

Pages Missing

enjoyed by the individual, as to Sunday labor. This proposition was described by the corporationists as fanaticism, and the legislation that would embody it as re-actionary; but Equality used to be the motto on the advanced banner of Liberalism.

The Alliance had but little difficulty in meeting the arguments of their opponents. The men of straw set up, Mr. Paterson easily knocked down, and Rev. Dr. Caven, with his usual insight, clearly showed how little real difference of opinion existed between the two parties, on the crucial provisions of the Amendment. The results pictured by the opponents of the measure, as sure to follow its enactment, the Alliance did not wish to see, nor did it wish to see an oppressive law passed. The reading of the present law was doubtful and the main object of the proposed Amendment was to remove the doubt, so that corporations should be held guilty of an offence under the Statute if it pursued its ordinary vocation on the Sabbath. Meantime such a restriction applied to individuals only: Corporations and individuals should be placed on an equal footing before the law. In the law as at present, provision was made for works of necessity and mercy and no case of real hardship need happen under the Amended Act.

A MIGHTY MISSION MOVEMENT.

PROBABLY few have realized the magnitude of the Student Volunteer Movement, that is in a few weeks to hold its third quadrennial Convention in Cleveland, Ohio. The purpose is to have one convention every fourth year—i. e., one for every generation of students. There are already foreign mission organizations in 500 Educational Institutions, and courses of study are arranged extending over four years. The results can scarcely be estimated. That the young men and women attending 500 colleges and other educational centres should be instructed in the literature and principles of foreign mission work—who afterwards are to be leaders in Church and State, is a fact that may well command attention and anxiety. Every movement with grand possibilities is in danger of being led into wrong channels, where energy is worse than wasted. That danger is fully realized by the leaders of this movement and they are anxious to place themselves as much as possible under the direction of the Boards—that they may get the benefit of the experience of men older than themselves. At a Conference of Boards held in New York last week, the indefatigable chief-officer of the movement, Mr. J. R. Mott, spoke impressively of the importance of this organization and their desire to be led, their willingness to place themselves in the hands of the representatives of the Churches in foreign mission enterprise. We cannot think of any other factor to-day in society that claims more earnest and prayerful sympathy. Here are literally myriads of the brightest intellects in society in touch with mission facts. There remains but that they should be vitalized with spiritual power, in order to accomplish unheard-of-things for the Church of Christ. The request has gone forth that special prayer be offered for the Cleveland Convention, to be held on the 23rd and four following days of February.

Whilst we regard this as the most noticeable, there are many factors that are suggestive of brighter days. Although the Church is yet far from coming up to the standard of the Gospel, yet there are streaks of light in the East. The day is dawning, and there are living now persons who will see what many have been longing and praying for—the light creeping down from the mountain peaks and flooding the valleys, hitherto in total darkness. The sense of indebtedness to Greek and Barbarian is taking possession of the pulpit and the press. Whilst the old may be hopelessly

fossilized and irredemable, the young are becoming infected and inflamed with a broader loyalty than their fathers ever knew. "The field is the world" is an old doctrine but seen in new light. The present discouragements cannot arrest the mighty movement—they are mere eddies in the irresistible current—"Jesus shall reign" is no longer a dream but sober truth because more and more credible. Dr. Pentecost says "India is won for Christ already," which may be too strong a statement, inasmuch as out of 376,000,000, only about 1,000,000 are Protestant Christians, it is nevertheless true that Christianity has gained such a footing in the confidence of the people of India as secures ultimate victory. "The world for Christ" is a less extravagant motto than it used to be. We fight on the winning side.

REV. WM. BURNS' SUCCESSOR.

PROMPT action has been taken by the Executive of the Aged and Infirm Ministers' Fund in connection with the vacancy caused by the death of Rev. Wm. Burns. The duties of the position are arduous and urgent and that being the case the church is to be congratulated that the services of so suitable a man as Rev. R. C. Tibb happened to be available so that they could be secured without loss of time. The Executive could not have made a better selection and no doubt the necessary endorsement will be made by the general Committee when it meets. Mr. Tibb was until recently pastor of Avenue church, and is clerk of the Toronto Presbytery, his methodical, business habits and technical ability fitting him peculiarly for that position. To the work of the Fund Mr. Tibb brings executive ability, a wide knowledge of the affairs of the Church and of the personnel of the ministry, which will prove invaluable to him in his new sphere. His address will be Room 90 Confederation Life Building where the business of the Fund will be carried on.

LORD'S DAY AMENDMENT ACT.

THE disappointment caused by the withdrawal of the Lord's Day Amendment Act from the Ontario Legislature, has been modified since it became known that the Government does not mean to abandon the Bill, but to postpone its enactment until several interests claiming an interest in it shall have an opportunity of fully considering its provisions, and until the country shall have been heard from. The Lord's Day Alliance favored the immediate disposal of the question, not because the fullest discussion would not be welcomed, but because their efforts have been prolonged and their views made public for years. It was no sudden proposal on their part, as their agitation and litigation too, testify, yet when corporations and other business interests make a charge of haste and unfairness, the Alliance will not refuse to acquiesce in a course which will allow of further discussion and publicity. Some features of the Amendments, seem to have elicited considerable adverse criticism, viz: the part which informers might play in the enforcement of the law. It is probable that public opinion will not sustain the principle of rewarding informers with a portion of the fines which might be imposed under the law. But nothing that has transpired need cause alarm should the friends of the Alliance throughout the country stand true to their principles during the coming campaign. The duty of those who believe in a continuance of our Sabbath quiet and rest is obvious. The question is now without the pale of the Government and within the electioneering arena. The candidates for parliamentary honors are within reach of all. No constituency should be passed over by the Alliance, and pledges clear and positive ought to be asked from every candidate before election day. The

Conventions still to be held ought to be visited by delegates from the Alliance and influenced, if possible, on the right side. The leaders of the three parties should now speak out. The Bill as read a second time to the House will form a convenient text for leaders and for the rank and file. And as time is pressing there must be no longer delay. The machinery of the Alliance should be set in motion at once, and if a vigorous campaign be properly conducted, nothing need be lost, by the present withdrawal of the Bill.

EDUCATION IN QUEBEC.

THE education bill brought in by the new Quebec Government, after passing the Legislative Assembly by a large majority, has been thrown out by the Council and so the whole matter comes to an end for the present Session. The Bill was one which contemplated placing a responsible Minister in charge of the department, as in Ontario, instead of a Superintendent appointed by the Government. It also somewhat abridged the powers of the Council of Public Instruction, but made little change in other respects. It was a most moderate measure on the whole and certainly was approved by the great majority of the people, both Catholic and Protestant. But it was displeasing to the Bishops, who hitherto have kept the administration of Catholic education almost entirely in their own hands, and they have had influence enough with the members of the irresponsible branch of the Legislature to secure its rejection. This check, however, is certain to be only for the present. The people are determined to have some improvement in the system and the longer the change is delayed the more radical it is likely to be. The bishops have had their chance and have failed to use it aright. It is high time they stepped to one side and allowed the direct representatives of the people to see what they can do. It is significant of much that one of the grounds of opposition to the new measure was a provision that every school commissioner should be able to read and write. A similar proposal was actually thrown out several years ago, for the reason that if enforced there were school districts in which it would be impossible to secure enough adult men to constitute a legal board. It is no wonder the people are tired and ashamed of a system that has made such a state of things possible. The recent bye-elections, after the school policy of the Government was announced, showed very plainly what they thought of it. A few more like them before the next Session would strengthen the hands of the Government and perhaps convince the Legislative Council that it is listening to the wrong advisers. The most ludicrous element in the whole discussion has been the ardor with which the bishops and their representatives in the Legislature have taken the Protestant minority under their protection and have opposed the Bill in their alleged interest. The Protestant minority with few exceptions are too deeply interested in the progress of education to oppose a measure which gives any promise of improvement in the existing condition of things, and unless their rights are directly attacked will cordially support the movement among their Roman Catholic fellow-citizens for the re-construction of the system, so as to be more effective.

THE LATEST NEWS FROM KLONDIKE.

REV. C. W. Gordon sends the latest news from Rev. Mr. Dickey, the Klondike Missionary. It will stimulate the interest sought to be maintained by the Home Mission Committee in this new and important field. Mr. Gordon prefaces Mr. Dickey's letter by the following remarks:—

"We ought now to be getting our men selected and ready. By the end of February there will doubtless be

eight or ten points that should be manned, beside many small points for which I fear we cannot care immediately. It will be necessary to have men along both waters, the Skaguay and White Pass and the Stuckeen, where such points as Glenora, Telegraph, Lake Teslin, will demand attention. Mr. Grant passed through yesterday. Four men ought to be now in preparation to go the end of February. We must be on the spot *before the rush* else we shall lose much that can never be recovered. The Church ought to know this—that any slow-going, procrastinating, weak-kneed policy, will simply mean waste of money, loss of prestige, and loss of territory. We should have a special Klondike Fund for the next three years, and that this should be speedily inaugurated. We cannot meet this extraordinary demand by ordinary revenue; and if we took a bold step the Church would support us. The Committee must make the policy and show the need for it and place it before the Church, and I have no doubt the Church will heartily endorse the action of the Committee.

