will be paid. On their recovery, the patients are to pay back on the installment plan the money advanced, and the money so returned will be used in its turn for the cure of others. Mr. Porter states that the plan is the outgrowth of the battle which the branches of Plymouth church have been waging against the liquor evil. The movement was started with a meeting in Plymouth church on Jan. 10, attended by several hundred people, at which an address was made by John H. Pierce, who has himself taken the cure.

The art of not hearing should be learned by all. There are so many things which it is painful to hear, very many which, if heard, will disturb the temper, corrupt simplicity and modesty, detract from contentment and happiness. If a man falls into a violent passion and calls all manner of names, at the first words we should shut our ears and hear no more. If in a quiet voyage of life we find ourselves caught in one of those domestic whirlwinds of scolding, we should shut our ears as a sailor would furl his sail, and, making all tight, scud before the gale. If a hot, restless man begins to inflame our feelings, we should consider what mischief the fiery sparks may do in our magazine below, where our temper is kept, and instantly close the door. If all the petty things said of a man by heedless and ill-natured idlers were brought home to him, he would become a mere walking pin-cushion stuck full of sharp remarks. If we would be happy when among good men we should open our ears; when among bad men, shut them. It is not worth while to hear what our neighbors say about our children, what our rivals say about our business, our dress or our affairs.

The Presbyterian Review

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Toronto, Feb. 4, 1897.

SCHEMES OF THE CHURCH.

THE following statement of the monies received for the Schemes of the Church, by Rev. Dr. Warden, up to the beginning of the present month has just been issued:

	1896.	1897.
Home Missions.....	\$3,069.97	\$31,283.64
Augmentation.....	7,457.43	6,986.16
Foreign Missions.....	26,870.41	25,661.27
Widows and Orphans Fund....	1,966.97	2,128.55
Aged and Infirm Ministers' Fd..	2,690.37	2,313.28
Assembly Fund.....	1,273.92	1,418.71
Knox College.....	2,960.78	2,960.97
Manitoba College.....	853.79	1,150.18
French Evangelization.....	9,305.70	10,316.10
Pointe aux Trembles.....	5,211.22	3,851.84

The publication of these figures provide food for earnest thought. The deficits ought to be faced by a strenuous effort and wiped off speedily.

THE ALUMNI MEETINGS.

This week and next the Alumni of Queen's and Knox Colleges will hold their conferences for the study of subjects intimately associated with the ministry. As in past years these meetings will doubtless be largely attended and much benefit will be derived from them. They supply to some extent a stimulus to clergymen, in active pastoral work, to continue the study of special subjects begun in the colleges, but too often laid aside on account of the pressure of congregational demands.

At Queen's the conference will open next week; at Knox it opened on Monday and is being continued as we go to press. So far the papers read and the discussions have been admirable. A high level is reached in the papers, and a freedom and candor in the discussion, which must prove most useful. One fact which has been made patent is the large number of really strong men the Church has at her command to-day, many of whom are not known generally as such for want of more frequent opportunity, than they have of bringing their nature thought and scholarship to public attention. The number of first rate papers read at the meetings is certainly most gratifying and those privileged to attend are fortunate.

The names on the programme for the Queen's conference next week, and of the subjects with which they will deal, are an evidence that what is experienced this week at Toronto will be true next week at Kingston, indeed quite a galaxy of able Alumni and others are announced.

On some of the points brought out most prominently at the conferences we shall remark later, meantime all who can avail themselves of the opportunity of attending the meetings should do so and hear for themselves. Although the papers are of a technical character they are as a rule written in a popular style, and well suited to the lay student of social and theological problems. As in the past, many of the writers have kept in view

the fact that in their audiences were likely to be a good sprinkling of intelligent church members, consequently the matter dealt with will be found within the reach of the public.

TAKE COURAGE.

The wail of hard times is not unusual, nor untrue. Neither is the plaint of the pessimist. Were men and women disposed to look at the gloomy side of things, there would be little joy in life, for sorrow and sin do exist and exist for all men. But because difficulties and discouragements are facts, is no reason why they should dominate the mind and freeze out all hopeful enthusiasm. We have no sympathy with the querulous cry heard but too often these days, that the affairs of the Church are in a bad way, because of deficits and a leeway which it is difficult to make up. Principal McVicar brings forward a gospel revival as a cure for the disease, and it would be difficult to suggest a better. But has there not been a revival going on these months past, of a character to be thankful for, fruit-bearing and blessed? When has there been a year in which more interest has been shown in the funds and work of the Church. A deep-seated interest indeed. The critics have come out with their suggestions some of which have been eminently good, others tolerable, and of course many of them simply impracticable. But let us have criticism, it is a sign of life, of interest, and usually results in some definite advantage. There has been a widely expressed desire for information as to the condition of certain funds and schemes, on the part of laymen and ministers. Another good sign. When has there been a year of more systematic effort to raise funds by the committees? There has been something like a holy rivalry in the great work of the Church, conveners and secretaries and committees, busy as bees. Why, it is cheerful to look back on the earnest efforts of 1896 and on the substantial results of these efforts. Deficits! Of course there are deficits and there will always be deficits, and there ought to be deficits. We do not pray for the day when the Presbyterian Church shall have more money than she can use. We are perfectly satisfied that all her legitimate engagements will be met honorably, and that money will be forthcoming for every wisely-undertaken work. It is well for the Church to have to work hard to make ends meet. It may not be a comfortable experience, but it proves a blessed experience.

What is wanted is not gloom, but courage, not fear but hope, not disappointment, but a spirit of thankfulness, not disapproval of the evergreen appeal for more funds, but a realization that it is a blessed privilege to appeal and to respond to the appeal. To ask for and to receive of the people's money for the work of the Lord is a sacred thing, a high privilege, and so it is to be allowed to place the offering on the Lord's altar. Away then with the whine. Faith in God, in the Gospel, in His people; confidence in the ministry, in the committees of His Church would remove mountains. Depend upon it God made the mountains, and you cannot climb over them but by the way He has pointed out. At this season of annual meetings and annual conferences it is truly meet that the workers in the vineyard should thank God and take courage.

EVANGELICAL WORK IN VENEZUELA.

Dr. Balcom Shaw, of New York, states in the *Evangelist* that Don Manuel Ferrando, a converted monk, who has been for the past two years in the United States and who during that time has shown

himself to be one of the clearest and strongest converts that Protestantism has ever had, sailed lately for Venezuela where he will preach Protestant Christianity among those whom he formerly served in the Roman Catholic Church. As is generally known, Venezuela is at this time a remarkably open field, and yet no Protestant missionary work is being done there by any denomination. Mr. Ferrando goes out under the protection of the Government and will occupy the house of the Venezuelan minister to this country, which is centrally located and is entitled to constant police surveillance. Mr. Ferrando is a man of beautiful spirit and deep consecration, and withal is a writer and orator of unusual power.

THE INDIAN FAMINE.

The response by Canada to the cry of suffering India is in every way praiseworthy. That the need is great is beyond question and that the claims of fellow-subjects are strong is equally true. The country heartily approves of the official action of the various provincial governments and municipalities in voting sums of money to the relief fund. The most that Canada can do, large though it may appear, will be but as a drop in the bucket, so great is the distress and so large the amount to be spent, yet Canada's contribution proves to the world that here is the heart to sympathize with and the hand to help the unfortunate. It also shows that there is a liberal public in Canada, not averse to bear a share in the burdens of afflicted humanity.

Rev. W. J. McCaughan's Acceptance. A cable despatch was received on Tuesday stating that at a meeting of the Belfast Presbytery held on that day, the Rev. W. J. McCaughan, had intimated his acceptance of the call to St Andrew's church, Toronto, and that the Presbytery, while not declining to accept his resignation asked him to allow the matter to lie over for a month.

Roman Catholic Authority. In connection with the ban placed on *L'Electeur*, the *Casket* defends the bishops thus: "Jean Baptiste is a Catholic. Why? Because he believes that Christ instituted the Church with authority to teach him the way of salvation and to be the ultimate judge on earth of what is right and what is wrong. There is no power under heaven to keep him in the Catholic Church one instant longer than he continues to hold that belief. No Priest, Bishop, or Pope can force him to remain a Catholic; but so long as he is a Catholic he recognizes *ipso facto* the right of the Catholic Church and its pastors to tell him that such and such a thing is wrong, and to forbid his doing it. And so long as he believes that his Bishops are the divinely constituted rulers of the Church, he knows that it is wrong to read and patronize a journal that devotes its energies to lying denunciations of them. Jean Baptiste, then by the very fact that he is a Catholic, recognizes the right of his Bishops to do that which they have done." Yes, says the *Halifax Witness*, the logic is irresistible; but Jean Baptiste must emancipate himself. While he is a "Catholic" let him obey his rulers, the Bishops.

The Supernatural in the Bible. Some people, says the *Presbyterian*, are very desirous of getting rid of the supernatural in the Bible, in Providence and in grace, but they might as well try to exclude light from the sun or electricity from the lightning. The Word of God is of no value or force without its supernatural element. Providence is meaningless without an omnipotent will and over-ruling Sovereign. Grace lacks transforming and glorifying energy if destitute of a

Might that is not only above, but stronger than, nature. A Power unseen, yet all controlling, is ever operative, and intervenes as seems best to infinite wisdom and love. The humble and trusting Christian recognizes this truth, and glories in it. The supernatural is no stumbling block to him, but the ground and power of his faith and hope.

Call to the Rev. Dr. Pentecost. The Presbytery of London, Eng., by an overwhelming vote refused to sever the pastoral tie between Rev. Dr. Pentecost and the Marylebone congregation in order that he might accept the call to Yonkers, N.Y. The scene in the Presbytery was interesting and at times pathetic, and the decision arrived at is a high tribute to Dr. Pentecost's popularity and usefulness in London.

Strong Medical Testimony. Dr. R. N. Buck, medical Superintendent of the Asylum for the Insane at London Ont., expresses himself in the following interesting manner in a recent report: "As we have given up the use of alcohol we have needed and used less opium and chloral, and as we have discontinued the use of alcohol, opium and chloral we have needed and used less seclusion and restraint. I have during the year just closed carefully watched the effect of the alcohol given and the progress of cases where in former years it would have been given, and am morally certain that the alcohol used during the last year did no good. With humiliation I am forced to admit that until in the recent past my noble profession has been to an alarming extent, and is still too much so, guilty of producing many drunkards in the land directly and indirectly by the reckless and wholesale manner in which so many of its members have prescribed alcoholic stimulants in their daily practice for all the aches and pains, agues and dances, coughs and colds, inflammations and consumptions, fevers and chills, at the hour of birth, at the time of death and all intermediate points of life, to induce sleep and to promote wakefulness and for all the real and imaginary ills that come under the eyes of the great Æsulapian's descendants."

Young People's Attention. is directed to the Second Presbyterian Union Annual Conference of the Young People's Union of the Presbytery of Toronto which will be held in Cooke's Church in this city on Monday next, February 8th. There will be three Sessions. That in the forenoon commences at 10.30 a.m. Mr. Frank M. Pratt, Secretary Y.M.C.A., will deliver an address on "The Place of Bible Study in our Young People's Work." Rev. R. D. Fraser, M.A., of Bowmanville, and Rev. J. C. Tibb, of Streetsville, will also be present and give addresses. The afternoon Session will be taken up principally with reports from Societies and short papers on practical subjects by members of the Union. Rev. W. G. Wallace, B.D., will conduct the Question Drawer and Rev. Dr. McTavish will also take part. The evening meeting will be held in the church commencing at 8 o'clock. Rev. Wm. Patterson, Moderator of Presbytery, will preside and the subject of "Good Citizenship" will be presented by Hon. Geo. W. Ross, Minister of Education. Prof. Geo. L. Robinson, of Knox College will deliver an address on the subject of "Christian Opportunity." The evening Session will be an open one and it is expected that a large number from our churches will take the opportunity of hearing two speakers so well able to deal with these subjects. Young people belonging to congregations in the Presbytery are heartily invited to attend the Sessions of the Conference, whether they are duly appointed delegates or not.

THE BIBLE AND THE CHILDREN.

BY THE REV. J. R. MILLER, D. D.,

God has always claimed the children. In the earliest covenants the children were included. In the covenant with Abraham it was ordained that each male child should be formally sealed for God on the eighth day. In the Mosaic law the children were to be devoted to Him.

When Christ came He showed a special and most affectionate interest in the children. A particular incident beautifully illustrates this tender regard. Certain persons, probably their mothers, came bringing their little children, even infants, to Jesus, to obtain His blessing upon them. His disciples, lacking true sympathy with childhood, failing to appreciate the warmth and the simplicity of their Master's heart, were keeping back these mothers and their children. When Jesus saw this it displeased Him much, and He rebuked His disciples, and said, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of heaven. This incident makes it very clear that the heart of Christ was full of love for the children. He was always displeased with those who in any way, direct or indirect, would keep the children away from Him, and every child that comes to Him or is brought to Him now by others is welcomed with affectionate warmth. His heart yearns for every child that is born into this world.

Another incident in the Gospels gives a glimpse of the Divine interest in children. When the disciples asked Jesus who was greatest in the kingdom of heaven, He called a little child unto Him, and set him in the midst, and told them that unless they turned and became as little children they should in no wise enter the heavenly kingdom. Evidently the child spirit is the Christ spirit. It was on the same occasion that He said, "See that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven."