Mr. Dickey writes in the following interesting terms:—

Our Church was dedicated on Sabbath free of debt. The collection on Sabbath more than paid for the seats. Thirty-two joined in celebrating the Lord's Supper. . . . At the social gathering last night the church was more than crowded and many had to go away. We got a flash light photo of part of the people. I had been telling some of them about Dr. Robertson's illness and his interest in the Mission. Mr. Christopher, a Presbyterian elder, moved a resolution sympathizing with him in his sickness, expressing gratitude to him for his prompt action in sending a missionary, and assuring him of their sympathy and aid to the men who may be sent to the interior. It was unanimously passed by standing vote.

I have had a long talk with Mr. King to-day. He is just arrived from Dawson City, having walked all the way. From his report our men will not have great difficulty (except of course the cold) in reaching Lake La Barge. They may get beyond that point but it is possible they may have to wait there till spring, or at any rate leave their stores there. However it will be a great advantage to get that far, for all the dangerous parts of the river will be passed. The river at that point breaks up at least a month sooner than Lake Bennet. There will be large numbers of people camp there all winter, building boats for spring.

Skaguay is on the narrow strip of territory still in dispute between the United States' and Canadian Governments. Meantime Uncle Sam is in possession, and has placed here Custom House offices, a Marshall and a Commissioner.

It is situated at the head of Lynn Canal, about 1000 miles north of Vancouver, B.C. The town nestles in a narrow valley not more than half a mile at its widest part, between two ranges of precipitous mountains. At the head of the valley is the beginning of the now famous Whit Pass. The entire valley was covered with heavy timber four months ago, but it is disappearing so fast that the people are fearing the want of shelter will increase the severity of the storms. The scenery alone of this valley would well repay a visit. Usually it is the rising or setting sun that one admires most. Here it is scarcely noticed. It is the glory of the moonrise that enraptures. As she gradually rises behind the snow clad peak surrounding it with a halo, we often stand gazing at it in rapture, altogether forgetful of the biting blast, sometimes I see not the mountain top in the moonlight, but the Great White Throne of our Ascended Lord, made thus glorious by His presence. And yet within full view of that sight, night after night, men made in the image of God, are defacing that image, drinking and gambling and worse. And after all, what are we doing to save them? Forty houses wherein the agents of Satan use every device for men's destruction. Against that one Christian Missionary and one little church built by the few Christians, in sympathy with his work."

THE CHURCH AT WORK.

REV. MARCUS SCOTT, B.A., DETROIT.

Written for the Review.

The work of the Church was clearly indicated by Christ Himself in His intercessory prayer: "As Thou hast sent me into the world, even so have I also sent them into the world." The Church, therefore, was instituted by Christ to carry forward the work which brought Him into the world. He Himself states what that work is: "The Son of Man is come to seek and to save that which was lost." Therefore the paramount concern of the Church ought to be the glory of God in the salvation of souls. In comparison with this everything else is of second rate importance. When souls are being turned from sin to God, then the work of the Church is being done, when this is not accomplished and there is no divine life stirring in men's hearts, the work of the Church is not being done. How sad it is to see ministers of the Gospel spending their strength in contentions about church polity and outward administration and neglecting the one thing of supreme and vital importance. To be sure that we have got the right machinery for doing Christ's work is but a poor achievement after all, if Christ's work is not being done.

The Scriptures expressly declare that the whole world is to be brought into the Kingdom of Christ; that the Jews are to be brought back to the faith of Abraham; and that the fulness of the Gentiles is to be brought in. It is the will and purpose of God that this great work be accomplished by the prayers and labours of the Christian Church: for, how shall the nations believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? "And He said unto them, Go ye into all the world and preach the gospel to every creature." The internal prosperity of any one Church, at any given time, will largely depend on that Church's fidelity to her risen Lord's command. If she would enjoy prosperity and have the Lord to bless her and make His face to shine upon her, then she must labour to make His way known upon the earth and His salvation among all the nations. For this work Christ has distributed a great variety of talents among the members of His Church. The Scripture theory is that the recipients of these talents are only stewards, and that the talents belong to Christ, and are to be laid out entirely for His glory. So St. Peter (1 Pet. iv. 10) says: "As every man hath received a gift, even so minister the same one to another, as good stewards of the manifold grace of God." And just right here lies the church's first great failure. Many churches have a name to live, and are dead. The communion of saints can only be looked for among saints. Before we have brotherly fellowship we must have brotherly relation, how else can we love as brethren or edify one another as brethren? Many churches are so lax in admitting members, and in their oversight of them after they are admitted, that they are almost solely made up of people differing in no material respect from the world around them. How in such circumstances can the chief end of the Christian Church be fulfilled? So much has this been the case in the past that the history of the Church abounds in many striking instances where true believers failing to find in the Church any Christian fellowship worthy of the name, have unwillingly left her communion and formed a society of their own, in which they might in some measure enjoy that communion of saints which the Church ought to have afforded them, but did not.

HOW TO REACH THE MASSES.

Let us look for a moment at the Church and the population. "How to reach the masses" has been a crucial question at religious conventions ever since I can remember. The fact of a separation between the masses and the Church, has never, as far as I am aware, been seriously challenged. We assume it, then, to be a fact, account for it as you please. Mr. Moody said quite lately, and Mr. Moody is never hostile to the Church, "The gulf between the masses and the Church is growing deeper, wider and darker every hour." Careful investigations made all over the United States during the last five years verify the above statement. From these investigations we are forced to believe that "less than

30 per cent of our population are regular attendants upon Church, that 20 per cent are irregular attendants, while fully one-half of the people of the United States, or more than 33,000,000, never attend any Church service, Protestant or Roman Catholic." On both sides of the Atlantic it is as a rule, the labouring classes which constitute the non-church-goers. Dean Farrar said only recently: "not 3 per cent of the working-classes, who represent the great mass of the people, are regular or even occasional communicants. The causes of all this are not far to seek. Lax ideas of duty. The rush which characterizes modern American life. Prevalence of the continental ideas of the Sabbath. Competition with the pulpit made by books and magazines, and especially the Sunday newspaper. Private ownership in church pews. A wrong conception of Christian life. Dare I place here the Sunday school? In many places this is made a substitute for the Church and in many instances it draws from the Church instead of to it. The habit of church going must be formed in youth, multitudes leave our Sabbath Schools with this habit unformed, and so swell the ranks of non-church goers. These are causes. What is the cause? Human nature has a Godward and a manward side. As a person man sustains relations to God; as a social being he sustains relations to his fellow men. Christ, the authoritative Teacher, has laid down certain principles for the guidance of men. His Kingdom is founded on the great principle of Love, which is to the moral universe what gravitation is to the physical. This principle Christ applies to man in his twofold relations. 1. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. 2. Thou shalt love thy neighbour as thyself. The Church has emphasized the first, the Fatherhood of God, but it has failed to embody and enforce the second, the brotherhood of man. And yet the love of our neighbour, inculcated by Christ, was meant to be not only a kindly sentiment, a beautiful ideal, but a practical working principle, intended to control human society. This second fundamental law of Christ, which is the organic law of a normal society, the Church has neglected. If she had accepted and exemplified this as the practical law of everyday life, it is quite safe to aver she would never have lost her hold on the masses. The one conclusive proof of love is sacrifice; and of this the world sees in the Church a "most plentiful lack." The average Christian to-day is having his part of the work done by proxy. He hires someone else to do it, and he not infrequently forgets to pay the bill. "This one Christian work has become largely institutional instead of personal, and, therefore, largely mechanical instead of vital." Of what I am trying to say, this is the sum. "Our modern Church habits and methods have totally failed to manifest a personal love for non-church-goers, and so they have come to disbelieve in any such love." This is the cause, we believe, for the alienation of the multitude from the Church, namely, the failure of the Church to teach and exemplify the gospel of human brotherhood, which is the Gospel of Jesus Christ, any other is a human counterfeit and an intruder.

If the Church is to do her work, and surely she is, anything else is surely out of the question, if she is, 1. To establish right relations between man and God. 2. Right relations between man and man, then we believe she must first go backward, and secondly, she must go forward

BACKWARD.