It is impossible to exaggerate the significance of the revealing there is in these words. Childlike ones, including the children, are the special objects of Divine watchfulness and care. The strongest and most favored angels are sent to guard them amid this world's dangers. He who would harm a child lifts his hand against all the power of heaven. The cry of a child anywhere reaches the ear of God, and a child's complaint is sure of instant attention on high. "It is not the will of your Father which is in heaven that one of these little ones should perish." Hence when one of them goes astray, everything else in the universe is forgotten, as it were, for the time, while all heaven's messengers go into the mountains to seek the one that has wandered away.

When we turn to consider what the Bible teaches concerning the care of the children, we find it all in harmony with this revealing. Divine love always yearns and watches, but Divine love must interpret itself through human hearts, must look through human eyes, must speak through human lips and must perform its gentle ministrations through human hands. Angel-guardianship is assured, out many of God's angels must be human, for there is need oft-times of a form that can be seen, a bosom that can be leaned upon, a voice whose accents can be heard, and a touch that can be felt.

God puts much of His work into human hands. Especially is this true of the care of the children. They are His. It is His will that not one of them shall perish. He would have them brought up as His own, for beautiful and holy life in this world, and for glory hereafter. He would have them guarded against the dangers amid which they must live, so that no evil shall touch them to tarnish their lives. He would have them trained into strength of character, so that they may be worthy of their rank as His own children.

But all this care, teaching and training God puts into human hands. Accordingly from the beginning specific instructions were given as to the manner in which children should be brought up. Thus in the law of Moses, the command to the people was, first, that they should seek the words of God in their own hearts, and then "Thou shalt teach them diligently unto thy

children, and shalt talk of them when thou sittest in thine house, and when thou walkest in the way, and when thou liest down and when thou risest up." Again and again was the spirit of this teaching reiterated and reimpresed. The ideal Jewish family was brought up in most pious fashion. The atmosphere of the home was that of God's will and law. Our modern thought of the importance of the mother in the making of the home seems to have been quite anticipated among the Jews. "From the inexhaustible spring of Jewish love," says a Jewish writer, "rise the saviours of the human race." "The Jewish women also have the sound principle to subordinate all other love to that of the mother."

It is interesting to study the home life of God's chosen people to learn how the Divine commands concerning the training of the children were carried out. It was required that children should begin to learn the law by heart when five years old. No opportunity was lost—at the table, at home or abroad, evening or morning, of instilling reverence of God's law into the minds of the family, and of teaching them its express words throughout "till they knew them by heart." Thus it was provided that Jewish children should be brought up for God, who claimed them as His own. In the earliest years, when character is shaped, their minds were filled with the Word of God. They were trained in all holy duties. They were taught with their first lisplings to pray and recite the precept of the law.

Thus they grew up into devoutness, and godly habits became so fixed, that wherever they might be called in life's vicissitudes, they would continue unalterably faithful to the teachings of their youth. We have examples of this in the young captives who were carried away to Babylon. Among heathen people, with all the influences of the world against them, Daniel and his companions were still true to their God and their religion, unmoved alike by the blandishments of royalty and the fear of wild beasts or of fire.

The Bible is one book; Christianity is but the perfect flower, the ripened fruit of Hebrew law. The new teaching, like the old, lays stress upon the home and upon family training. Jesus sanctified home life. His apostles were hidden when they entered a home to say, "Peace be to this house." In the apostolic days people were brought into the Church by households. In the instruction given to Christians in the Epistles, there were specific words for both parents and children. God claims the children and provides for their instruction and training, so that they shall grow up into beauty and strength.

We realize the Divine thought concerning childhood when we look upon every child that comes to us as one of God's little ones sent to us to be brought up for Him. Upon those who are ordained, whether as parents or teachers, to be the guardians of the children, a holy responsibility rests. It is God's work that they are sent to do, and they must do it in Christ's name, and as He would do it if He were in their place, as indeed they are in His place. The mothers stand very near to God, since into their hands come first the young lives to be guarded, taught and trained. They should seek to be filled with the spirit of Christ, so that God's love may flow through them without hindrance to their children.

Horace Bushnell wrote in his old age, "My mother's loving instinct was from God, and God was in love to me first therefore; which love was deeper than hers, and more protracted. Long years ago she vanished, but God stands by me still, embracing me in my gray hairs as tenderly and carefully as she did in my infancy, and giving to me as my joy and the principal glory of my life, that He lets me know Him, and helps me with real confidence to call Him my Father." This is very beautiful. A true mother's love is only God loving in her, God coming to the child first in her tender affection and yearning. Even the old Jewish rabbis said, "God could not be everywhere and therefore He made mothers." A great preacher has said, "The mother's heart is the child's first school-room." What holy benedictions thus rest upon mothers! A young mother wrote in a letter, "When I took my little boy in my arms the first time, and his little hand clasped tightly

round my finger, I realized what a good woman I must be in order to help him to be a good man."

But not upon mothers only does this burden rest—it rests upon fathers as well, and by no sort of subterfuge can a father get clear of the responsibility. It rests upon teachers, whether in the Sunday-school, in the kindergarden, in the common school, in the academy or in the college—all who are set to give instruction in any department to the young are anointed to sacred work and must do it in such a way that in the judgment it will stand the testing.

Indeed we are all called in some way at least to help God in training His children. Nothing the greatest man can be called to do on his busiest day, can be nobler or diviner than to put a blessing into the heart of a child. We should hold ourselves ready ever, no matter how weary we may be, to welcome the child that turns to us with its question, its hunger, its sorrow, its danger, its need, and asks us for help, for love, for guidance, for protection. An interesting incident is recorded of Francis Xavier, the great Jesuit missionary. Once, on some field of labor where hundreds came with their questions and their heart hungers, he was worn almost to utter exhaustion by days and nights of service. At last he said to his attendant, "I must sleep; I must sleep. If I do not, I shall die. If any one comes—whoever comes—wake me not; I must sleep." He then retired into his tent and the faithful servant began his watch. It was not long, however, until a pale face appeared at the door. Xavier beckoned eagerly to the watcher, and said in a solemn tone, of one who had seen a holy vision, "I made a mistake, I made a mistake. If a little child comes waken me."

This is a good motto for all of us—"If a child needs me, waken me."

GREAT OBSERVATORIES.

For the Review.

In the course of an address delivered before the Astronomical and Physical Society of Toronto by the President Mr John A. Paterson M.A., on recent progress in science reference was made to the world's great observatories as follows:

New observatories continue to be built. During last year four State Universities have established observatories, namely, Pennsylvania, Ohio, Minnesota and Illinois. Brashear, Alvan Clark, Warner & Swazey all have large contracts. Of the Province of Ontario there is yet no mention. Sixty thousand dollars have been expended on the construction and equipment of a great observatory and a number of years of valuable time of two noted astronomers and their assistants will be devoted to what may prove it to be the most important astronomical expedition of the century. Percival Lowell has built this movable observatory and telescope and he and Dr. T. J. J. Lee of Chicago are the two astronomers. It has been set up meanwhile near the City of Mexico and will move thence forward. The planet Mars and double stars are the objects of this great quest. The Yerkes Observatory seventy-five miles from Chicago approaches completion; the lens alone, the largest in the world 40 inches across which cost \$60,000 has been tested by Prof. Keeler, who reports its definition equal to that of the Lick telescope and its light gathering power much greater. The great tube is seventy-five feet long and its moveable floor travels twenty-two feet upwards. The whole is governed by a new system of electric motors. A giant telescope has been erected at Berlin upon an entirely new principle which dispenses with the usual dome and gives to the observer a stationary seat in the general axis of the telescope. The new Royal Observatory at Edinburgh has been opened by Lord Balfour of Burleigh, Secretary for Scotland. The buildings cost \$180,000 the library has 30,000 volumes; the instruments are not large, being a 15 inch refractor and a 24 inch reflector.

On the 16th April 1887, a convention of astronomers from seventeen different countries met at Paris and decided to carry out a great astro-photographic survey of the heavens of all the stars down to the 14th magnitude. These plates will, when completed, exhibit 20,000,000 stars. Twenty-two thousand plates will be necessary. This work has been going on at 18

observatories. During last year three South American observatories stopped work on account of political revolutions, and the Sicilian observatories put up its shutters and closed its dome for want of funds. It is astonishing how such sublunary matters as a presence of rifles where they are not wanted, and an absence of dollars where they are wanted, will affect the study of extra mundane phenomena, and clog the wheels of scientific progress.

SOME LESSONS FROM MATT. XXV. 31-46.

BY M. R. G.

For the Review.

When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the Throne of His Glory: And before Him shall be gathered all nations, and He shall separate them one from another as a shepherd divideth the sheep from the goats. What a scene is here described. Can the imagination of any human being picture such a gathering. It is immense beyond conception. The whole army of saints and sinners who have ever lived upon the face of the earth, are here arraigned before the Saviour and Judge of all mankind, for one short period of time. No longer have the pure in heart to listen to that which is vile and sinful; no longer can it be said "For that righteous man dwelling among them and seeing and hearing vexed his righteous soul from day to day with their unlawful deeds," for he shall henceforth be forever separate from sinners. Neither will the unrighteous be longer troubled by the presence and restraining power of God's children, for they are now to be shut away from all holy influences eternally.

But we turn from this solemn scene and ask what does it all mean; on what ground does the Saviour who now is Judge say "Come ye blessed" to one class, and "Depart ye cursed to the other? Simply and shortly He tells us the ground; to the blessed He said "Ye took me in," and to the cursed He said "Ye took me not in": that is all the difference. Then it is of the utmost importance to "Let the Saviour in." Oh how He stands at the door of our hearts patiently waiting for admittance.

Can anyone believe that if Jesus was willing to suffer the shameful and painful death of the cross in order to take our place and let us go free, that He is now indifferent, much less opposed to our accepting His sacrifice? O what a recompense for His dying love to shut Him out of our hearts and lives, when He is yearning to save every one of us. What an insult to Divine mercy to spend the best part of our lives in self-indulgence and sin, and then come, or expect to come at a dying hour and ask for pardon. There is no time then to do the things that the "Blessed" did to receive His commendation, no time then to bring forth the fruits of a life lived with the Saviour "taken in." The hungry and thirsty and naked cannot then be attended to; it is too late.

Let us take warning here; it is not enough to admit Christ into our hearts and think we are safe ourselves, but we are to visit sin-sick souls and point them to the Great Physician. We are to come to those who are prisoners to sin, who are in bondage to Satan and show them how their chains are to be broken. Those who are strangers to the Saviour are to be introduced to Him so that they too may take Him in. And is not this indeed blessed work. We have not to wait till the great day of awards and punishments to get sweetness out of it, we have a foretaste while engaged in the work. And when we consider the value Jesus placed upon a single soul, it ought to stir us up to greater earnestness in our work for Him. Because it is for Him: on that great day when the work they have been doing is reviewed by Him. He will say to the righteous, "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto Me." And then we can take Christ's words literally. Not a cup of cold water or a crust of bread to the hungry and needy are in vain. Not a word of kindness or a smile of encouragement to the meanest of His people who are struggling with temptations is overlooked by Him. And oh how Christ-like it is to be friendly to the stranger, to take him by the hand and

make h'm feel that there is something in the religion of Jesus that is not to be found elsewhere. Even the prisons are not to be neglected. Christ said "I was sick and ye visited Me, in prison and ye came unto Me." When the poor degraded criminal is shut away from intercourse with his fellowmen, he scarcely expects anyone to come and see him, but even here work may be done for the Master. Shut away with time to think over his past life, a message may be brought to him by some faithful worker which the Spirit of God may bless to the salvation of his soul. Yes even the poor prisoner may let the Saviour in and his soul will be a bright jewel in some faithful worker's crown. There is still another thought for us in this passage: the work that is here laid out for us is at hand. We do not need to go to college to fit ourselves for it, neither have we to go long journeys to Foreign lands to find it. We are surrounded by opportunities to give little attentions to those who need them; not a day passes that we might not cheer up some one who is losing heart in the battle of life by a word of encouragement. And then one does not need to be rich in order to help. We are so apt to think that it is only the rich that can give. On the contrary the poor often give what the rich withhold that is sympathy. They have a fellow feeling that makes them find a way to the heart that is unknown by those who have every wish gratified. Our Saviour was a striking example of what a poor man can do for the down-cast, the suffering, the needy. If we could follow His footsteps in entering into the troubles of those around us with a tender loving sympathy, our lives would be indeed worth living, and we would go through the world with a sunnier face and a happier heart.

MISSION FIELD.

THE MISSIONARY REVIEW OF THE WORLD.

As to the famine in India, we find in our reliable exchanges the following:—

"The whole civilized world will stand aghast at the horrors which the next nine months are certain to bring in India. According to the statement made by Rev. Dr. James L. Barton, secretary of the A.B.C.F.M., this famine is due to the failure of the wheat crop, which has trebled the price of wheat, and the people have not the money to buy it. Unlike the famine of 1877, the present one is general. Then rich and poor suffered, as the means of communication had not been opened up. Now, however, railways have been built with the result, as stated, that "the rich will not starve, but the millions of the poor must." It is not a question of the scarcity of grain—which can be had from abroad—but of the want of money wherewith to buy it. The government has appropriated \$125,000,000 to be spent on public works as a means of relief to the starving people, and the missionaries are co-operating with the authorities. Nevertheless there are 287,000,000 of people to be supported in a country barren of crops, and 'millions will die from starvation, and within a few months the world will hear of such suffering and wholesale deaths as it has never heard of before, unless relief is extended.' The missionaries of the various denominations are scattered all through the afflicted territory and they will do all they can. But most of the native missionaries get but \$3.75 per month, and it is quite as much as they can do to support themselves. Touching this matter, Rev. A. B. Leonard, corresponding secretary of the Methodist Board, also says:

"Letters received at this office give an appalling account of the famine prevailing in parts of India, particularly in the north and northwest. Hundreds of children are to be seen in the bazaars, picking up grain or anything that can be used as food. Some of them stagger as they walk. The cries of hungry people for food in the darkness at railroad stations is often heartrending. Parents take their children to the missionaries, offering to give them away for food."