I. Backward. Our social system needs salvation as well as does the individual, this can only come through the application of the teachings of Christ. To-day the Church can mould the civilization of the future by accepting and applying to human life the teaching and example of our Lord in all their many-sidedness. Says one:—"The conversion of the Church to Christian theory, must precede the conversion of the world to Christian practice." If the Church would only go back to the Christianity of Christ, the multitude would soon return to her. An intelligent workingman said lately before the Committee on Labour of the United States Senate: "Workingmen do not attend the Church, not because they are irreligious or are opposed to Christianity, but because the Churches have ceased to represent to them the teachings of Christianity." Charles Kings-

ley says: "If the Christian Church were what she ought to be and could be, even for a single day, the world would be converted before nightfall." The blame lies at our own doors, Christianity is misunderstood because it is misrepresented. The scepticism which is the most dangerous foe to our religion to-day is not doubt as to the genuineness or authenticity of its sacred books, or distrust of its time honored doctrines, but a loss of faith in its vitality. Dr. Berry, who was Chairman at the Annual Congregational Union of England and Wales held the other week in Birmingham, read a letter which he received from a workingman in which he made an eloquent and most touching appeal for the Churches to bring the living Gospel of the living Christ to meet the needs of his fellow-workmen. That is, in a word, the work of the Church, and all else she may ever have done, is doing, or ever will do, is not to be named in this connection. And so I say back to Christ. And unless we ministers of the Gospel go ourselves the Church which we ought to guide will never go, therefore, I say, let us go back to the Christ of the Gospels for a right conception of our work, as well as for the Christ-Spirit in which to do it.

FORWARD.

II. Forward. We live in an age of great engineering triumphs. These are all triumphs of method. A new principle, or a single ounce of power, no man ever created. Method has made all the difference between ox-cart and Pullman car. At the same time mere methods in Christian work are nothing and will be barren of results, if spiritual power is lacking. But if we go back to Christ, the spiritual power will be there. Then, what? Simply the best methods of using it. While method is no substitute for motive, yet motive often miscarries because methods are wrong. Are the Churches adapting their methods to suit their changed conditions? Here and there a Church may, but as a rule the Churches are not. Arnold White, after a long and careful study of the social conditions of London, writes: "The present system of the Churches, after a course of evangelical teaching extending over a course of one hundred and fifty years, has failed beyond hope of redemption." In this newer land the failure may not be so complete, but is there nothing even here one could wish altered? Christianity has shown itself to be the final religion by its power of adaptation by which it adjusts its methods and outward forms to new and changed conditions, and so, while I have advocated a return to Christ's teaching, I also advocate an advance in the application of Christianity to the organized life of society. Here and there along this very line some Churches have tried the institutional plan, and so we have what is called the Institutional Church. The average Church cannot command the means for such methods and unless the ordinary Church under ordinary conditions can win success the world will never be conquered by Christianity.

Let us recognize and use personality, "To every man his work." Let us labour to deepen the sense of individual responsibility, "Here am I, send me," ought to be the motto of every Church member, not "Here is my mite, send some one else." The Good Samaritan paid the landlord to tend the wounded man only after he had rendered all the personal service in his own power. The general Church member lacks initiative; he does not know where to begin. Ministers must plan and direct and see that each one has a specific place and a recognized duty.

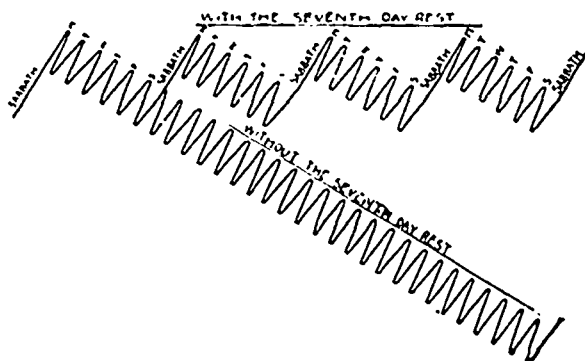
Again, remember people can only be reached, helped, and saved, as individuals. The pastor who individualizes most will be the most successful minister. Laws may alienate the disease, but only personal treatment can cure, the physician individualizes every time. How can we reach individuals? Go to them, visit them in their homes, not as canvassers for facts, but as friends to help. Map out our district, divide it into parts, get our visitors, divide into bands and set each band to work under one of their number to supervise, let the visitors win confidence and then they will acquire influence. We open our Church doors and put up a notice: "Strangers Welcome." Christ said, "Go and disciple." Personal effort has always been the most effective form of Christian work, let us stir up our Churches a little bit, many of them are living together in peace because

they are dead. Let us infuse into them a new life, fire them with a new purpose and get them to go and to seek and to save as Christ Himself did. The waters of the Atlantic are heated by the gulf stream, the heat thrown off modifies the climate of Southern Europe, the cold polar waters recur to the gulf and are heated and sent out in turn to warm other climates. We badly need a current like this in our Churches, we have no circulation but great coagulated masses of piety that are as cold as the polar seas. We want the blood-heat. I believe the Church is to purify society, to solve the problems of the age, to mould the civilization of the future and to usher in among men the Kingdom of Christ. But I also believe that her great work has yet to be done. She is spending her energies on the best elements of society—teaching the most intelligent, healing the healthiest, salting the salt—while the determining masses—for the working-classes are that—are alike beyond her influence and her effort. Hence the imperative need for the Christian Church setting herself to work, prayerfully, whole-heartedly, unitedly.

SCIENTIFIC AND SCRIPTURAL GROUNDS OF SABBATH OBSERVANCE.

BY REV. WILBUR F. CRAFTS, PH.D., WASHINGTON, D.C.,
Superintendent of The Reform Bureau.

There are seven reasons why the Sabbath should be observed and preserved as a day of freedom for worship and from work (save works of necessity and mercy): 1. Because the law of the Sabbath is the law of Eden, where the Sabbath was made for man as the crowning act of creation. 2.



Because the law of the Sabbath is a part of the Decalogue, the world's eternal constitution. 3. Because the law of the Sabbath was indorsed by the royal authority of Christ, both in precept and practise. 4. Because it is also in accord with Apostolic example. 5. Because it is the law of the Church, to which we have vowed obedience. 6. Because it is the law of the State, to which we owe allegiance as good citizens. 7. Because it is a law of nature, scientifically proven.

The writer, accepting all these grounds of obligation, gladly co-operates in the protection of the Christian Sabbath and civil Rest Day with any one who accepts even one of them. There is scarcely another reform in behalf of which could have been united, as has been the case with this, Hebrew clerks, led by their Rabbi; Roman Catholic Knights of Labor, with an infidel president, and a unanimous Protestant Preachers' Meeting, illustrating the coincidence, of which this is but a sample, of intelligent self-interest and religious duty.

"The Religious Obligation of the Sabbath," in a broad interpretation, includes all the seven grounds of obligation, above enumerated, for laws of nature scientifically discovered are laws of God no less than those Scripturally revealed, which last include commands to heed the Church and obey the State.

Indeed, we regard the newly discovered scientific law of weekly rest as the very starting-point for a discussion of our theme.

At the World's Exposition in Paris, in 1892—in the very city where ninety-nine years before the frenzied French Republic had assassinated the Sabbath in order to be rid of the sacred seven that points straight to heaven, and had made every tenth day a holiday in its stead—a hygienic medal was awarded to the literature of the Sabbath question there exhibited, in token that there is no longer any "question" whether man needs the weekly rest day. Chief of the literature there displayed was the argument of Dr.

Haegler, of Basel, the world's greatest specialist on the relation of the Sabbath to hygiene, whose conclusions are those of medical science in general. He showed, following experiments of Voit and Polikofer, from examinations of the corpuscles of the blood, that the night's rest does not fully restore the day's waste, but needs to be supplemented by the weekly rest. A man does not take as full a breath when absorbed in work as when at rest, as every one will recognize when attention is called to the fact. Scientists estimate that a man breathes from one to two cubic inches less at each breath when earnestly at work than if perfectly at rest. Estimating on the basis of one and one-half inches per breath, for eighteen breaths per minute there will be a loss of 12,960 cubic inches in eight hours of work, as compared to the same length of rest. Meantime the worker is using more oxygen than he breathes, and drawing the excess out of the bank of his own body. In the case of a certain laborer, taken for example, the debt to nature thus made in a fair day's work is one ounce. He sleeps, and breathes more oxygen than he uses, but gets back only five sixths of his lost ounce. So he "runs down" the week, a sixth of an ounce weaker every morning, a sixth of an ounce weaker every night, until on Sabbath morning he is six sixths of an ounce short, a whole day behind, nature saying just a loudly, "You need rest," on Sabbath morning as on Monday night, only as sleep is just over it must be waking rest, the rest of changed occupation and changed thoughts, a rest that can hardly be had apart from a general rest day when family and friends can rest with him, for rest is hardly possible alone except for invalids. This full day's rest brings the worker up again to his normal level, gives a square ledger balance with nature, and so serves as a fountain of youth, of perpetual renewal to body and mind.