"Rev. James Smith, of Ahmednager, writes, that 'in the district of India, over which famine is now impending, there are 80,000,000 of people who in good times have only one meal a day, and that 40,000,000 always go to bed hungry. To these millions the present dearth means death, as the increased price of grain has raised the price of maintenance per capita from one to three cents per day, and the Viceroy of India has telegraphed to London that 72,000,000 must succumb to famine unless assisted.'"

At a great missionary meeting recently held in Glasgow, Principal Whitten, of Nagpore, India, said: "This century has taught this at least—that it is the duty of the Christian Church to go to work among the heathen unto the ends of the earth. He thought, with regard to missions, that the proper view to take was that the Christian Church had been going through an apprenticeship to the work of converting the heathen. First of all, they tried the evangelistic method alone, but they soon found that there were very many whom they were not reaching by that

method. Then they introduced the educational method, which was producing a revolution in the Indian religious thought of to-day. Then they introduced the medical method, so it would be seen that they were looking in this direction and in that direction, using this tool and that tool to see which would work best. He was not quite certain that the apprenticeship was ended. Probably they had a great deal to learn, but there were four years yet to come, and if they hurried up perhaps their apprenticeship would be finished by the end of the century. Then, when they had learned what tools to use, and how to use them, let the next century give the results for which they have been so long working and praying."

The New York Society for the Prevention of Cruelty to Children, has during twenty-two years received and investigated 102,501 complaints, involving more than 307,503 children; obtaining 86,081 convictions, and rescued 50,160 children from vice, from suffering, and from destitution. Its reception rooms during the past fifteen years of their establishment have sheltered, clothed, and fed 24,932 children, and furnished 233,370 substantial meals. Day and night, in summer and in winter, its doors are never closed. No child has ever been turned away without temporary shelter. Two hundred and fifteen similar societies with the like object have been organized throughout the United States, and 81 others in foreign lands.

In a publication of the English Church Missionary Society it is stated that \$60,000 was raised last year by the "juvenile boxes" which are in such common use in great Britain for collecting money. The same publication reports that there have been 988 "sales of work," the avails of which have amounted to about \$115,000.

During 1896 the Scottish United Presbyterian Church sent out 22 new missionaries, including wives, 14 going to Manchuria, 6 for Old Calabar, Africa, and 2 for India.

George Muller of Bristol, has passed his ninety-second birthday, in full vigor of mind and body. In a recent speech he said he had received \$7,000,000. He has had 9,700 children under his immediate care, of whom 4,000 had been converted. He has sent \$1,235,000 to missionaries, and has distributed 275,000 Bibles and 1,460,000 Testaments.

There are now 3 railways in Palestine, one from Jaffa to Jerusalem, 54 miles long, and 2 others centering at Damascus, 1 of these being just completed, and connecting Damascus with Beyrout. Two other railways are in contemplation, also to center at Damascus. When these are completed, 4 different railway lines will radiate from this the oldest city in the world, connecting her with the leading points of the East. Thus, as has been well said, "Damascus promises to again become one of the greatest centers of the world." As a proof of this, the Jews are said to be buying all the land they can secure about this ancient city.

Rev. H. H. Jessup in calling for special prayer in behalf of Syria, gives this fact among others: "Tens of thousands of Syrian men and women have emigrated from their native land to North and South America and Australia, in quest of earthly gain. They are exposed to great temptations. The people estimate that not less than 80,000 have emigrated, and that of this number one-third will remain in foreign lands, one-third return, and one-third die away from home. And of those who return, many are a curse to their native land from habits of drunkenness, gambling and other vices acquired abroad. Some maintain their integrity, and there are noble instances of men who have received a blessing and brought a blessing with them. A large number are studying in various schools in the United States, but the majority are common peddlers, wandering and homeless. A large percentage of the church members in Syria are now thousands of miles away from home."

The China Mission Hand-book, just published in Shanghai, gives these the latest figures from the Celestial Empire:

Number of societies reported.....	44
Stations.....	152
Out-stations.....	1,054
Foreign missionaries.....	1,324
Native agents (preachers, 1,400)....	4,149
Number of churches.....	706
Communicants.....	55,093
Total pupils.....	21,353
Medical missionaries (women 47)...	143
Number of hospitals.....	71
Number of patients.....	18,898
Number of dispensaries.....	111
Patients in dispensaries.....	228,162

Were the wives of the missionaries enumerated, the number of foreigners, male and female, would probably exceed 2,000.

THE WORLD OF ENDEAVOR.

During recent revival services in a Harrisburg, Penn., church one of the Endeavorers held afternoon meetings for the children. As a result of this, thirty-five boys and girls have joined the church. A Junior Society will be another outcome.

The Congregational Chinese Endeavorers of San Francisco have within recent weeks contributed seventeen dollars toward the International Conventions Fund, and thirty dollars to the American Board. These Endeavorers support six missionaries in China.

Two hundred Italians are employed on a city contract two miles from York, Penn. These men were destitute of religious privileges and one of the Christian Endeavor Societies of the town has begun holding gospel services with them.

A prize was offered several months ago by the Publishing Department of the United Society of Christian Endeavor for the best Christian Endeavor Day exercise. It has been awarded to Rev. J. H. Bomberger, president of the Ohio Christian Endeavor Union, whose exercise "Cardinal Points of Christian Endeavor," will be used by many hundreds of Christian Endeavor Societies in celebration of the second of February.

Dr. Clark sends from Europe, as a suggestion to the Christian Endeavor Societies of the world, the plan of occupying a few moments in every Christian Endeavor prayer-meeting, or at least occasionally, with a summary of the pastor's morning sermon. The plan should prove helpful alike to young people and pastor.

It has been the custom of the town of Chico, Cal., to hold a ball on Thanksgiving evening, and the young people had either to attend it or do without public entertainment. Last Thanksgiving the Endeavorers got up a refined entertainment that attracted a great throng of people, many of whom were thus kept from the dance.

Fifty Endeavorers, most of them from widely separated parts of America and Canada, were present at a Christian Endeavor reception given by Dr. and Mrs. Clark in Berlin, a few days ago. A society is to be formed in the American Church at Berlin, and another is already in operation in the American and British Church at Leipzig.

SATISFACTORY STATEMENT.

We would direct the attention of our readers to the annual statement of the North American Life Insurance Co., in another page of this paper. It is most gratifying to note that in spite of the alleged hard times that the business of the year is greater by 18% than that of '95, the whole insurance of the Company now amounting in round figures to seventeen and one half million dollars, while the assets of the Company are now over two and a half million dollars. The address of President Blaikie was as usual very exhaustive and will be read with interest by the financial people of the country. The report as a whole is another tribute to the careful and able management of the Company under the direction of its Manager Mr. Wm. McCabe and Secretary Mr. L. Goldman.

LOOKS INTO BOOKS.

HERBERT SPENCER'S LAST WORDS.

The last volume which completes the series of Herbert Spencer's Philosophy and the last he is ever likely to write has just been given to the public. The first part of it deals with the Evolution of Religion and closes with the following significant paragraph:

"But one truth must grow ever clearer—the truth that there is an Inscrutable Existence everywhere manifested, to which he" (the thoughtful observer) "can neither find nor conceive either beginning or end. Amid the mysteries which become the more mysterious the more they are thought about, there will remain the one absolute certainty,—that he is ever in presence of an Infinite and Eternal Energy, from which all things proceed."

If this statement is not all we would like to have as the conclusion of the whole matter, it at least points in the right direction and logically leads to pure Theism. Whether he himself ever finds his way there or not his followers can hardly fail to do so. Before very long we may find that the Evolutionary Philosophy is really the firm supporter of Christianity—instead of the deadly enemy that many consider it to be. Now that an evolutionist occupies the archiepiscopal throne of Canterbury we may look for a better understanding between schools of thought, which have hitherto regarded each other with mutual suspicion, and discover that they are friends after all.

The *Living Age* under its new management retains much of its former excellent character for the wisdom of its selections

while the new features greatly add to its interest. The article on "Young Turkey" by Karl Blind in the number for Jan. 10th. probably throws more light on the existing situation there than anything else in recent journalism. The *Living Age* Co. Boston \$6.00 a year.

The *Presbyterian Quarterly* which represents the Southern Presbyterian Church of the United States has been reduced to a dollar a year but presents the same quantity and quality of matter as before. The January number has articles on "Regeneration" by Dr. Primrose, on "Christ's Apocalyptic address" by Luther Link, on "the Civil Sabbath" by Dr. Nourse, the "Literature and worship of the Early Aryans" by Dr. Moore, the "Presbyteries and the Standard of Ministerial Education" by Dr. T. O. Johnson, "Aims and Conditions of Seminary Life" by Dr. Hall, "the Elder in his Ecclesiastical Relations" by Ralph E. Prime, the "Vrooman Case" by Dr. Reed, also the usual book reviews in which the first place is given to Dr. Baathe's, new work on the *Presbyterian Standards*. Whittet and Shepperson, Richmond Va.

THE ECLECTIC MAGAZINE OF FOREIGN LITERATURE, established 1844. New York: E. R. Pelton, Publisher, 120 Fifth Avenue. American News Co., and New York News Co., General Agents. Terms, single numbers, 45 cents, yearly subscription, \$5.00.

The December number of our old favorite came duly to hand and may be pronounced the best in a year in which every issue was of the best. For fifty three years "The Eclectic" has maintained a record of invariable excellence, furnishing its readers every year with 1728 pages of carefully selected, instructive, never sensational, matter by the ablest writers on both sides of the great literary and scientific questions of the time, with the addition of a modicum of fiction of the choicest quality, and many lighter articles and humorous sketches. The writer has been a regular reader of "The Eclectic" for nearly a quarter of a century and bears willing testimony to its educational value no less than to its general attractiveness. The cream of current magazine literature—and only the cream—is always to be found in its pages. Among many good things in the number before us may be mentioned a suggestive and helpful paper on "The Social Philosophy of Charity Organizations," by John A. Hobson, from the "Contemporary Review"; "The Old Order Changeth" from the same magazine, by Julia Wedgewood; "A Eulogy on William Morris," from "The Fortnightly"; a racy review from "Blackwood" of Andrew Lang's recently published "Life of Lockhart" in which the writer gives to the public some interesting passages in Lockhart's personal history in connection with "Maga," apparently not known to his talented biographer. Of lighter articles we have "In Holy Russia," also from Blackwood, an extremely bright sketch of experience off the beaten tract in that fascinating country, "Cupid the Fiddler" from Macmillans, a humorous narrative of events which took place half a century ago in an out of the way English village; and "Youthful views of the Arch Enemy" in which The Spectator proves by many quaint instances that, "If there are some persons in the present day who find it difficult to believe in the personality of the Evil Spirit, children are not among them. There are some things in which their eyes may perhaps see more clearly and truly than our own."

ARTICLES YOU SHOULD READ

IN FEBRUARY MAGAZINES.

- "The Awakening of a Nation," by Charles F. Lummis, in "Harper's."
- "The Miniature Portrait," by Evangeline W. Blashfield, in "Scribners."
- "The Battle of Copenhagen," by Alfred T. Mahan. Illustrated by How & Payne, in the "Century."
- "The Making of the Bible," by H. J. W. Dan, in "McClure's."
- "Old Boston Booksellers," by Edwin M. Bacon, in "The Bookman."
- "How Plants and Animals Spend the Winter," by W. S. Blatchley in, "Popular Science Monthly."
- "The Storm Centre of Europe," by Rev. W. H. Withrow, D.D., "Methodist Magazine."
- "When Kosuth Rode up Broadway," by Parke Godwin, in "Ladies Home Journal."
- "Ah Gaw's New Year's Celebration," by Theo. Ware, in "St. Nicholas."
- "The Significance of Browning's Message," by the Dean of Canterbury, in "Review of Reviews."
- "The Gold Fields of Alaska," by G. M. Hill, in "The National Magazine."

THE BIBLE CLASS.

PETER'S GROWING POWER AND INFLUENCE.

(Acts v.—For Sunday Feb. 14th.)*

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

The growth of the Church in Jerusalem was rapid and substantial. The hearts of the believers were full of peace and joy in the Holy Ghost. Even the manifest hostility of the unbelieving rulers served only to increase the favor of the Apostles with the people.

THE SPIRIT OF CHRISTIAN LOVE.

So ardently and unselfishly was the spirit of love manifested in this new community that, as in a family, no one regarded himself as possessing anything for personal ends exclusively, but as holding everything he had for the good of all. After nineteen centuries of Christian development the Church is still so far from having attained this ideal of brotherly unselfishness as to discard it as a dream of sentimental philanthropists, a utopian scheme of social economics that can never be permanently realized because of the varying abilities and dispositions of men. It is just possible, however, that those early believers, in the rapture of their love and under the full power of the Spirit, apprehended the genius of Christianity even more accurately than we; and that this transient illustration of what Christianity could once do in conquering human selfishness was intended as a prophecy of what it will do in some large and real way for the world when the spirit of its Founder shall have become the dominant power in every heart and in human history. In the meantime the practical benefits of that early Christian communion can be realized in large degree by every follower of Christ employing his possessions as a trust for the welfare of others.

AVARICE AND HYPOCRISY IN THE CHURCH.

As shadows accompanying light, so counterfeits of Christianity accompany its genuine and glorious manifestations. When religion is popular and multitudes are thronging into the Church some will be attracted, not because they love virtue and godliness but because they covet the good opinion which virtue and unselfishness win from men. They are unwilling to make the sacrifices joyfully made by those in whom the love of God is the supreme motive power, but they are not unwilling to enjoy a reputation for pure unselfishness and the consideration which it brings. The result is some unholy scheme whereby the desired good can be obtained without paying the price. This was the sin of Ananias and Sapphira. There was no sudden pressure of temptation, no overwhelming solicitation to evil. It looks more like the last act in a long and successful attempt to counterfeit a godly life. The two hypocrites talked religiously, acted devoutly, laid their alms with silent humility at the feet of the Apostles, until their unblushing falsehoods before God and man were revealed. The full meaning of Peter's words we may not be able to fathom, but they seem to suggest a daring challenge on the part of the guilty couple to the God of truth to see whether He were able to detect the unspoken lie concealed beneath a garb of sanctity.

Peter's influence in the Church was greatly augmented by the startling death of Ananias and Sapphira. The admiration elicited by his bold behavior before the Sanhedrin was now mingled with a sense of reverence and fear. Day by day his influence in the Church increased. While a miraculous healing power went forth from all the Apostles, it seems to have been especially conspicuous in Peter's case, since the people were eager to put their sick and infirm under the power of his very shadow; as to-day they are eager to put them under the influence of those charitable and philanthropic institutions that everywhere attend the progress of Christianity. People always recognize real help when it is provided.

OBEYING GOD, NOT MEN.

The hatred and jealousy of the Jewish rulers could not be restrained in view of this extraordinary spread and popularity of doctrines which they regarded as rank heresy, and which they easily could see were subversive to their own authority over the people. The Apostles were seized and cast into prison, but mightier hands than those of the jailers controlled the keys to those prison doors. The chagrined Sanhedrin found their prisoners the next day engaged in their customary task of preaching the Gospel in the temple. The rulers had resorted to a policy that has always proved disastrous to those who adopt it. They had undertaken to crush conscience, and to antagonize a moral movement by physical force. But not even imprisonment can stop the mouth of those who witness for God and His truth. Paul's imprisonment

*An Exposition of Lesson 7 in *The Bible Study Union Sunday School Lessons on "The Three Great Apostles."*

in Rome furthered the Gospel. John Bunyan might be confined for years in Bedford jail, but from that prison his "Pilgrim's Progress" has gone out to the ends of the earth. The baffled rulers in Jerusalem were heedless of the divine warning implied in the liberation of their prisoners. They could only gnash their teeth, and meet a renewed refusal to recognize human authority as superior to divine, and a fresh proclamation of their guilt in crucifying the Messiah, by a concerted action to murder these men also. From the execution of this desire they were happily restrained by the advice of Gamaliel. In a certain sense he had grasped the fundamental principles of religious liberty—that harm can be done in seeking to coerce the consciences of others, and that equally great harm can be done to oneself in opposing religious movements that may, in spite of our prejudices, embody a divine power and purpose. And yet Gamaliel's advice must not be considered as a universal rule, safe to follow under all circumstances. For the long continuance of a religious system is no proof of its essential truth or divine origin. Heathen religions prove this. Furthermore his advice assumed that a religious movement, aside from the mere fact that it survives opposition, has no criteria by which its character can be determined. As a matter of fact its character is revealed by its fruits. Men do not gather grapes of thorns or figs of thistles. If the fruit is good the tree must be accepted; if corrupt, it must be rejected. Neutrality toward that which is clearly recognized as good or evil is positive sin.

FOR THE SABBATH SCHOOL

International S. S. Lesson.

LESSON VII.—THE PRISON OPENED.—FEBRUARY 14.

(Acts v. 17-32.)

GOLDEN TEXT:—"We ought to obey God rather than man."—Acts v. 29.

TIME AND PLACE.—A.D., 30. Jerusalem.

INTRODUCTION.—The death of Ananias and Sapphira would have the effect to deter the worldly-minded from joining the company of the disciples, but did not stay the progress of the work of conversion. The preaching of the apostles was accompanied by miracles, the sick were healed; not only of the people of Jerusalem, but from the villages and cities round about. The hostility of the rulers was again aroused, and another attempt was made to suppress the growing power of these disciples of Jesus, as related in the present lesson.

VERSE BY VERSE.—V. 17. "Rose up."—That is, the high priest was aroused by the growing power of the apostles. "They that were with him."—Who agreed with him in feeling about this matter. "Seat of the Sadducees."—A party among the Jews who did not believe in the resurrection of the dead, and who were thus bitterly opposed to the teaching of the apostles. "Indignation."—The Revised Version reads, "jealousy."

V. 18. "Laid hands on."—That is, arrested. "Common prison."—Probably a place of temporary confinement in the temple. Others, as Schaff, think it was the prison or jail of the city.

V. 19. "Angel of the Lord."—A messenger of God. "Opened the prison doors."—This must have been done in such a miraculous way that the guards did not know it.

V. 20. "Go . . . speak in the temple."—The same place where they had been preaching daily. "The words of this life."—The gospel of a risen Saviour.

V. 21. "Called the council," etc.—The sanhedrin, or great council of the Jews. "Sent to the prison."—The council had not yet learned of their escape.

V. 22. "The officers."—Some of the temple guard.

V. 23. "Shut with all safety."—The prison was found closed and securely locked. "The keepers standing without."—Ignorant of the escape of their prisoners.

V. 24. "Doubted of them."—The Revised Version reads, "were much perplexed concerning them." They seem to have recognized this as a new miracle, and were troubled as to what the effect of it would be.

V. 25. "Standing in the temple."—The meeting of the council was probably in one of the chambers of the temple, while the apostles were preaching in one of the porches.

V. 26. "The captain."—He was the commander of the temple guards. "Without violence."—Without putting them in chains or handling them roughly. "Feared the people."—The people were strongly inclined to favor the apostles.

V. 28. "Did we not straitly."—Strictly. "Command."—Referring to the charge given to Peter and John when they were brought before the council. "In this name."—The name of

Jesus. "Filled Jerusalem."—Showing how widely the gospel had been preached. "Your doctrine."—Their teaching of the resurrection of Jesus from the dead and of His work as the Messiah. "Bring this man's blood upon us."—That is, making the people believe that they had been guilty of murdering Jesus. That this was true was shown by the answer that the apostles made.

V. 30. "Raised up Jesus."—Raised Him from the dead. "Hanged on a tree."—On the cross of Calvary."

V. 31. "To give repentance."—To make repentance possible, and give the spirit of penitence.

V. 32. "His witnesses."—They had witnessed His life and death, had seen Him after His resurrection, and now were bearing testimony to the facts. "So is . . . the Holy Ghost."—The Holy Ghost was bearing witness by the miracles which accompanied the preaching of the apostles, and the power of that preaching.

THOUGHTS.—Bishop Latimer having one day preached before King Henry VIII; a sermon which displeased his majesty. He was ordered to preach again on the next Sabbath, and to make an apology for the offence he had given. After reading his text, he thus began his sermon:—"Hugh Latimer, dost thou know before whom thou art this day to speak? To the high and mighty Monarch, the King, who can take away thy life if thou offendest, therefore take heed that thou speakest not a word that may displease; but then consider well, Hugh, dost thou not know from whence thou comest; upon whose message thou art sent? Even by the great and mighty God! who is all-present! and who beholdeth all thy ways! and who is able to cast thy soul into hell! Therefore, take care that thou deliverest thy message faithfully. He then proceeded with the same sermon he had preached the proceeding Sabbath, but with considerable more energy. Afterwards the King called for Latimer and asked him how he dared to be so bold as to preach in such a manner. He replied that he had merely discharged his duty. If he was not faithful to his earthly monarch. Upon which the King embraced him saying, "Blessed be God, I have so honest a servant."

CHRISTIAN ENDEAVOR.

DAILY READINGS.

First Day—The Prison Opened for Peter and John.—Acts v. 12-32.

Second Day—Peter Delivered by the Angel.—Acts xii. 1-19.

Third Day—Paul and Silas set Free.—Acts xvi. 16-40.

Fourth Day—"The Word of God is not Bound."—2 Tim. ii. 1-18.

Fifth Day—"Not an Hair Shall Perish."—Luke xxi. 5-19.

Sixth Day—The Safety of the Godly.—Ps. xci. 1-16.

PRAYER MEETING TOPIC, Feb. 14.—"THE GREAT HOME FIELD." Luke x. 1-16.

THE GREAT HOME FIELD.

The propelling force behind all Christian work, whether it be at home or abroad, is the subjugation of the kingdoms of this world to the one kingdom of Christ. That is the meaning of the word Missions—the sending forth of Christian men and women to Christianize the world, to take the things of Christ and make them known to the pulling down of the strongholds of sin, Satan, and death, and to the building up among men of the Kingdom of peace, righteousness, and eternal life. This is the watchword of every missionary of Jesus Christ, it is the secret of all Christian activity and enterprise; it is the key to the solution of the question, What is the true mission of Christ's Church to the World?

This watchword insures the perpetuity of missions, and makes their success a fact. So long as the Church of Jesus Christ has existence on earth, just so long will it put forth every endeavor to fulfil its true mission, it will ever be found true to its Lord, proclaiming and establishing His supremacy whenever and wherever it can.

It is this that makes missionary work most imperative and imposes upon all who profess and call themselves Christians the personal duty of loyalty and devotion.

This answers the questions, Are Missions Necessary; Should we expend large sums of money upon the heathen in the far off portion of the world, and not specially remember those that are thirsting for the waters of life in the Home Field, but all can be done and done well if the Christian Endeavorers do their duty.

The Presbyterian Church is the Spirit of Missions. This is her Magna Charta. She lives to give her life to the world, that the world may become Christ's and crown Him Lord of all.

The following considerations by Rev. Dr. Cochrane in *The Record*, may suggest others to the reader:—

(1.) It is easier to preserve and foster religious life where it already exists, than to introduce it where it is not, or to revive it where it has grown cold and numb. Under God this depends on the means of grace administered by the Home Missionary. I Cor. iii. 5-7; Eph. iv. 11-14.

(2.) Increased efficiency of the Church in all departments depends on the diligent prosecution of Home Mission Work. Who can estimate the influence for good to succeeding ages of a single congregation brought into existence by the labors of the Missionary? How inestimable the loss where such a possible work has been neglected? Financially it pays. How much is being contributed every year for Augmentation, Foreign Missions, French Evangelization, Colleges, etc., by congregations that owe their existence to the Home Mission Fund.

(3.) The wholesome influence of Presbyterianism on national as well as personal morality. It matters everything for a man's conduct what he believes doctrinally. The more thorough the Presbyterianism there is in any nation, the better for that nation's morality, good government, and stability.

A moment's thought suffices to admit the supreme importance of the Home Mission Work of the Church. It is the heart of all other operations.

The Home Field is sometimes subordinated to other fields of labor, but as a rule its greatness and the magnitude, and the importance of its work are recognized and admitted. This is as it should be. The Home Mission is the garden where grows the seed for the wider fields abroad, where are planted and cultivated the tender plants which as wide-spreading trees shade and shelter the Master's followers in far off climes. It is as the heart of the individual, as the heart requires the greatest care and attention so that the life may be right, so the work at home must be the best so that the various other schemes may be sustained from the best motive and furthered in the proper spirit.

In Home Mission work the Presbyterian Church should know no such word as retreat, both men and money are required to carry on the great work. When these facts are known the Christian Endeavor Societies will not fail to respond and do their part with both prayer and money to send the words of life to those of our kindred who at present are deprived of the blessings we possess.

OUR YOUNG PEOPLE.

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

A LABOR OF LOVE.

More than a hundred years ago, in the North of Europe, stood an old cathedral, upon one of the arches of which was sculptured face of wondrous beauty. It was long hidden, until one day the sun's light, striking through a slanted window, revealed its matchless features. And ever after, year by year, upon the days when for a brief hour it was thus illuminated, crowds came and waited eagerly to catch but a glimpse of that face. It had a strange history.

When the cathedral was being built, an old man, broken with the weight of years and care, came and besought the architect to let him work upon it. Out of pity for his age, but fearful lest his failing sight and trembling touch might mar some fair design, the master set him to work in the shadows of the vaulted roof. One day they found the old man asleep in death, the tools of his craft laid in order beside him, the cunning of his right hand gone, the face upturned to this other marvellous face which he had wrought—the face of one he had loved and lost. And when the artists and sculptors and workmen from all parts of the cathedral came and looked upon that face, they said: "This is the grandest work of all; love wrought this!"