The conclusions of Dr. Haegler are strikingly confirmed by more recent experiments by Professor C. F. Hodge, in the Biological Department of Clark University, Worcester, experiments all the more valuable because he were made without reference to the Sabbath law, whose harmony with the nature of things they so strongly proclaim. These experiments are reported and applied to the Sabbath by Henry S. Baker, Ph.D., of St. Paul, who thus writes in *The Kingdom*, Feb. 7th, 1896:

"We are apt to think that a rest of twelve hours, with a sleep of about eight, fully recuperates us after a day of hard work at physical or mental labor or both. The microscope shows such a view to be wrong. Even twenty-four hours is not quite enough time, strange as it may seem. The microscope shows that more than thirty hours, possibly thirty three or thirty six, are needed to restore a cell to its proper size and condition after severe fatigue. In other words, man is so made that he needs a Sabbath from Saturday evening to Monday morning of complete rest to be as good as new. Without this he is never at his best, physically, mentally, morally, or spiritually. So we find the fourth commandment is in the nineteenth century echoed from the biological laboratory with tremendous emphasis, and again we are compelled to admit that He who spoke at Sinai must have made the brain cell and understood its secret working. Again is our faith made truer that the Old Book is not wholly man-made."

Not physiology only, but archeology also reinforces the brief Scriptural references to the existence of the Sabbath before the Jewish race. The oldest literature, especially that of the Accadians, the immediate descendants of Noah, whose pottery libraries have risen from the dead to confirm Moses and the prophets, contain the very word *Sabbatu*, which appears in these ancient tablets as the name of the seventh, fourteenth, twenty first, and twenty-eighth days of each month, on which certain work was omitted—such a corrupted survival of the Edenic week as we should expect when pure worship had fallen into idolatry.

Theology, physiology and archeology have strangled, with a threefold cord that can not be broken, the argument, used chiefly by those who believe the Sabbath was made for money, that the Sabbath is only a Jewish institution, declaring their united and resistless verdict;—The Sabbath is not Hebrew, but human and humane.

We come, then, to the Bible utterances on the Sabbath under such new light that the controversies of a generation ago seem like moldy antiques; for example, the claim that the record of the establishment of the Sabbath at man's creation was only a prophetic anticipation of what was to occur twenty-five or more generations later at Sinai; and the claim which still survives in Sunday newspaper offices,

like hats at noon, that while nine of the commandments of the Decalogue are copied from the nature of things and bind all men in all ages, the central and longest command, the keystone of all, whose keeping leads to the keeping of all the others, whose breaking causes the breaking of all the others, is only a temporary Jewish by-law.

That Justinian, Charlemagne, and Alfred, Europe's triumvirate of law-makers, each began his code with the Decalogue, so making the whole of it a part of the common law of civilization forever, should have been enough to show that it is the world's constitution in ten articles. Certainly the suspicion that its longest article belonged only to the Jews can no longer be entertained by intelligent men. Stealing, lying, killing are contrary to all codes of law. Their wickedness is self-evident. The commands against adultery and Sabbath-breaking are not so easily discovered by sinful men, but being declared by divine revelation, human science and social experience confirm the necessity of both to physical and moral health.

That the Sabbath is as old as the race and as deep as human nature, this is the bed-rock in our discussion of the obligation of the Sabbath. We may well accept the Sabbath law of Sinai in all its particulars for our guidance when we find its general principle confirmed by the oldest history and the newest science.

But what exactly does the fourth commandment require? Not the observance of any particular day of the week. There is nothing so petty as that in this great constitutional provision. Both in Genesis and in Exodus it is the seventh day after six days of work, not in either case the seventh day of the week, that is set apart for united rest. Sabbath is not and never has been an equivalent for Saturday as a name for a day of the week, though it was observed on Saturday by the Jews for a while, by authority of some by-law, as it is now by a newer by-law observed on the succeeding day.

"Sabbath," like "Christmas," is the name of the movable feast, not of the day of its observance. Not the spirit but the letter of the Sinaitic law is kept by any community in which the people work together on six consecutive days of twenty-four hours, and then suspend their work for gain the succeeding twenty-four hours, save works of necessity and mercy. (The law is not kept when an individual rests separately one day in seven.) It is of utmost importance that this longest article of the world's constitution should not be confused with any mere by-laws, ancient or modern, ecclesiastical or civil. The petty rules of the Pharisees were never binding on anybody except those who as members of the sect of the Pharisees accepted them. They do not have even temporary Old-Testament authority. The Pharisaic Sabbath should never be called "the Jewish Sabbath." Nor should the Jewish Sabbath, as defined in ecclesiastical and civil by-laws outside the Decalogue, with its Saturday and sunset and fireless hearth and doubled sacrifices and capital punishment, which have no authority over us save as ancient decisions of the Supreme Court, in which are contained eternal principles below the letter, be confused with the universal Sabbath law of the Decalogue.

There is nothing in the Sabbath law of the Decalogue which does not apply to the whole race in all centuries and in all countries as deeply as the law of monogamy, which, like the Sabbath, to which it is so closely allied, began its course with man before the fall, the two institutions being the Jachin and Boaz pillars of strength and beauty that still survive from that lost Paradise. (As we are not to be diverted from clear vision of the Sinaitic law by the too strict laws of the Pharisees, neither let us be diverted by the generally too lax laws of our own times, thinking that because our legislators have broken God's law in making a weaker one we are excused from obedience to the higher law.)

Clear vision of the Sinaitic law will help us out of the fogs that day-worshippers have made about "the change of day" as if it were a change of the Decalogue, which they ever assume but never prove. In the first place, the Saturday keepers should be required to prove what "the Day" originally was, in Genesis, before they raise questions as to any "change of the day" in the Gospels. It is a case where they are contestants for a seat which by the general consent of mankind has been awarded to another, and so on them lies the burden of proof. They can not establish their claim until they can indisputably prove: (1) That God's Sabbath in Genesis was a twenty-four-hour

day; (2) that it was Saturday; (3) that this sacred Saturday has come down in unbroken succession through all ages, never broken by the throwing aside a day or more at the end of a month or year to begin the next with a new week, as seems to have been the custom at times; (4) that the Sabbaths of the Exodus were all Saturdays; (5) that the Decalogue's "seventh day" can mean only the seventh day of the week; (6) that the new Lord's Day Sabbath was substituted without adequate authority. They can not prove one of these, and must prove all these and more to make good their claim that only on Saturday can the Sabbath be truly kept, that to keep any other day is as bad as to commit adultery or murder.

Men who believe Roman Catholics in nothing else, quote as the end of controversy their claim to have changed the day, in order to brand all Sunday keepers with "the mark of the beast," and make the United States Government "the third beast," which they picture as a horned hog, and teach their children to hate. But if they would read carefully the Roman Catholic catechisms they would find that the teaching there is that the observance of one day in seven is the law of nature, and that the Roman Catholic Church designated the new day of observance in Apostolic times; in other words, the claim they quote as a bit of real infallibility is but a confirmation of our belief that the change of day was authorized in New-Testament times.

"The Lord's Day" which appears in Revelation as a new word has unquestionably designated the first day of the week in unbroken succession from the present back to the time when an Apostle wrote it. Whether by word or not, Christ changed the day (but not the Decalogue) at His resurrection by an act that was in any case a legislative "act," making that day necessarily the prince of the week forever, and the sign and the ensign of His Lordship over death and life.—*Homiletic Review.*

LOOKS INTO BOOKS.

THE ARNOLDS.*

BY ANDREW B. BAIRD, D. D.

This volume belongs to the series of "The Great Educators," and it is a calm, clear, well-reasoned and sympathetic sketch. Thomas Arnold, of Rugby, already had his life commemorated in one of the best biographies in the language, by his pupil and friend, Dean Stanley, but there was room for this little volume too, for it sets before itself the special task of recording the life, with special reference to the aspects of it which are likely to be of use to professional teachers. And it is a life which has a story to tell for such a class, for Arnold was a born teacher in the highest sense of the word. He aimed at building up pure and noble, and above all, Christian character. The Rugby school, where he became headmaster, was a bye word for mechanical teaching and lax discipline, but before his death, and he was there for only a few years, his methods and his success had become the talk of educational England. The book shows in a valuable and suggestive way how Arnold gradually, and without antagonizing his assistants, reduced the evils of mechanical routine; how he made the most of even such a deadly dull exercise as writing Latin verse, how he inspired enthusiasm among the boys by his teaching of history and lessons in training for citizenship; how above all he watched with sedulous care, without any spying, over the boys. The book makes conspicuous the fact that Arnold, as a school-master, thought it of much more consequence to put new life and interest into old methods than to invent new ones—and that is a lesson which the public school teachers of our land and our day would do well to lay to heart. Two chapters are given to Arnold's extra-scholastic interests and these treat, in a brief but informing way, of his visits to the continent, his interest in politics, his share in promoting Mechanics' Institutes and other societies for the diffusion of useful knowledge, the Oxford movement and his professorship of Modern History in Oxford.