It is not the deed we do,
Though the deed be never so fair,
But the love, that the dear Lord looketh for,
Hidden with lowly care
In the heart of the deed so fair.
The love is the priceless thing,
The treasure our treasures must hold,
Or ever the Lord will take the gift,
Or tell the worth of the gold
By the love that cannot be told.
Behold us, the rich and the poor,
Dear Lord, in thy service draw near.
One consecrateth a precious coin,
One droppeth only a tear;
Look, Master, the love is here!

THE LITTLE FOLK.

THE CHILD JESUS.

A little child, like one of you,
Lived in a village small;
With sunny smile and eyes so true,
And heart of love for all.
He was His mother's darling boy,
So gentle, good, and true,
Filling her heart with daily joy;
And yet a child like you.

He knew what pain and hunger was,
He lived a life of care;
And every trouble that you feel,
He, too, was born to share.
This child was Jesus, our dear Lord,
Who left His home above
To live and die like one of us—
And all from His great love!

For you He lived upon this earth,
And died a death of pain,
That He might save you all from sin,
And bring you endless gain.
Oh! dearly should you love Him, too,
For all that He has given,
And try to follow in His steps
Upon the road to Heaven.

FRANCES MACLEAN.

DONALD'S DREAM.

Donald Fraser was a Scotch boy, who had a lovely home away among the heathery mountains of Scotland. He had been sent to a large school in London in the beginning of the year, and now the summer holidays had come he was looking forward to joining his brothers and sisters at play among the heather, for to-morrow morning the Scotch express was to bear Donald's happy heart away, away up to home and love, and the freedom of holidays.

He had his trunk all ready packed early the day before. His prizes—hardly won with honest work—proudly and safely stowed away at the bottom, and here and there, stuffed into the little spaces between his clothes, were the little gifts for father and mother and all at home, even old Sandy, the gardener, and Peggy, the rosy-checked nursemaid.

Donald's bed was near the door, and a pair of very bright sleepless eyes looked out over the edge of the sheets as one of the masters passed by.

"All ready for the morning, Donald, I suppose," he said, kindly, in a low voice, not to disturb the other boys.

"Yes, sir," whispered Donald, excitedly, "I am. My trunks are packed and down in the hall, and I have all my clothes ready here beside me, and the money father sent me for my ticket is in my purse, here, under my pillow."

With a nod and a smile the master left the room, and Donald lay smiling to himself in the dark and tossing restlessly on his narrow bed, too excited to sleep. But when the early summer dawn began to show through the white linen blinds, and the long rows of beds loomed dim and strange out of the shadows, and the silence seemed oppressively weird, Donald began to grow tired, and forgetting all his joyous anticipation of the morrow—home and holidays—fell fast asleep.

He dreamed he was still packing his trunk in his feverish haste, and, somehow, fast as he packed, the things all tumbled out again on the floor, and lay in confused piles around him, from which, do what he could, he could extract no order. Nothing would go in right, and the more he tried the worse grew the confusion. He frantically tried to crush books and clothes in together anyhow, and squeeze down the lid, but in vain he knew the train was nearly starting. And then he heard the master's voice calling, "Time's up, Donald, come."

He tried to answer, but his mouth was parched. He tried to rise, but his feet were like lead. There stood the unpacked trunk, and at that moment, with a shrill whistle and a roar like thunder, the Scotch express flashed by, away on its Northern journey!

With a stifled moan of misery Donald awoke and looked around.

The light was scarcely less dim, he had only been a few minutes asleep, the boy's heads looked just as shadowy on their white pillows. With a great sigh of relief to know it was only a dream, Donald fell asleep again, and began to dream again.

He thought that he was still awake, and that he heard a low, quiet voice from somewhere near the bed, saying—

"Donald, are you all ready if God sent for you to go to heaven to-night? Every day He is sending for someone. Very often it is a school-boy he calls. Suppose He called you, have you taken thought to make yourself ready for the journey? You would be terribly disappointed to miss the train home for the holidays to-morrow. Are you sure you will not miss the train home to heaven, where the happy holiday time will be for us all? There is love and freedom there. If God said, 'Come home, Donald,' are you sure you have the price of your ticket ready to go to Him? Jesus is the only train that can take you. His precious blood is the price He has paid for your ticket. He holds it out to you in His hand. Have you ever asked Him to give it to you, you have only to ask—that you may be quite ready to go home to heaven when God sends for you?"

Donald was up a full hour earlier than necessary next morning, and at the great terminus long before the Scotch Express started. It bore him away to home, and love, and freedom of the holidays. But he never forgot the strange and beautiful dream he had dreamed the night before he went home, of the Happier Home above.

THE TRUE STORY OF BLUEBEARD.

Everybody who has heard the story of Bluebeard, the cruel husband whose pleasure seems to have been to cut off the heads of his wives, will be grateful to Professor Wilson for telling the true story of this man who has made us shudder. Professor Wilson says that the real Bluebeard lived in Brittany, before Brittany became a part of France. His father died when he was young. In Brittany, at that time, it was not thought that mothers knew how to bring up their sons. This boy was given to the care of his mother's father. It was the custom in that country at that time, about 1420, for boys to marry young, so Giles de Rais married at sixteen years of age, his wife having been selected by his grandfather. His wife lived many years after him, and never complained of cruelty from her husband. Giles de Rais went to war shortly after he was married. Brittany was at war with England. He was a brave soldier, and advanced rapidly. He became Dean of the nobles, and was sent to see the King of France, Charles VII. It is said that Giles de Rais was one of the body-guards of Joan of Arc. He became a Marshal of France, but returned to Brittany, where he had several castles. He was very extravagant, and at last used up all his money, and became a poor miser. He sought the philosopher's stone, that was supposed to bring great wealth to the finder. He met a priest who was an alchemist. Together the priest and Giles worked day night in one of Bluebeard's gloomy castles to find the magic stone. The priest at last said that they must have the blood of innocent young men and women. Then Giles became the mysterious monster who gave rise to the famous tale, and men and women disappeared in his castle. The people were roused, and the guilt of Bluebeard, an assistant, and the priest was proven. They were executed, and at this day the peasants show the place. There were no newspapers to print the story at that time, so people told it one to the other. Probably some unwise parents made it even more terrible in order to frighten little children. It was in this telling from one to the other that the story was changed. Professor Wilson has studied the stories of that olden time, called folk-lore, until he has found the true stories, as people of that far-away time told them.—The Outlook.

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David's complaint in sickness.

PSALM V.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

PSALM VI.

David's complaint in his sickness.

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

OLORD, 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 I my bed to swim; I water my couch with my tears.

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

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

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

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

PSALMS.

Ps. 3. 4.
Ps. 65. 2.
Ps. 30. 5.
& 83. 13.
& 130. 6.
Hab. 1. 13.
Heb. before thine eyes.
Rev. 21. 8.
Ps. 55. 23.
Heb. the man of blood and deceit.
1 Kings 8. 29, 30.
Ps. 28. 2. & 137. 7. & 138. 2.
Heb. the temple of thy holiness.
Ps. 25. 5.
Heb. those which observe me.
Ps. 27. 11.
Ps. 25. 4. & 27. 11.
Or. steadfast.
Heb. in his mouth, that is, in the mouth of any of them.
Heb. wicked. nesters.
Luke 11. 44.
Rom. 3. 13.
Ps. 62. 4.
Or. Make them guilty.
2 Sam. 15. 31. & 17. 14, 17.
Or. from their counsels.
Isa. 65. 13.
Heb. they convert or, forsake them.
Ps. 115. 13.
Heb. crown him.
Or, upon the eighth.
Sec.
Chron. 15. 21.
Ps. 17. title.
Ps. 38. 1.
Jer. 10. 24. & 46. 28.
Ps. 41. 4.
110s. 6. 1.
Ps. 90. 13.
Ps. 30. 9. & 83. 11. & 115. 17. & 118. 17.
Isa. 38. 14.
Or, every night.
Job 17. 7.
Ps. 31. 2. & 38. 10. & 83. 9.
Lam. 5. 17.
Ps. 119. 115.
Matt. 7. 23.
Ps. 41. Luke 13. 27.
Ps. 2. 4.
Hab. 3. 1.
2 Sam. 16.
Or. business. about 1062.
Ps. 31. 15.
Isa. 38. 13.
Ps. 50. 22.
Heb. not a deliverer.
2 Sam. 16. 7. 8. 2 Sam. 24. 11.
1 Sam. 24. 11.
1 Sam. 24. 11.
Ps. 94. 2.
Ps. 44. 23.
Ps. 18. 20. & 35. 24.
2 Sam. 16. 7.
Chron. 28. 9.
Ps. 139. 1.
Jer. 11. 20. & 27. 10. & 20. 17.
Rev. 2. 23.
Heb. thy buckler is upon God.
Isa. 25. 4.
Or. God is a righteous judge.
Deut. 32. 42.
Deut. 32. 23, 42.
Ps. 64. 7.
Job 15. 35.
Isa. 33. 11. & 59. 4.
Jam. 2. 19.
Heb. He hath digged a pit.
Ezra. 7. 10.
Job 4. 8.
Ps. 9. 15. & 10. 2. & 35. 8. & 94. 23. & 141. 20.
Prov. 5. 22. & 26. 27.
Eccles. 10. 8.
1 Kings 9. 39.
Luth. 9. 25.
Ps. 81. & 84. title.
Ps. 148. 13.
Ps. 113. 4.
Sec. Matt. 11. 25. & 21. 16.
Cor. 1. 27.
Heb. founded.
Ps. 41. 16.
Ps. 113. 2.

God's glory magnified by his works.

PSALM VII.

David prayeth against the malice of his enemies.

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

OLORD 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.

OLORD 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;

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.

At a special meeting of the Presbytery of Montreal held on Wednesday last, the call from Knox church, St. Thomas, was presented to the Rev. D. R. Drummond of Russelltown and was promptly accepted by him with the full concurrence of the Presbytery and of the congregation he is leaving. Their representatives, however, spoke in the strongest possible terms of appreciation of his work and expressed their deep regret at his departure. Certainly Mr. Drummond has the fullest reason to believe that he is following the path of duty in accepting this call, inasmuch as it is a unanimous invitation from a church which has never heard him or seen him. The members of Presbytery here who have seen all too little of him will follow him with their best wishes for his success. Not the least remarkable feature of the translation is the fact that Russelltown congregation has already virtually selected his successor and immediately applied for a moderation in a call with the least possible delay. The edict will be read on the same day that the church is declared vacant. At the same meeting of Presbytery leave was given to moderate in Beauharnois and Chateauguay at an early date and arrangements made for the supply of Melville Church Westmount.

The annual convocations of the Student's of the Presbyterian College to their friends was given on the 22nd inst. A large number of invitations had been sent out and the attendance well represented the various churches of the city as well as the student life of the University. The hall was beautifully decorated with bunting and the entire building was thrown open for promenading. The entertainment provided was very various. A short programme of about half an hour consisting of addresses, songs and readings gave delight to the majority in the main hall. In the library the unique treasures of the college collection of books were laid out for inspection. A large assortment of interesting stereopticon views were shown in the reading room where also a gramophone gave a foretaste of what the concert of the future tends to become, when the greatest singers in the world will be heard in every country village at any time for a dime. In one of the class rooms an artful if not artistic picture gallery amused the more youthful members of the company. It was after eleven when the last of the visitors retired all feeling that they had enjoyed a delightful evening.

The Sunday School Association of the Presbytery of Glengarry held its annual convention on Tuesday and Wednesday Jan. 19th and 20th in the New St. Luke Church South Finch. The weather was very cold on the first day of meeting notwithstanding which the attendance was remarkably large. Every available space was utilized during the convention which is now recognized as the most popular religious gathering within the bounds of the Presbytery. Interesting discussions took place on young children and church membership, opened by the Rev. D. D. McLennan of Apple Hill; and on the duties of parents to the Sunday School, opened by the Rev. A. Graham of Lancaster. The Rev. J. Matheson of Williamstown gave a carefully prepared address on "How our Bible came" and the Rev. J. McLeod of Yankleek Hill found most appreciative listeners as he spoke on "The Teacher preparing to Teach." The Rev. A. Girvan of Williamstown gave many excellent hints on "Getting the most out of the Bible." The reports given in showed that the schools of the Presbytery were in a healthy condition. Perhaps the most hopeful feature about the convention was the fact that it was carried through entirely by the members of the Presbytery themselves without any help from speakers or specialists from outside. What is done by this Presbytery could as easily be done by almost any other Presbytery in the church when the congregations are not too

remote from each other. The next convention will be held at St. Elmo.

The Rev. Principal McRae, of Morrin College was in Montreal last week attending a meeting of the corporation of McGill College. He is deeply interested in a proposal now being encouraged by Dr. Peterson for the entire remodeling of the Arts course of the University. The desire is to limit the number of subjects that must be taken, increase the options that will be open and insist on much more thorough work in the subjects that shall be studied. It is a movement in favour of greater depth somewhat at the expense of breadth of scholarship. As yet there is some difference of opinion on the matter within the University and considerable discussion is likely to take place before all views are harmonized.

GENERAL.

Last Sabbath a special collection was taken up in Knox Church, Perth, in behalf of the deficit in the Foreign Mission Fund.

The Rev. D. L. Dewar, Ailsa Craig, is holding an exceedingly interesting series of Friday evening meetings, especially adapted for the young people of the congregation.

The Rev. Alexander Sutherland tendered to the Presbytery of Meltiland his charge of the pastorate of Knox church, Ripley. It is laid on the table till the meeting of Presbytery in March.

Fifty-six new members were received into the Presbyterian church, Toronto Junction, on Sabbath Jan. 24th. The communion services were conducted by the pastor, the Rev. J. W. Rae, assisted by the Rev. Mr. MacWilliams.

Rev. Dr. Sexton preached to large congregations in St. John's church, Halifax, N.S., on the 24th of January, and lectured in the same place on the following evening. Long reports of both sermons and lecture appeared in the Halifax papers.

Successful anniversary services were held in Burn's Church Sarnia on Jan. 17th-18th. The Rev. J. O. Tibb preached both morning and evening. On Monday quite a pleasant time was spent and some excellent addresses were delivered.

The Rev. D. M. Buchanan, of Lanark, conducted the anniversary services at the Congregational church, Hopetown, on a recent Sabbath evening. His subject was "God's Dividing Line," Rom. xiv. 23, "Whosoever is not of faith is sin."

At the annual meeting of the congregation of Knox church, Tavistock, on Jan. 13th, it was seen from the various reports that the congregation had raised over \$700 during the year 1896 for congregational purposes. The debt on the new church will this year be reduced to the sum of \$400.

Rev. Mr. McKenzie of Orangeville, Ont., preached in Knox church, Ottawa, at both services Jan. 24th. His sermons were impressive and scholarly deliverances. At the morning service he spoke from the text "I am the light of the world." In the evening his text was "Ye are the light of the world."

The members and friends of the Thames Road congregation Usburn, held their anniversary on Jan. 17th-18th. On Sabbath two excellent sermons were preached by Rev. Grant, St. Marys. On Monday evening despite the cold weather the entertainment passed off quite successfully. Receipts of the evening \$100.00.

The new Presbyterian church at Harvey Settlement N.B., was formally dedicated on Sunday January 17th. Rev. Jas. Ross of St. John preached the dedicatory sermon which was listened to by a very large congregation. He also preached an admirable sermon to a large congregation in the evening. Rev. Mr. McLean, the pastor, spoke briefly of the history of the structure, and of those who had so energetically and generously assisted towards its erection.

On Sunday Jan. 17th quite a large number attended the opening of the new Presbyterian Church Millbrook, which is a beautiful and comfortable edifice and reflects great credit upon the united energy and perseverance of the members and friends of the church. Rev. Wm. Patterson, Toronto, preaching morning and

evening and the Rev. L. Phelps in the afternoon. After the evening service Rev. Mr. Patterson addressed the Y.P.C.E.S. Collections during the day \$49, and on the following Monday night the ladies of the church served an excellent tea in the basement, after which, in the upper part of the church the Rev. Mr. Rae, of Toronto, gave an able lecture, "Trinity of Good things." A good disposition, a home and a good church. Receipts of the tea, \$54.45.

The Rev. G. D. Bayne, was, at the close of the annual meeting, presented by the congregation with an affectionately worded address and a costly Persian lamb coat. The anniversary services were announced to be held on Feb. 14th, and Prof. Scrimger, D.D., is to preach on that occasion. Dr. Bayne is a graduate of McGill University and of the Presbyterian College, Montreal.

At the annual congregational meeting held in the King Street Presbyterian church, London, the salary of Rev. Thos. Wilson was increased \$200 making it \$1,200. It is only six months since Mr. Wilson took charge of this congregation which has for a good many years been a heavy drain upon the Augmentation Fund. At the time of his induction they were drawing \$100 from the fund in order to make the salary \$1,000. The congregation besides raising the salary \$200 has also become responsible for the \$100 promised by the Augmentation.

At the congregational social at the First Presbyterian church, London, on Jan. 18th, the entertainment was eminently successful and enjoyable. The pastor, Rev. W. J. Clark, made the introductory address, and briefly reviewed the history of the congregation. Since the erection of the new building, \$1,000 in cash had been placed on the plates at each of the annual services. Last Sabbath, though an exceedingly bad day, that amount was exceeded by \$10 or \$15, and received without any undue urging. Revs. M. P. Talling, Robert Johnston, Thomas Wilson and Walter Moffatt also delivered brief and interesting addresses. Rev. J. G. Stuart was out of the city, but extended his congratulations to the congregation, and referred to the pleasant relations existing between himself and Mr. Clark.

At the annual meeting of the Missionary Association of the Central Presbyterian Church Toronto the following officers were elected:—Hon. President, Rev. Dr. McTavish; President, Mr. Theron Gibson; First Vice-President, Mr. Andrew Jeffrey; Second Vice-President, Mr. William Wilson; Secretary, Mr. Thomas Young; Treasurer, Mr. Charles E. Gordon. An Executive Committee was also elected, composed of Messrs. A. T. Crombie, P. McCullough, John Ferguson, R. Kilgour, C. B. Patrie, D. W. White, Henry Meldrum, D. McIntosh, John McEwan, Meedames A. Jeffrey, Bolder, Sampson, Kilgour, Glover, Gowans, and Misses Mather and Bella Little.

The oldest extant church in the County of Bruce where worship has been conducted continuously for the last 40 years, has been replaced a few weeks ago by a handsome new building. The style of the new church is gothic and is finished throughout with the latest modern improvements. The basement has three compartments a study for the minister, a vestry, and a main hall, for Sabbath school, etc. The Auditorium is in taste to suit the most fastidious, the sides and ends are in stucco work the ceiling in hard finish while over the pulpit stands a fine arch. The carpets, the vestibule doors and under arch behind pulpit are in rich green, at entrance the floor is two feet higher than at platform, thus giving corresponding elevation to seats as they recede from pulpit, the seats are in amphitheatre form and made of black ash and cherry. The windows in leaded fluted and ground glass of alternate colors, with 5 on each side and a large gothic window in front end. It is heated throughout with hot air and is supposed to accommodate 400 people. It was opened on the 30th of Dec. by the Rev. J. L. Murray, M.A., Kincardine. The day was very favourable and the gathering the largest ever seen at Glamis. At morning and evening services both basement and auditorium were crowded. At 5 p.m., the church was also well filled Rev. Mr. Murray

conducted the services in auditorium and Dr. Macdonald in basement on both occasions, Rev. Geo. McLennan Pinkerton presided at 3 p.m. The services were of a high order and greatly enjoyed. On Monday night following Mr. Murray delivered an exceedingly interesting lecture entitled the "Yellow Stone Park," which was listened to with great attention and thoroughly enjoyed by all present. Proceeds \$300.00.

PRESBYTERY OF HURON.

This Presbytery met in Elyth on the 19th January. Mr. Martin was appointed moderator for the ensuing six months. Session records were examined and attested. The reports on Church Life and Work were delayed till next meeting. On behalf of the committee to consider the remit on Mission Board, Mr. Acheson presented a report. After some deliberation it was agreed to disapprove of the remit. Messrs. Anderson and James Hamilton addressed the court in the interest of the Claims of the Widow's and Orphan's Fund, and of Manitoba College, when said funds were warmly commended to the liberality of the congregations, and the attention of those who failed to contribute last year was called to the omission, and the hope expressed that contributions would be forthcoming this year. On the recommendation of the committee, on Christian Endeavor through Mr. Fletcher, the convener, it was resolved to organize a Presbyterial Society at next meeting of Presbytery. The annual report of the Presbyterial Woman's Foreign Mission Society was submitted. The report shows that there was an increase in members and contributions during the past year. The aforesaid report was disposed of with the following motion by Dr. McDonald, duly seconded—"The Presbytery having read the report sent to them containing the result of the efforts of the W. F. M. S., of the Presbytery during the year 1896, feel called upon most emphatically to recognize the goodness of Him, whom we are seeking to serve, in giving such marked success as is indicated in the report. The spirit of consecration is extending and the liberality of the people is increasing, and we pray that the society may be more fully and thoroughly endowed with the spirit of God."

The next meeting of Presbytery is to be held in Clinton on the 9th March, at 10.30 a. m.—A. McLean, Clerk.

PRESBYTERY OF MATTLAND.

Met at Wingham, January 19th, 1897. Moderator, Rev. A. MacNab. The minutes of last regular and special meetings were read and adopted.

Elders commissions were received in favor of Messrs. R. B. Campbell, of Armon, John MacIntosh, of Cranbrook, and Gilbert MacIntyre, of Wingham.

The Clerk reported having given Presbyterial certificates to Rev. T. Davidson and A. Y. Hailley. His action was approved. The ministers reported the exchange of pulpits carried out as arranged at last meeting.

The Rev. A. Sutherland tendered his resignation of the pastoral charge of Knox Church, Ripley, on account of infirmity by advancing years; he being in the 81st year of his age. On motion the resignation was laid on the table and the congregation ordered to be cited to appear for their interests at the meeting of Presbytery in March. The reading of the citation to the congregation was left in Mr. Sutherland's hands.

The Revs. Messrs. Murray and MacLennan and their representative elders were appointed a deputation to visit the congregation of Knox Church, Ripley for the purpose of conferring with them as to a retiring allowance to their minister who has labored among them for over 30 years.

It was agreed that the next regular meeting of Presbytery be held in Huron Church, Ripley, on Tuesday, March 16th, at 1 p.m. Messrs. Miller and Maxwell were appointed to give missionary addresses at the evening seditious in connection with the presentation of the annual report of the Presbyterial W. F. M. Society.

On motion of Mr. MacLennan duly seconded, Rev. John Thompson, D.D., of Sarnia, was unanimously nominated as Moderator of the next General Assembly.

In answer to a request from the session of East Ashfield's congregation, the Revs. J. L. Murray, F. A. MacLennan and A. MacKay were appointed assessors to it.

Deputations were appointed to visit and receive congregations for the purpose of conferring with them regarding augmentation of stipend, and report at next meeting as follows:—Deputation to Walton, Mr. Hall and Mr. MacLeod and his representative elders; Pine River, Mr. North Kinross, Riversdale and Enniskillen, Mr. A. MacKay and his representative elder.

Mr. Anderson gave notice of motion that the item "Report on Church Life and Work," be inserted in place of item No. 10 of March meeting, and that the items 5, 6, 7, of January meeting be omitted.

It was agreed that the report on "Church Life and Work" be received and considered at the meeting in March.

Mr. Ross called the attention of the Presbytery to the urgent need of the Ministers', Widows', and Orphans' Fund of liberal contributions on the part of congregations, and recommended all ministers to be connected with the said fund.

The Presbytery approves of the Assembly's remit on representation in that court, making it one-sixth instead of one-fourth as at present. The Presbytery agreed that the system of billeting members of Assembly be abolished and that a general fund for defraying the expenses of commissioners in whole or in part be instituted.

The remit re Sabbath School Board of Publication will be considered at the March meeting.

On motion it was carried that the remit on uniformity in public worship be disapproved in toto.

The Rev. Mr. MacKay, of Goderich, was invited to sit as corresponding member.

The committee on Y.P.S. reported that a convention of Y.P.S. was held in Wingham on the evening of Monday, 18th January, when it was agreed to ask the Presbytery to organize the Y.P.S., of the churches in the Presbytery into a Presbyterial society under the Model Constitution approved by the General Assembly, the annual meeting to be held in connection with the Nov. meeting of Presbytery. The report was received and adopted.

Mr. Hall gave notice that he will move at next meeting that the Nov. meeting of Presbytery be held at centres, to be appointed annually at the preceding meeting in order to allow the Y.P. Presbyterians Society to reach as many of the churches as possible.

The auditors reported the treasurer's books as carefully and correctly kept, and recommended that the basis of assessment for the Presbytery funds for the current year be seven cents per family. The report and its recommendation were received and adopted.

The Rev. J. Young, of Hamilton, addressed the Presbytery in the interests of the Lord's Day Alliance, setting forth its objects and the importance of forming branches of the Alliance in centres of population. On motion of Mr. Murray it was agreed to tender the thanks of the Presbytery to Mr. Young for his address, and express our sympathy with the object of his visit.

Next meeting will be held in Huron Church, Ripley, on Tuesday, March 16th at 1 p.m.

John MacNab,
Clerk.

Lucknow, Jan 22nd 1897.

THE SARNIA PRESBYTERY.

The Presbytery of Sarnia met, pro re nata, on the 12th January in St. Andrew's church, Sarnia, and took up consideration of a call from St. Paul's church, Hamilton, to Neil McPherson, B. D., of Petrolia church in this Presbytery. There was a large representation from St. Paul's church, Hamilton, consisting of Messrs. Leggett, Black and McLagan for the session; Messrs. Knox and Coburn for the managers; and Messrs. Hamilton, Briggs and Morton for the congregation. Mr. P. Barclay appeared for the session and congregation of Petrolia, and Mr. McPherson for himself. These

were heard in the above order, Mr. McPherson intimating his acceptance of the call. Parties were removed, when on motion of Dr. Thompson it was agreed that having heard the pleadings pro and con, and Mr. McPherson having declared his own mind to accept the call tendered to him from St. Paul's church, Hamilton, this Presbytery agrees to his translation from Petrolia congregation, and in doing so, we desire to record our esteem for our brother who is about to leave us, our high appreciation of the services he has rendered to the Presbytery and the Church at large during his pastorate; the Presbytery also express its deep sympathy with the congregation that is hereby deprived of a ministry that they valued so highly, and we pray that the Great Head of the Church may soon send them one whom they may unitedly choose to carry on that same work and minister to them in holy things.

It was also moved that the resignation take effect on the 25th inst., Mr. Cuthbertson to declare the church vacant on the 31st inst., and act as interim moderator of session thereafter.