Of Matthew Arnold one is not quite sure why he should be classed among "Great Educators." He hated the name of "educationist"; the most of his duties as inspector of schools were tedious and repugnant; and possibly the best that can be said for him is what he himself says in a letter to his sister when he was appointed a commissioner to enquire into educational matters on the continent: "You know that I have no special interest in the

subject of public education, but a mission like this appeals even to the general interest which every educated man cannot help feeling in such a subject." Matthew Arnold may fairly be called a great poet or a great literary critic, but it is a surprise to find a sketch of him in a list of ten monographs on great educators. His name is not associated with any new or deep principle, and while his influence in improving English primary and secondary education was no doubt considerable and wholesome, it was almost altogether as an administrator, a capacity in which, as we have seen, he worked with no zeal whatever. But such services as he did render is set forth in as favorable and suggestive a way as possible, in this little book by Sir Joshua Fitch. The value of his official visits in the way of inspiration to the teachers themselves, the stress which he laid on formative studies such as the learning of good poetry, the well reasoned and candid reports which he prepared for the government are all set forth here in a way likely to be useful to any teacher. The book closes with a description of Arnold's well-known division of the British public into Barbarians, Philistines and Populace, and an estimate of his place as a literary critic and a poet.

The present issue of *Music* contains the completion of Saint-Saens' brilliant and masterly article upon Gozon; and a continuation of Mr. W. W. Oakes' (of Seattle, Wash.) "Review of Ancient and Modern Violin Making." In addition, several articles of unusual interest, Mr. Edward Baxter Perry's "La Scala and Verdi, the Composer," Mr. Alfred Veit's "Puccini," and an amusing study of the terms used in musical expression, "A Sonata," by Rev. Frank Crane. The Editorial Brio-Braco is mainly devoted to the Women's Clubs and their work. A new department is inaugurated especially devoted to them. The "Things Here and There" is unusually varied, and the "Review and Notices," "Public School Music," etc., are full of interest. The American Composer finds his place among "Note-worthy Personalities." The issue is to be recorded as one of the most interesting that The Music Magazine Co., has ever produced.

"Babyland" and "Little Men and Women" for January are just to hand, full of interesting and useful matter for the little people. Children will be interested and instructed by reading "Tommy's New Year Watch" in "Babyland," and "What the clock told Elsie," in "Little Men and Women." The illustrations too are very attractive.

We have always special pleasure in commending to the notice of our readers that standard publication THE ECLECTIC MAGAZINE, now entering upon its fifty fourth year. As its name implies THE ECLECTIC reproduces from Foreign Periodicals those articles which are of value and interest to American readers. Its field of selection embraces all the leading Foreign Reviews, Magazines, and Journals and the tastes of all classes of intelligent readers are consulted. Articles from the ablest writers in the world are presented, the aim of the editor being to supply what is instructive and not sensational. THE ECLECTIC commends itself particularly to ministers, teachers and all intelligent readers who desire to keep informed of the intellectual progress of the day. The paper and typography of the magazine are excellent, and the whole make-up such as to attract and satisfy. We repeat what we have more than once said of this magazine that it is indispensable to the reader who wishes to keep abreast of the best thought of the day. [E. R. Pelton, Publisher 129 Fifth Ave, New York, \$5.00 a year. THE ECLECTIC and any \$4.00 mag. to one address \$8.00.]

WITH FREDERICK THE GREAT. A Tale of the Seven Years' War.
By G. A. Henty. With 12 full-page illustrations. 12mo,
\$1.50. New York Scribner's Sons.

He who is interested in the education of the youth and fails to place in their hands the works of Henty loses one of the most useful aids to historical study that we know of. The hero of "With Frederick the Great" while still a youth entered the service of Frederick the Great, and by a succession of fortunate circumstances and perilous adventures, rose to the rank of colonel. Attached to the staff of the king, he rendered distinguished services in many battles, in one of which he saved the king's life. Twice captured and imprisoned, he both times escapes from the Austrian fortresses. The story follows closely the historic lines, and no more vivid description of the memorable battles of Rossbach, Luthen, Prague, Zorndorf, Hochkirch, and Torgau can be found anywhere than is here given. Woven in this there runs the record of the daring and hazardous adventures of the hero, and the whole narrative has thus, with historic accuracy, the utmost charm of romance.

* Thomas and Matthew Arnold, and their influence on English Education. By Sir Joshua Fitch, M. A., LL. D. New York. Charles Scribner's Sons. \$1.00 net. 277 pages

UNDER THE EVENING LAMP.

THE WALK TOGETHER.

JOHN MENZIES, AUTHOR OF "OUR TOWN."

It was not thus that Dauvit Noise told the story. Plain, unvarnished truth did not always satisfy Dauvit. Indeed, some of his neighbors were ill-natured enough to say that he would rather "tell a lee than no," which surely was a cruel assertion. But it is a fact that Johnnie Stevenson, who was shaving at his front window when the Gourlays on that beautiful Sabbath morning passed, walking side by side, was so taken by surprise that he gashed his upper lip, while Mrs. Cation at the same unwonted sight dropped her white China teapot, an accident she would not have had happen, she averred, "No, not for a peard note!"

"The Gourlays did this thing," quoth Dauvit, "jist to startle fowk; jist to upset and fear fowk, and gar thorn imaigin that the end o' the world had come. It was a vain show on the part o' the twa auld buddies. Ye see what cam o'd!"

It really came about in the simplest manner imaginable. Always the Gourlays on Sabbath morning at their "worship" sang a few verses of a psalm or paraphrase. This morning they had been singing from the 53rd Paraphrase. When she rose from her knees, Kirsty repeated the lines

"Together to their Father's house
With joyful hearts they go."

"It means efter the liny last," said George, reverently.

"Aye, I ken," said Kirsty; "but maybe, gin fowk dinna learn to keep stap doon here, they'll be a wee awkward gin yon time."

"Hush, woman! whist!" said George. "Speak na lichtly o' solemn things."

"Together they go! that is, side by side," said Kirsty. "It's a seemly way, and its the way they gae'd up to Jerusalem to keep the feasts."

"An' no the way we gang to Collarie Kirk?"

Kirsty nodded acquiescence. By this time she was tying the strings of her bonnet. "It's the way we'll gang this day."

"I'm agreeable," said George. "It's all wan to me."

But so strong is the force of habit that he had taken three steps from the door before Kirsty had the key in the keyhole.

"Come back," will ye?" she said; and there was a touch of temper in her voice.

"To be sure," said George, readily obeying; "An' I'll haud the book till ye're ready."

"Sae dae," said Kirsty, "and mind, as we gang through the town, ye're no to look as though I was leadin' ye. An' as for craiturs like Dauvit Noise and Willie Gairdner, heed them not."

"Maybe naeboddy will see ony difference."

"Will they no? There's fowk in this town wad notice if ye'd pared your thoom nail, or if ane o' the threads o' my shawl had been pu'd oot. But lat them notice, wha cares?"

Not till he had passed Pitroas toll did George Gourlay begin to feel at ease.

"Eh, lass!" he said to his wife, "bit ye hae carriet the thing aff graund. Me! I cud feel their e'en borin' intil the back o' my neck. Johnnie Cation an' Robbie Thorn, they jist gaept!"

"Lat them gape," said Kirsty. "It's little I care for them."

"Wad ye like my airm?" asked George.

"Your airm? Na! lat gentry link."

"I mind the day," said George, "whan I likit it fine, and ye were a braw lass than—ye were that."

"It's Saubbath: mornin' George Gourlay," said Kirsty, severely.

"It is sae, lass, an' a graund mornin' at that. I wunner what the minister will be on the day. I houp it's himself; no but what some o' thae young men are fell clever."

It was late autumn. The fields were bare and the trees had mostly shed their leaves. There was a foretaste of winter in the wind, which came down from the north.

"It's some sad," said George, "to see the end o' the simmer. We canna hae mony mair years."

"We'll got oor allotted time, George," said Kirsty, "an we hae muckle to be thankfu' for."

"Ye may say it, lass, an' we'll mind it this day when we go into His tabernacle, and worship at His footstool."

"Onything wrang?" whispered Mrs. Rungally, who paused at the church door to greet her friend Mrs. Gourlay.

"Wrang? What could be wrang?" replied Kirsty.

"I was jist observin' that you an' George cam along side by side."

"And since when has that been a crime, Janet?"

"A crime, Kirsty! Losh! ye're man an' wife. Ye may link for a' that I care."

"I like this now way o' walkin'" said George on the way home.

They had dismissed the sermons and expressed disapproval of a new tune which the precentor had introduced.

"It is bit richt and proper," said Kirsty, with emphasis. "Jist think o'd: me tramp, trampin' ahint you like some gangrel budie, or you at the back o' me, as though we had been quarrelin' I wadna wunner if we hae been spoken aboot."

"I was jist thinkin', lass, what a calamity it wad hae been, hae you fa'n doo some mornin', an me no' hy to uphaud ye."

"No muckle fear o' that," said Kirsty. They were now on the brae above Pentlands.

"This road is some heavy," said George. "I really think I'm"—
And then he staggered, and but for the ready assistance of his wife he would have fallen.

"What is't, my dear? Oh, what is't?" cried Kirsty.

"Oh naething, lass, naething ava; I'm jist a wee faint."

"Lean on me; never mind hoo heavy," said Kirsty, "an' we'll rest a wee on this bing o' stanes."

Fortunately there was a heap of stones at the roadside. Kirsty took off her plaid—her braw Paisley plaid—and folded it and put it down for her husband to sit on.