Parties were recalled and the decision announced in which all acquiesced, and the Presbytery was closed with the benediction.—Geo. Cuthbertson, Clerk.

Annual Meetings.

CENTRAL CHURCH, TORONTO.

At the annual meeting, Jan. 18, it was shown that there has been a slight increase in membership during the year; that the work of the church has been faithfully carried out and the finances of the church are in a fairly good position. In all the congregation has raised about \$10,000 in the year, rather over \$6,100 being spent in the ordinary work of the church and over \$3,900 being given for missionary purposes.

Mr. C. B. Petry of the Board of Managers, occupied the chair and Mr. A. D. Crooks acted as Secretary. The report of session was presented by Rev. Dr. McLavish, the pastor. It noted the chief events of the year, making special mention of the losses sustained by death, and stated that the congregation now numbers 655 members. There were 78 additions in the year, 27 by profession and 51 by certificate. The church lost 5 by death, 31 by certificate, 2 by discipline and 27 by retirement, leaving a gain of 14. There were 11 baptisms of infants and 5 of adults. The adoption of this report was moved by Rev. Dr. McLavish, seconded by Mr. J. W. McEwen, and carried.

The report of the managers showed total expenditure of \$6,181.09, the largest outlays being:—Stipend, \$2,500; interest on mortgage debt, \$973.34; expenditures on mission district, \$577.65; church officer's salary, \$350; organist's salary \$300. The receipts were \$5,958.44, leaving a total deficiency of \$225.25, of which \$199.90 was from 1895, leaving the deficit for the year of \$85.35. Of the receipts \$5,254.35 was from weekly collections and \$435.67 from special collections in November and December. The receipts from the weekly collections showed a decrease of \$122.80 from 1895. The expenditure of the church is greater than in 1895 by \$152.48. The floating debt has been reduced by about \$350, and stands now at \$2,233.50. A plan to wipe this out was promised for the near future.

Great regret was expressed by the managers at the death of the late Mr. Richard Donald, the Chairman of the board since 1889.

The election of two trustees for church property to replace retirements came next. Messrs. Petry and Crooks being chosen. A resolution presented the Board of Managers that the church assume the ownership of the Elizabeth street mission, together with the \$1,000 debt thereon, was also carried.

The reports of the numerous societies of the church, including the Elizabeth street mission, and Christian Endeavor, the Sunday School, the Missionary Association of the church, the Ladies Aid Society, the Mission Band, the auxiliary of the W.F.M.S. and the mothers' meeting showed healthy and vigorous work. They showed that the church has raised all told in the year \$2,814 for missionary purposes. Of this sum \$430 came from the Sunday School

and Bible class and \$280 from the W. F. M. S. and the Mission Band, the rest being by the general contributions of the congregation. The ordinary contributions are nearly \$100 in excess of last year. The sum was distributed as follows:—Home Missions, \$29; augmentation, \$100; foreign missions, \$1,828; W. F. M. S. and Mission Band, \$280; French evangelization, \$80, and college, \$438.

The report of the mission noted the retirement of Mr. D. Mackintosh, who for sixteen years has been the faithful Superintendent of the work.

The election for managers for the ensuing year showed the following result:—For two years, Messrs. C. B. Peiry, G. H. Meldrum, W. Campbell, J. M. Hamilton, R. Haslitt, R. Donald, F. C. Jones, R. Wilson; for one year, Messrs. A. H. Crawford, J. Hedley and Thomas Young.

ST. PAUL'S CHURCH, TORONTO.

The annual meeting of St. Paul's Presbyterian Church was presided over by Rev. Dr. Caven. The congregation keenly felt the removal of Rev. W. A. J. Martin from them, yet interesting reports were received from the various associations connected with the church. The present membership is 180 and the amount contributed during the year was \$1,816. A good work is being done by the Martin Mission Band. The following officers were elected:—To the Board of Managers, P. R. Miller, David Austin, John Wood, for three years, and John Gordon for one year. Auditors, J. B. Hagan and James Langskill. Mr. G. R. Fasken, B.A., graduate of Knox College, will be ordained and inducted as pastor on February 9.

BONAR CHURCH, TORONTO.

The sixth annual meeting of Bonar Presbyterian Church was held Jan. 27. The pastor, Rev. A. MacGillivray, presided. The report of the session spoke very hopefully of the prospects of the congregation and the excellent work done by the various organizations connected with it. During the year 43 members were received. The total membership is now 150. The number of deaths during the year was 11, and the number of members that withdrew by certificate 23. Three members were added to the session during the year. The report alluded to the gratifying increase in the attendance at evening service, Sunday School, prayer meeting and young people's meetings.

The financial statement, submitted by Mr. J. S. Smith, Treasurer, showed an encouraging advance on last year. The receipts show a total of \$2,920, leaving a balance of \$83.83. The capital indebtedness has been reduced by \$200. The sum of \$140 was expended during the year in decorating the church.

The Sunday School report showed 306 on the roll, 31 teachers and officers, a revenue of \$210 and an unexpected balance of 17c.

The Ladies' Aid held 15 meetings during the year, with a membership of 16; have assisted a number of poor families. They raised \$200 for the Treasurer of the church, and show a balance on hand of \$140.

The Young People's Association is in a very flourishing condition. The membership is 102. Considerable assistance is given to church work generally. The sum of \$100 is promised to the church debt fund for the current year. The Treasurer's statement showed a balance of \$6.29.

The choir, under the leadership of Mr. A. H. Greene, has a membership of 30. The choir furnishes its own music and has a balance in the treasury of \$5.70.

The younged society in the congregation is the "Foundation Builders." It is composed of a number of children, who agree to save their "cents" as a nucleus for the building fund of the new church. They begin with a nest-egg of \$332.62.

The Board of Management consists of James Armstrong, C. Cumming, M. E. Cook, J. H. Dunlop, J. Gray, A. H. Greene, J. R. Forsyth, J. Lochrie, J. S. Smith, J. E. Webb, Chas. Wilson and John Waghorn. Messrs. Wm. Nelson and D. A. Lochrie were re-elected auditors.

KNOX CHURCH LANCASTER.

The annual meeting of the congregation of Knox Church, Lancaster, was held on Thursday, 21st inst. Rev. A.

Graham, B. A., pastor, in the chair. There was a good attendance and strong interest manifested. The session's report showed 91 families under pastoral oversight, 11 names were added to the communion roll, death had removed 4 and 2 were furnished with certificates to other places. 143 names were on the roll at the close of the year. The treasurer's report showed the church in a highly satisfactory condition financially, there being an increase over last year of about \$300. The total amount raised from all sources was over \$2400, \$830 of which was subscribed toward the several church schemes, and \$200 more going to other religious or benevolent purposes. By the energy of the ladies of the congregation \$182 was raised and appropriated to cleanse improvement and beautification. \$185 was raised by the W. F. M. S., \$100 by the C. E., and about \$89 by the Sabbath School and Bible Class. The Rev. Mr. Graham and his wife have been untiring in their zeal for the work, that appertains to the charge and in order to show their appreciation of this the congregation decided to increase their pastor's salary by \$100 per annum. A change will be effected in the interior formation of the church by moving the pulpit forward and placing the choir behind the same. This is a much needed movement and will afford better accommodation for the choir.

ST. PAUL'S, WINCHESTER.

The annual congregational meeting of St. Paul's, Winchester, was held in the lecture room, Thursday evening, January 6th.

There was a larger attendance than usual and the reports were all of an encouraging character.

The building committee brought in their final report. The new church cost \$16,000, and interest on loans during construction bring the cost to nearly \$17,000.

There is a debt of \$3,000 left against the building, but of this amount \$500 is assured by the Willing Worker's Society, so that there remains \$2,500 to be provided for.

The church was opened for public worship a year and a half ago.

It is probable that the balance of the debt will be cleared off at the anniversary in June.

The stipend list was increased \$125.

ST. ANDREW'S CHURCH, LONDON.

The past two Wednesdays, Jan. 13th and 20th, were the crowning nights of a successful and encouraging year's work in connection with all our church organizations. Success all along the line, both financial, numerical and spiritual. Our Missionary Societies are graded to suit the ages of our earnest workers, and as the years roll by "promotions" take place from the lower—No! Younger to the intermediate and then into the Noble Society known as the W. F. M. S.

The juvenile societies are known as the "Outlook." This is in two sections—ages 3 to 7, and 7 to 10, and the "Murray Mission Band." The intermediate as "King's Messengers," and the adult as above stated, W. F. M. S.

Every Society reports an addition to its members and an increase to its funds. Notably the W. F. M. S., which has grown from 48 in 1895, to 104 members in 1896, and the subscriptions from \$155, to \$235, besides a quantity of garments and cloth sent to the North West and valued at \$250.

The Sabbath School's (4) reported like progress. The scholars in the Central School increasing to such an extent that in a short time a new school will have to be erected or the good work checked.

During the year our Mission at Pottersburg met with what was supposed to be a calamity, by the building being destroyed by fire, but Phoenix like, it has risen more gloriously out of its ashes—a substantial brick building having been erected at a cost of \$3,000, nearly all of which has been subscribed.

St. Andrew's Church engaged the Rev. Geo. Gilmour to work the Pottersburg and North Missions and his great success is gratifying to a large degree.

The church membership increased during the year 71 persons, and now stands at 819.

Our "second" annual meeting was held on Wednesday the 20th, and a most interesting one it proved to be, though an apparent deficit had to be reported. This however was small, only about \$500 and had a suggestion been acted upon which was made in the meeting that sum would have been subscribed on the spot. That deficiency was more apparent than real as it arose from additions and improvements which became an "Asset" of the congregation.

The manager's report referred to the valuable and successful, and untiring services of our pastor, the Rev. Robert Johnston, B. A. B. D., who beyond his preaching and pastoral work, conducts a Bible Class with over 200 members.

The church and manse are to be painted during the coming year, and the church is to be re-carpeted. The choir is to be strengthened by the introduction of four leading voices, and the persons selected will receive remuneration for their services. Managers to serve for two years were elected, and Mr. J. Gordon McIntosh, was appointed to succeed his late reverend father, Mr. Alex. McIntosh as the Secretary-Treasurer of the congregation at a salary of \$300. Various gifts to the church were acknowledged and the donors received the thanks of the meeting which closed with the benediction and doxology.

AVONMORE CHURCH.

The annual meeting of the Avonmore Presbyterian Church was held on Wednesday, Jan. 15th. The congregation was fairly well represented, officers were appointed for the present year. Reports were heard from the different societies connected with the congregation and adopted.

The Treasurer's report was very gratifying being the most favorable in the history of the church, since it became a separate congregation. The sum of \$1138.50 was raised during the past year for church debt.

Since Rev. Thos. A. Mitchell became pastor of this congregation, good work has been done. The church debt has been wiped off, and the congregation has been raised from an augmented charge to that of a self-supporting congregation.

MIMICO PRESBYTERIAN CHURCH.

The annual meeting of the Mimico Presbyterian Church was held on the 21st January. The pastor, Rev. Joseph Hamilton presided, and the attendance was satisfactory. The session report showed an increase of membership and the lively interest taken by the members to push forward the work. A Ladies' Aid, and a Weekly Prayer Meeting, at New Toronto have been organized which will add materially to the success of the Church. The Treasurer's report spoke encouragingly of the financial outlook for the coming year, although, owing to the removal of some prominent members the funds were somewhat depressed.

The Sabbath School report showed an increase in the attendance and was satisfactory in all details. It however, pointed out the want of a suitable library, and hoped ere long to have this want supplied.

The meeting was pleasant and agreeable throughout, showing perfect union between pastor and congregation.

John A. R. Forbes,
Session Clerk.

BOLTON W. F. M. S.

The Bolton Auxiliary of the W. F. M. S., held its annual thanksgiving meeting on the evening of the 25th Nov. The church was comfortably filled, although on account of bad roads many of the country people were prevented from coming. The meeting was opened by singing, "All hail the power of Jesus name," reading a portion of Scripture, and prayer.

The church choir sang several selections, followed by an address by Mrs. Grant, Home Soc. of the General Society. This address was just what was needed. It gave information as to the origin of W. F. M. S., its small beginning in membership and finances, but great in prayer and faith. It also told of continued progress through succeeding years; of the work done for women and children in foreign countries, and in our own North-West among the Indians. It recommended all women

belonging to the church to take the Letter Leaflet, whereby they might inform themselves of what our missionaries are doing, and also see what is done with the money collected year after year. If there are any Auxiliaries who would like to be members of their congregations who are indifferent to missions roused and brought into the work, we would advise them to invite Mrs. Grant to pay them a visit, and to be sure to have such persons present to hear her. An illustrated address was afterwards given by Dr. Hardy, a missionary on furlough from Corea. Dr. Hardy was listened to with intense interest, the manners and customs of the Coreans being new to most of those present. But from him as from all missionaries came the cry for help to save the poor perishing heathen. The doors are open; the harvest is white; but the laborers are few. Men and women are waiting to go, but the means to send them is not furnished.

Miss Elder sang two solos during the evening, and Miss Dowling also gave two readings, which were well received. It has been the custom of this Auxiliary to hold a tea-party in connection with their thanksgiving service, the proceeds going to its fund. This year, however, the tea was dispensed with, and a free will offering taken up with result that \$48 was put on the plate for the W. F. M. S.

ST. ANDREW'S, CARLETON PLACE.