"No yer braw plaid," said George, shaking his head. "I'll jist spoilt." But he spoke feebly.

"My man! my bonnie man," said Kirsty, "what care I for a plaid?"

They looked into each other's eyes, and it was George who smiled, and it was Kirsty's cheeks down which the tears ran.

Twenty yards off, at the corner of the wood, there is a little stream.

"I've my tinnie," cried Kirsty; "I'll bring you a drink."

"Aye, that's maist refreshin'," said George, when he had thus drunk of the brook by the way.

By-and-by he declared himself nearly all right and ready for the journey.

"I ken the meanin' o' tardy feet noo," he said, as he stepped slowly along, leaning on Kirsty's shoulder.

"Say't a', George"

The old man smiled—he looked an old man then—

"He to my tardy feet shall lend
The swiftness of the roe."

O'd there's no muckle o' the roe aboot me the noo." Indeed, there was not. He denied that he was in pain, but it was only with a great effort that he kept afoot.

"Jist roon the corner is the smiddy," said Kirsty. "Syno we'll get Peter to yoke his cairt."

"Maybe they'll a' be at the kirk."

"Peter at the kirk! that's no' very likely; but we'll get his cairt?"

They had now reached another heap of "road-metal."

"Ye'll sit doon again, an' I'll rin forrit."

This time Kirsty stripped herself of another of her garments, and she wrapt her plaid around George, who was manifestly very cold.

"I'll be back in five minutes," she whispered. "Keep up your heart, my bonnie man." And she actually kissed her husband.

"That's better nor medicine," murmured George. "She's a jewel o' gold, is my Kirsty." His eyes followed her till she disappeared. "A jewel o' gold!"

Peter Jeffrey, the smith, was smoking his pipe and lazily counting his chickens when Kirsty approached. "You'll oke your beast at wance, Peter," she cried, "George has ta'en ill. He's back there by the road-side, an' canna staun on's feet."

"Is he deein'?" asked Peter, taking his hands from his pockets.

"Yoke your cairt, ye lazy man, cried Kirsty. "Deein'! He's deein' nane!"

"She's an awfu' wumman, yon Kirsty Gourlay," said Peter afterwards. "She had the horse frae the stable and yokit to the cairt in less than nae time. The wife cried that my tea was maskit, but what cared Kirsty. She e'en compelled Tibbie to gang an' help George intil the cairt, which Kirsty half-filled wi' strae. 'Never mind tea the noo!' quo' she."

Well, George did not die then, nor for many a day after; but it was the last time he and Kirsty walked to Collarie Free church. They contented themselves for the rest of their days with the church in Our Town.

What Robbie Thorn and Mrs. Cation and Willie Gardner and many others said as they saw Peter Jeffrey leading his horse up the Burnside, and Mrs. Gourlay seated on the cart, with her husband's head on her knees, may be left unrecorded.

"Sma' gude comes o' cheenges," Dauvit Noise once ventured to remark to Kirsty.

"I kenna," was the reply. "There's some fowk I've heard o' to whom ony cheenge might bring gude."

"Meanin'—?" queried the sage.

"Dauvit Noise amon' the rest!" said Kirsty, with a toss of her head.—*Monthly Messenger.*

CANADIAN PULPIT.

No. 74.

A DISCIPLE TESTED

Sermon by Rev. Joseph Hamilton, in Mimico Presbyterian church, Communion Sabbath, Jan. 2nd, 1898.

John xxi. 17: "He saith unto him the third time, Simon, son of Jonas, lovest thou me?"



REV. JOSEPH HAMILTON.

knew that, and it was that which made the question so searching and so solemn. Peter knew there was no possibility of being otherwise than entirely and strictly honest with Christ. Three times he appeals to Christ's knowledge of him as he answers "thou knowest that I love thee."

Why, then, did our Lord ask the question? For one thing, it must be remembered, that most of the people with whom He talked had no idea that He was the Son of God. Indeed it was well in one sense that they did not know, for if they had, they could not have drawn so near Him, but would have rather stood in awe and dread of Him. But He wanted to draw sinful and weary men very close to Him; as He came very close to them, was like one of themselves, often asked them questions, and put Himself so entirely on their level, that they confided in Him, and told Him all their griefs and all their sins.

And then, besides this, many good objects were to be served by getting His questions answered. People were to be drawn out in this way; others were to be informed; goodness and truth were to be advanced. We believe it was so in this case. Though the Lord knew perfectly well how it stood with Peter, we can see that many wise and gracious purposes were served by asking him this question, and having him answer it. It will be our business then this morning, to indicate some of the objects which we think the Lord had view in asking Peter, and asking him three times, if he loved Him.

And, my friends, when we think of Peter's case, let us not forget our own. On this communion season, when we sit down at the table of the Lord, and profess to be His friends, surely the question comes to us with as much aptness, and force, and solemnity as it came to Peter. "Lovest thou me?" O, it is a solemn thing to be asked a question like this by One who knows us altogether. But the Lord does ask the question. May we each one be able to say with truth, "Lord, thou knowest all things; thou knowest that I love thee."

Let us then try to indicate some of the ends that were to be served by asking Peter this question; and I think we shall find that the same ends may be largely served in our own case to-day.

1. I would say, then, first, that I think our Lord put this question to Peter in order to make Peter think of his sin.

Surely that question put three times over would send Peter back to that never-to-be-forgotten night when three times over he denied that he knew the man. The question asked once would hardly recall that sin to Peter's mind; but asked twice and thrice, could hardly fail to bring it back. And oh, it was a bitter, scathing memory. If only the recollection of that night could be blotted out! But no; it pursued Peter like an avenging angel. I suppose that was the bitterest night Peter ever saw. As the Lord turned and looked on Peter with that pathetic look of unrequited love, he felt cut to the heart; all his better feelings returned; in a frenzy of remorse bordering on despair he rushed out and wept bitter

tears. I say I think that was the bitterest night Peter ever had. To be sure he endured far more than that outwardly through years following. He was beaten, and stoned, and imprisoned, and at last crucified. Ah, but there was a glory in all that; there was a sweetness and sacredness in suffering with Christ which made him rise superior to it all; it is even said that he requested to be crucified with his head downward that he might, if possible, outdo his Lord in suffering and shame. But that night of sin had no glory in it. It was for ever associated with defeat, and shame, and tears. And Jesus would have Peter recall his sin. Though it was repented of, it was well to be remembered. I think Peter was just the kind of man that needed to be kept a little subdued and humble. So the Lord, who knew how to deal with him, would revive a wholesome, chastening memory of his sin by the searching question, "lovest thou me?"

And we can see how apt and how reasonable this question was. It seemed to imply a doubt as to whether Peter loved the Lord or no. Surely such a doubt was only reasonable. It grieved Peter, we are told, that Jesus asked the question the third time. Well indeed it might grieve him; but the sting of it lay in this, that Peter's love might well be doubted. Was it true that he loved the Lord at all? After all his profession might he not be a real traitor like Judas? It was this earnest, searching examination of himself on which the Lord would put this disciple when He inquired again and again in such urgent terms, if he loved Him.

And so, my friends, our Lord would inquire of us to-day. We have sinned as well as Peter. Search and see, I pray you, how it has been. Have you not really denied Christ by the tone and manner of your life? You may even recall, perhaps, some special occasion when you ought boldly to have confessed Him, but you shrank from doing it. If it be so, I hope you have seen your sin, and like Peter, have wept bitter tears. Even if you have it will be wholesome for you to remember your sin to-day. O, it will be well for us if in spite of all our sins we can appeal to the omniscient Lord and claim that we love Him still.

For I would have you notice, dear friends, that this is the supreme, vital, testing question, after all. Love is the test of discipleship. That was the simple test for Peter, and it is the simple test for you and me. Let us apply it faithfully to our own hearts as we make a profession of His name.

2. Now this leads me to say, in the second place, that I think our Lord put this question to Peter in order that Peter might make a public profession of his love.

There was great wisdom and grace in drawing this open avowal from Peter, as you will see, if you think of it for a moment.

In the first place, such a public profession was due to Christ. Peter had publicly denied Christ with increasing emphasis three times; it was surely only fitting that with growing emphasis he should three times publicly confess Him. It was a poor amends for Peter to make for the wrong he had done; but it was something, and so far as it went it was fitting. But the wonderful grace and kindness of Christ is seen in this, that He did not require nearly so public a confession as the denial had been. It was in the Judgment Hall, in the presence of a host of Christ's enemies, that Peter so basely denied Him. Would it not have been fitting and right to insist on Peter confessing Christ as publicly as he denied Him? Well, we might think so; but it is a blessed thing for us that the Lord's ways are not like our ways, nor His thoughts like ours. He put no such heavy task on His faithless disciple. He did ask him to confess Him, and publicly too; but in what sort of company? Not in the presence of one of His enemies, but in the presence of His true friends. All these people that were present were attached and faithful disciples; and the Lord was content to have Peter's recantation before them. Truly, His yoke is easy, and His burden is light. He saw, no doubt, that Peter would yet be glad to go to prison and to death for His sake. But that day was not yet, and He would not put on His weak disciple more than he could bear. It was not written of Him in vain that He should not break the bruised reed, nor quench the smoking flax.

But then, my friends, if this public profession was due to Christ it was surely good for Peter. It would be a means of strength to him. When our love is true it grows by being confessed. We never confess our love to Christ in this ordinance, or otherwise, but our love grows stronger. You have found it so, and I am sure Peter found it so that day when he confessed three times that he loved Him. And I think that confession would be a great comfort to Peter too. I can imagine how it would ease his heart. It would be a relief now to confess the dear name he had so dishonored. Though it might cost him dear, it would be a comfort and a relief to renew his profession of attachment to One whom he had served so ill.

And surely we may have very much the same feeling. We ought to be ready to take vengeance on ourselves for our sins. We have grieved and wounded the heart of Christ in our own way. He calls

us to-day to make afresh a profession of His name. And He makes that profession easy. It is to be done not in the teeth of his enemies, but "in the presence of all his people." Oh then, with what humility, and thankfulness, and renewed consecration ought we to take the cup of salvation, and call upon the name of the Lord.

3. Now further, it seems pretty clear that Jesus put this question to Peter because Peter's confession would bind him to future service.

You will observe that such was the use which Jesus made of Peter's confession. A great deal hung upon that confession. Peter's whole life was to be determined by it, and through him the lives of thousands and millions more. You observe that when Peter said, "Thou knowest that I love thee," our Lord immediately replied, "Feed my lambs." When Peter confessed the second time, the Lord said, "Feed my sheep"; and when Peter confessed the third time, the Lord repeated the same words. Thus Peter was taken back to service. I should think it was doubtful with him whether ever he would be taken back. In the scene in which we find him here he was fishing. We thought he had left that employment forever when the Lord called him into His service, and told him that henceforth he should catch men. But here we find him back at his old trade, believing, most likely, that since his fall the Lord would never use him any more. It must have been a joyful commission to him surely, when he was told with such solemn emphasis three times over to feed the lambs and the sheep of the Lord's fold. So if there was pain in being asked three times if he loved the Lord, there was infinite solace for that pain in being three times welcomed back to service. Verily, "he woundeth, and his hands make whole."

You will see, too, that Peter laid himself open for this service in such a way that there was no escaping from it. It was on the profession of his love that Peter was taken into Christ's service. The reality of his love would be tested in this way. Just as Peter waxed vehement in his profession, so Christ solemnly persisted in His demand. There was no getting away from this. What wisdom and what grace was here in leading this sinning disciple back to service by a way which he knew not.

And I think we may also see in this case that *love* is the main endowment for service after all. Whatever qualities Peter had, or had not, he had love; and this, it seems, was enough for fruitful service. He had love for his Lord, and that more than balanced all his defects. In love there is the promise and potency of all gifts. It is wonderful how love tones up the whole man. The event showed clearly that the Lord made no mistake about Peter. What a wise, devout, constant, heroic apostle he became. The Lord saw the germ of all this in Peter's honest love. Lovest thou me? If so, that is enough now; all else will follow; feed my lambs and my sheep.

The same thoughts apply as forcibly to ourselves. Lovest thou me? That is the question our Lord puts to each one. We answer by our profession to-day that we do love Him. Then we must show our love by service. There is no escaping from that. If you do love me, show your love by feeding my lambs and my sheep.

And if our love is true and sincere, we have the main quality for acceptable service. Love will call up all our dormant power; nay it will create new powers. Only let love get a chance of service, and every needful gift will be developed in due time.

4. Now let me say lastly here, that Christ in putting this question to Peter, wanted to assure Peter that he was very dear to Him.

Perhaps Peter might not think of that at the time; but could he fail to think of it afterwards? Why was Christ so anxious to have the love of this poor, erring disciple? Why was He so earnest and eager about it that Peter had to avow his love three times over before the Lord was satisfied? How is this longing and yearning for Peter's love to be explained? Simply, my dear friends by the fact that the Lord loved Peter. He loved Peter with such intense, eager love that he could not rest without Peter's love. Love seeks love, and will never be content without it. Why are you so anxious to have the love of your child? Simply because you love your child. You know you would sob and weep through the lonely hours of night if you thought your child did not love you. And why? Not because the child's love is so very precious in itself, but because your love seeks and must have love returned. So this solicitude on the part of Christ to have Peter's love shows the love He had for Peter. This is the most sacred and most marvelous mystery of all.

And this special love for Peter may be seen in other ways. Indeed I think Peter must have seen it if his heart was at all awake. You remember that Peter was the first disciple to whom the Lord appeared after His resurrection. And you remember, too, when Jesus sent a message to the disciples, he singled out Peter especially. "Tell my disciples," He said, "and Peter." Be sure you tell Peter. Don't forget Peter. What love was there. Most likely Peter saw it. Perhaps this helped to awake his former loyalty and tenderness, so that when the testing question was put he had no hesitation in answering it. At all events we have in this question the marvelous revelation of Christ's changeless love.

And if He demands to know if we love Him, we may take it that He loves us. If He did not, our love would be a thing of small concern to Him. But He seeks our love, and the avowal of it too, because His heart craves for it. Here is the mystery of love divine, "How can I give thee up? Lovest thou me?" This is the solicitude of the love that passeth knowledge.

We almost cease to think of our own poor love when we think of this love, so high, so deep, so past finding out. May it awaken in us a love such as we have not known before.

"More love, Oh Christ, to thee,
More love to thee;
This is my earnest plea,
More love, Oh Christ, to thee,
More love to thee."

POSSIBLE, PRACTICABLE, USEFUL.

Sin is selfishness. The salvation which Christ brings to man is deliverance from this selfishness. They who live the Christ life no longer live unto themselves. They live unto Him who for their sake died and rose again. The demon of selfishness is cast out, the principle of obedience to Christ is enthroned. Men are under one or the other of these dominations—serving Christ or serving self. Every man ought to be serving Christ.

Such a life, enthroning Christ in the central seat of authority, is possible. Men can live for Christ's sake rather than for their own sake. This may not be easy, but it can be done. There have been examples of it not a few in the history of Christendom. Martyrs have died for Christ's sake, and impelled by the same motive, missionaries have gone to the uttermost ends of the earth. There are private Christians—doubtless we know some of them—who are striving to order their life from day to day in accordance with their Lord's will. A life of Christian obedience is possible.

But further than that, it is practicable. Our Lord does not lay upon us burdens that are too heavy for us. The religion which Jesus set up in the world is adapted to all men. Can any one honestly say that it is out of his power to govern his life by the principles of Christianity rather than by his own selfish desires? Here is a line of conduct to be considered. Some particular thing is to be done or left undone. Is it not entirely practicable to ask, "Is this likely or not to please Christ?" Would there be any real difficulty in deciding such a question? Do we not know what is right more often than we do right? But manifestly if we can decide such a question—and we can—in one instance, we can in every instance. This is simply to say that it is practicable to order one's life in accordance with Christ's will rather than in the assertion of our own will. When this is the purpose that rules our conduct, Christ is living in us. He reigns in our heart, and self is dethroned.

Such a life is useful; it is, indeed, the only life that really deserves that appellation. A life lived unto Christ is blessed in itself, and is a blessing to others. The curse of the world is selfishness. When men look on their own things and not on the things of others, society is at cross purposes, there is friction, unhappiness. Suppose all men were to quit seeking self and were to live in Christ, to live in obedience to His laws, to live for His glory, would there be any evils in the world to be healed? Would there be injustice, greed, hate, murder, war, lust, any one of evil's horrid crew? We know that under such conditions not one of these things would be. Just so far then as we want to be helpful to men, doing our part toward making the world better, this is the life that we should lead—not self-centred, but Christ-centred.—ADDISON.

LET YOUR LIGHT SHINE.

A friend told us that he was visiting a lighthouse lately, and said to the keeper—"Are you not afraid to live here? It is a dreadful place to be constantly in." "No," replied the man, "I am not afraid; we never think of ourselves here." "Never think of yourselves! How is that?" "We know that we are perfectly safe, and only think of having our lamps brightly burning, and keeping the reflectors clear, so that those in danger may be saved." This is what Christians ought to do. They are safe in a house built on a Rock which cannot be moved by the wildest storm; and, in a spirit of holy unselfishness, they should let their light gleam across the dark waters of sin, that they who are imperilled may be guided into the harbours of eternal safety.

THE HOME CIRCLE.

SERVICE.

BY M. A. B. ALLEN.

One summer eve in the twilight
She turned from her work away
Vexed with the old, old question
What hast thou wrought to-day?
Each hour had been full of serving,
But alas! she could not see
Out from much care and labor
One thing done perfectly.

She had said in the early morning,
"This day will be long and bright:
I will finish my work right early,
Then rest and be happy to-night."
Then straight to her task she has turned
With a faith and will so strong
That the toil was only a pleasure,
Often expressed in song.