The annual business meeting of St. Andrew's congregation was held in the church Jan 8th. The attendance was good, and the reports presented show the congregation to be in a healthy and prosperous condition. The receipts exceeded the expenditure in the general fund, whilst the large sum of \$902 was contributed for missions. The attendance at the various meetings showed improvement, whilst other features were of a very encouraging nature. Messrs. D. Carmichael and D. Breckenridge were re-elected Trustees, and Messrs. Alex. Yuill, John Cavers and H. M. Williams were re-appointed managers.

A PROSPEROUS YEAR.

NORTH AMERICAN LIFE.

The annual meeting of this Company was held at its head office in Toronto on Tuesday Jan. 26th. Mr. John L. Blaikie, President, was appointed Chairman, and Mr. Wm. McCabe Secretary.

The Directors' report presented at the meeting showed marked proofs of continued progress and solid prosperity in every leading branch of the Company's business. Details of the substantial gains made by the Company during the past year are more particularly referred to in the remarks of the President and the report of the Consulting Actuary.

Summary of the Financial Statement and Balance Sheet for the year ended December 31st, 1896.

Cash income.....	\$641,788.03
Expenditure (including death claims, endowments, matured investment policies, profits, and all other payments to policy-holders)....	436,545.14
Assets.....	2,515,833.41
Reserve Fund.....	1,991,536.00
Net Surplus for policy-holders	421,545.20

Wm. McCABE, Managing Director,
Audited and found correct,

JAS. CARLYLE, M.D., Auditor.

Mr. W. T. Standan, of New York, the Company's Consulting Actuary in his full and detailed report of the year's operations, said: "I have examined the Investment Policies whose dividend periods mature in 1897, and have apportioned to them the dividends accruing thereon. These settlements, like those for 1896, will be found to compare very favorably with the results

attained by the best managed companies. This is cause for congratulation on the part of your policy-holders, as, notwithstanding the large payments for investment policies maturing in 1896, you have been able to close the year again with an increased surplus to your credit. The large amount of your new business for 1896—2,603 policies for \$8,554,960—being half a million dollars in excess of any previous year, shows that the plans and operations of the Company are becoming better known and appreciated. Your results show a good surplus-earning power, indicating that your business is of a paying character."

The President, Mr. John L. Blaikie, in moving the adoption of the report said:

"I am fully warranted in congratulating every policy-holder, and every person interested in the Company, upon the splendid position to which it has attained, and upon the results of the past year's business.

"An examination of the figures before you reveals many most interesting and important particulars.

"If we compare the business of the year just closed with that of the previous year, viz., 1895, we have the following results:—

Assets increased \$215,316.26, or over 9 per cent.

Cash Income increased \$60,809.84, or over 10 per cent.

New insurance issued increased \$542,110.00, or over 18 per cent.

Total insurance in force increased \$1,714,785.00, or over 10 per cent.

Reserve Fund increased \$195,704.00, or over 10 per cent.

Payments to Policy-holders increased \$150,459.84, or over 142 per cent.

In no former year have such magnificent results been attained.

The financial strength of a company may be gauged by the relation of its assets to its liabilities. In this respect the North American exceeds that of its chief competitors in Canada, having \$120 of assets for each 100 of liability."

Hon. G. W. Allan, in seconding the resolution, said "The President has spoken fully on the satisfactory position of the Company, yet there are one or two points to which I will briefly refer. There are our investments in which all are interested, and will be pleased to learn that they were very carefully made, and have turned out exceedingly satisfactory. As evidenced by the prompt manner in which our interest has been paid."

"There is another point of comparison which will show favorably for our Company, that is, as to the relative profit earnings. I am satisfied that those interested in the Company have every reason to feel exceedingly gratified at the very prosperous condition which it holds at the present moment."

Mr. J. N. Lake, in moving a vote of thanks to the Company's Provincial Managers, Inspectors and Agency Staff, referred in very complimentary terms to the splendid work done by the outside staff in 1896, as evidenced by the grand business secured during that year, and also that the new business in January 1897 was already largely in excess of the whole amount received for the same month last year."

James Thorburn, M. D., Medical Director, presented a full and interesting report of the mortality experience of the Company from its organization, which illustrated fully the care which had been exercised in the selection of the Company's business.

After the usual votes of thanks had been passed, the election of Directors took place, after which the newly elected Board met, and Mr. John L. Blaikie was unanimously elected President, and the Hon. G. W. Allan and Mr. J. K. Kerr, Q. C., Vice-Presidents.

KLINGENFELD'S ORCHESTRA.

Herz Klingenfeld's Orchestra concert, which is to take place in Association hall on Feb. 16th promises to be a most enjoyable affair. The orchestra, composed mainly of talented amateurs, numbers forty-seven members, and some of our musical authorities who have heard their

practices speak of their work in most flattering terms. As on this occasion not only the music but the prices will be very popular, and as a number of favourite artists have consented to assist, a large patronage from the public may be expected.

A LEGACY OF DISEASE.

Veterans of the War Repaid in Suffering and Disease.

For Over Twenty Years Mr. John Sherman Sought Release from the Tortures of Inflammatory Rheumatism.

From the Prescott Journal.

There is no man in the township of Edwardsburg who is better known than Mr. John Sherman. He is one of the many Canadians who at the outbreak of the American rebellion, joined the army of the North, and to the exposures and hardships which he endured during that trying and perilous time, does he owe the long years of suffering which he has since undergone. The writer remembers seeing Mr. Sherman a few years ago when he was so crippled with rheumatism that it was impossible for him to walk, and having heard that a cure had been effected, determined to investigate the matter for himself. When the reporter called at Mr. Sherman's home he found him in the yard handling an axe and chopping wood like a young man, and he found him quite willing to relate his trying experience. "I have suffered with rheumatism for twenty years," said Mr. Sherman, "and I have doctored with four different doctors and yet I kept getting worse and worse. I was bent double with the pain in my back and both legs were so drawn up that I was unable to straighten them, and for four months when I wanted to move about I had to do so on my hands and knees. I tried many medicines but got no benefit and I had given up all hope of being able to walk again. One of my sons tried to persuade me to use Dr. Williams' Pink Pills, but I refused to take any more medicine. At last one day my son brought home three boxes of the pills, and after they had been in the house for over two weeks, I at last consented to take them, but not because I thought they would do me any good. Before they were gone, however, I could feel that my back was getting stronger and I could straighten up. It required no further persuasion to get me to take the pills, and from that time on I began to get better until now with the aid of a light cane, I can walk all over the farm, get in and out of a buggy, and do most of the chores round the house and barns. I feel twenty years younger, and I consider Dr. Williams' Pink Pills the most wonderful medicine for rheumatism in the whole world. I began them only to please my son and it was a most agreeable surprise to me when I found my legs limber, and my back gaining new strength. I can cheerfully recommend Dr. Williams' Pink Pills to the suffering rheumatics of the world.

An analysis shows that Dr. Williams' Pink Pills contain in a condensed form all the elements necessary to give new life and richness to the blood, and restore shattered nerves. They are an unfailing specific for such diseases as locomotor ataxia partial paralysis, St. Vitus' dance, sciatica, neuralgia, rheumatism, nervous headache, the after effects of la grippe, palpitation of the heart, nervous prostration, all diseases depending upon vitiated humors in the blood, such as scrofula, chronic erysipelas, etc. They are also a specific for troubles peculiar to females, such as suppressions, irregularities, and all forms of weakness. They build up the blood, and restore the glow of health to pale and sallow cheeks. In men they effect a radical cure in all cases arising from mental worry, overwork, or excesses of whatever nature.

When Tired Shopping

What is so refreshing as a cup of delicious

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25c, 40c, 50c, 60c.

FRANKLIN CHURCH MANITOBA.

The annual meeting of the Franklin Presbyterian Church, was held on Thursday 14th Jan. Rev. G. W. Fargon was elected chairman, and R. A. McQuarrie, Secretary. The minutes of last annual meeting were read and confirmed and following reports presented:—Mr. Peter Stewart, clerk of the Session, reported that eight members had been received on confession of faith during the year and two on certificate. Only one infant had been baptized, but several were awaiting baptism. He felt that the church should be truly thankful to God for the fact that for a second year not a single member had been taken away by death. The total number now on the roll was 74, 52 of whom were present at the Communion September last.

The treasurer, Jas. Murdock, showed an income of \$371.81 and an expenditure, of \$371.34 during the year on the General fund. He also presented the balance sheet of building fund account with an income of \$207.35, \$200 of which had been paid Church and Manse Building Fund, thereby clearing the mortgage on church building, and after payment of other sums left a balance of \$1.49 in hand.

The secretary, Mr. E. H. Sharpe, presented the manager's report, congratulating the church on the fact that by perseverance and economy they were at last entirely free of debt, and that the church spiritually and financially was in such a prosperous condition. The managers feel this is largely due to Mr. Fargon, the missionary, for the patient, persistent effort which he has made during the three years he has been amongst them, and to the Ladies' Aid Society for their assistance in clearing the debt and furnishing the church.

Mrs. Fargon, the President of the Ladies' Aid Society, read a report showing that they had been enabled to furnish the church with matting and mat, large mammoth lamp and communion chest in addition to \$100 towards church debt, and felt grateful that the church was more comfortable and worthy of use in the service of God. Mrs. Blair, the Treasurer, presented the balance sheet showing an expenditure of

\$219.10 during the year with a balance in hand of \$34.00.

Elder Blair gave the report of the Sabbath School showing an average attendance of 40.7 for the nine months and was glad to see that in the month of December an average of 65 was reached, the highest of any month of the year. The balance sheet showed a balance of \$1.85.

Mr. Donald Ferguson, gave a brief report of the library. On ballot Jas. Murdock, Jas. Carr, Ephraim Orr, and Jas. W. Stewart were elected managers for the year. Mr. Edward H. Sharpe appointed Secretary, Mr. Wm. Jas. Frazer, Chairman of Managers and James Murdock, Treasurer.

The question of building sheds was fully discussed and a committee appointed to report to a church meeting on January 22nd.

The Missionary in a few words thanked the officers, members and adherents for their help and co-operation which had resulted in such a happy meeting, that for the first time in the existence of the church not a cent was owing to anyone. It was a great joy to him to have seen the mortgage cleared off and he expressed a wish that by the blessing of God they might steadily progress in the future as they had done in the past.

The ladies of the church then furnished refreshments and the usual votes of thanks having been passed, the meeting was closed by the singing of the Doxology.

STEWARTON CHURCH, OTTAWA.

The annual congregational business meeting of the Stewarton Presbyterian church was held Jan 12th and showed the outlook of the church to be most cheering.

Reports were received from the kirk's session read by Mr. J. B. Halkett; from the board of management by the secretary, Mr. F. S. Goldthrite; from the Ladies' Aid, by Miss McLean; from the Sunday school by the superintendent, Mr. S. J. Jarvis; from the W. F. M. S. by Miss McLean for the secretary, Miss M. Sinclair, and from the Y. P. S. O. E. by the president, Mr. Mac Charles. All showed the various branches of the church work to be in a most satisfactory condition.

The financial statement was the best submitted in the history of the church.

The membership of the church was reported as being 258, and of the Sabbath school 195, with staff of the superintendent, librarian and 16 teachers.

Messrs W. O. Ogilvie, J. J. Campbell, Wm. Leffertv and W. H. Fitzsimmons were appointed to fill the annual vacancies. Mr. F. Goldthrite was appointed secretary; Mr. J. S. Durie, treasurer; Mr. G. V. Robb, assistant secretary; and Messrs. J. B. Halkett and J. B. Robb, auditors.

ST. ANDREW'S CHURCH.

The annual meeting of St. Andrew's Church, Leharck, was held on Jan 14th, Rev. D. M. Buchanan, the pastor, was in the chair. The reports presented considerable increase in the church's growth during the year. The total receipts for the year were \$1,792.18, being \$248 of an increase over last year. There is a balance, after the payment of all expenses, of \$151 in the treasury. The mission funds show a marked increase over previous years. The contributions by the congregations to the Schemes of the Church have increased three fold since Mr. Buchanan became pastor four years ago. There were 21 names added to the communion roll during the year and the membership is now 189.

ST. ANDREW'S SONYA.

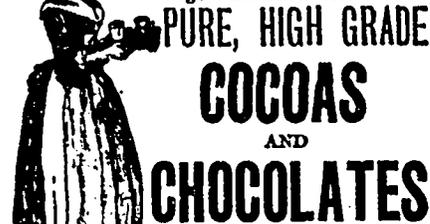
The anniversary services in connection with St. Andrew's Church Sonya, were held on Sabbath, the 10th, inst. Rev. J. W. MacMillan, B.A., of Lindsay, preached able discourses morning and evening to large and attentive audiences. In the afternoon, Rev. J. W. Stewart, Methodist minister of Sunderland, preached a vigorous sermon to an appreciative congregation. Monday evening, Mr. MacMillan delivered a very interesting and instructive lecture on "British Columbia." Proceeds of Sabbath collections and lecture \$30.

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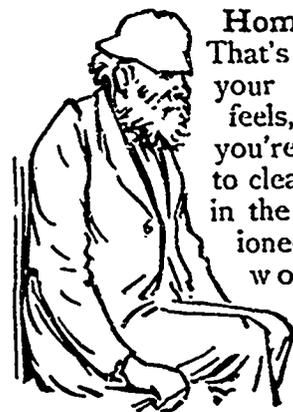
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