Past slow the hours past mid-day—
She did not think of their pace,
For every effort was quickened
To run with the work a race.
Somehow the task seemed growing;
Her courage sank with the sun,
For the labor light at morning
At even seemed just begun.

Her hands and feet were weary,
And thro' fell such a weight of care
On her heart that all its singing
Changed quietly into a prayer:
"Thou seest my work, dear Master,
Is in no part complete;
I am faint, and sorely troubled
To lay it thus at Thy feet."

Sweet was the voice that answered
"Lo! I am with thee alway."
Gladly she left all the burden
With him, for another day.
Since then she sings in the evening
"My heart from all worry is free:
He knows how well I have labored,
For hath He not wrought with me?"

Christian Observer.

"WHAT GRACE CAN DO."

God can take the most soiled soul and give to it radiant beauty. A piece of black carbon set in the electric current blazes with dazzling light.

Queen Victoria stopped one day at a paper-mill near Windsor Castle, and was shown through it by the foreman; he did not know who she was, as she was alone, save one attendant, and was plainly dressed.

The Queen was intensely interested in every process of the paper-maker's art; she was conducted at last to a place where a number of rag-pickers were emptying the dirty rags, which they had gathered from the gutters and alleys of the great city. There was a large pile of these filthy, blackened rags, which looked as if they never could be made clean.

The Queen asked the foreman what he could do with these. To her amazement he told her that he would make them into the finest, whitest paper. When the Queen had gone, the foreman learned who she was.

Some days after there was received at the palace a package of the purest, most delicate paper, having the Queen's likeness stamped upon it, with a note from the foreman of the mill, telling her that this paper was made from the very rags she had seen on the occasion of her visit.

So it is that the Holy Ghost takes human lives, ruined and blackened by sin, makes them whiter than snow, and stamps upon them the seal of God, the divine likeness. No life is hopeless in its ruin that will submit itself to the renewing, transforming grace of Christ.

THE OPEN BIBLE.

So far and so long as England remains true to that simple, unadulterated word of God which has been purchased for us by the misery of exiles and the blood of martyrs; so far and so long as she stands fast in the freedom wherewith God has made her free, and is not again entangled with the yoke of bondage; so far and so long as she refuses to be either driven into indifference by disgust or seduced into

delusion by false religion—so far and so long will she maintain the honor of this great people. All else—call itself by what sounding name it will—will prove it to be but booming brass and tinkling cymbal. Let England cling to her open Bible, let her learn from it the broad truths of primitive Christianity, and be faithful to them, let her teach it to her children, and her children to their children, and their children to generations yet unborn, and then no wind that blows, no storm that beats, will shake her invincible foundations, for she will be founded upon a rock! But let her apostatize from its pure lessons into humanity invented falsities, and I would not give fifty years' purchase either for her greatness or for the stability of her Church.

THE BIBLE GOD'S LEGACY.

The Holy Scriptures are as positive a reality to the mind of man, with its power of thought, as the material universe is to the body with its senses. They demonstrate alike, if not equally, the divine Creator, Maker of heaven and earth. The supposition of a forgery of the Scriptures is even more absurd than the supposition of a forgery of the universe.

The concentrated wit and wisdom of man from Adam to Gladstone could never have devised the books of the Old and New Testaments. They are God's own legacy to mankind, through Moses, the patriarchs, prophets, apostles, and our Lord and Saviour Jesus Christ Himself, under the special inspiration and editing of the Holy Spirit.

No beings, human or angelic, could have been their authors. The mind, will, consciousness of the One Infinite Creator, Maker of heaven and earth, the God of love and truth, are made known in the Bible just as the invisible things of God from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead.

"WHY DON'T YOU HURRY?"

A missionary was asked why he labored so unweariedly, and replied:

"One night I was going home across a field and I saw my little boy coming to meet me.

"Suddenly he disappeared.

"Then the thought flashed across my mind, 'There's an old well there, and he has fallen in.' I hurried up to him, reached down into the well, and lifted him out; and as he looked up into my face, what do you think he said? 'O, papa, why didn't you hurry?'

"These words never left me. They kept ringing in my ears until God put a new and deep meaning into them, and bade me think of others who are lost, without God and without hope in this world; and a message came to me as a message from the heavenly Father, 'Go and work in my name;' and then from that vast throng a pitiful, pleading cry rolled into my soul as I accepted God's call. 'O, why don't you hurry?'"

THE LION SERMON.

In one of the many historic churches of London there is held every year a curious and interesting service, of which not many, possibly, are aware. Yet it was held lately for the two hundred and fifty first time. Colloquially known as the occasion of the delivery of the "lion" sermon, it was instituted in commemoration of an incident which occurred in the life of Sir John Gayer, an old time Mayor of London town. While travelling with a party in a desolate place in Asia, as the story goes, he one day found himself confronted by a lion. Being separated from his friends, he recognized his helplessness, and sank on his knees asking that God might deliver him. On rising, he was relieved to see the animal walking away, unheeding.

So grateful was Sir John for what he believed to be a Divine intervention on his behalf, that on returning to London he set aside a certain sum of money that the anniversary of his escape might every year be celebrated by the distribution of gifts to the poor, and made arrangements whereby, in a sermon, it might be told to future generations how God had answered his prayer and saved him from the jaws of the lion. The service has from its inception been held in the Church of St. Katherine Cree, Leadenhall street.

FOR THE SABBATH SCHOOL

International S. S. Lesson.

LESSON V.—HOW TO PRAY.—JAN. 30.

(Matt. vi : 5-15)

GOLDEN TEXT.—“Pray to the Father which is in secret.”—Matt. vi. 6.

TIME AND PLACE.—Summer A. D. 28. Mount of Beatitudes.

LESSON OUTLINE.—I. Praying Humbly, 5-7. II. Praying to a Father, 8-13. III. Praying with Forgiveness, 14, 15.

INTRODUCTION.—The Beatitudes with which our Lord introduced His Sermon on the Mount constituted our last lesson. Continuing His discourse, our Lord declared that He had not come to destroy or set aside the law, but to fulfill, and then proceeded to interpret certain of the commandments, showing that the obedience required was not merely such a literal obedience as the Pharisaic interpretation demanded, but a spiritual obedience. In the first four verses of the sixth chapter we have some instructions concerning almsgiving, with a warning against all ostentation; and this is followed by our lesson.

VERSE BY VERSE.—5. “Hypocrites.”—Those who wear a mask; who pretend to be good while they are bad. “Synagogues.”—The Jewish churches. “Have their reward.”—By men praising them for their goodness and piety.

6. “Thy closet.”—Some private place, where prayer can be offered alone with God. “Shut the door.”—So as not to be seen of men. “Reward thee openly.”—By giving manifest tokens of His grace, leading to a life that shall be seen and known as a life of prayer.

7. “Vain repetitions.”—The prayers of the heathen were made up largely of many repetitions of the name of their god. “Heathen.”—Those who worshipped idols.

8. “After this manner.”—Not always in these very words, but the elements of prayer are found here—the simplicity of form, the subjects, the manner. We may use this form whenever it may seem suitable. We are not required to use this alone. “Hallowed.”—Made holy; regarded as holy.

9. “Our daily bread.”—Not only that which sustains the body, but that which sustains our spiritual life.

10. “Debts.” Moral obligations unfulfilled—that is, sins.

11. “Temptation.”—To tempt means to try, to make trial of to test, to prove; whatever tries our moral character. “Deliver us from evil.”—From the evil one. (Rev. Ver.)

12. “Trespasses.”—Meaning here the same as debts in verse 12—that is, sins.

THOUGHTS.—“Christ our example.” He first set the example of prayer before He instructed His disciples in prayer. He lived a holy life before them. He acknowledged God as His Father. He expressed His highest desire to fulfill all the Father's will. He evidenced His desire for the salvation of all men. He gave His entire strength to establish the Kingdom of Heaven. He prayed in secret, in public, before meals, long prayers, short prayers, for friends, for enemies, for Himself. None can teach to pray but those who have first learned to pray.

“The Prayer.” The first in this prayer are the petitions for others, for God's honor, and the coming of His Kingdom among men. After that, both in place and importance, come the personal petitions. Such prayer entered into heartily enlarges and broadens the soul, and is an antidote for vain display and selfishness. When God's order is observed the soul develops, reaches out and progresses. When private prayer is attended unto it follows on to the next natural step, that of family prayer, and on to social prayer, and still on to public prayer. These are steps in the spiritual ladder. Unless a man is made strong himself, by secret devotion, wherein he adores God as his Father and yearns for His Kingdom to come, he is not rightly fitted for public exercise. This pattern of prayer which Jesus gave unto His disciples was the ground-plan for all their petitions. It is meant for the use of all the children of God. It suits the child, the parent, the old or the middle aged. It is a model prayer.

“Our Father.” An endearing term, suggesting at once easy access, familiar converse and perfect welcome. Through Christ every soul may have the spirit of adoption whereby they cry Abba Father. How graciously the Saviour led His disciples to understand what His work for them would be. He was to bring reconciliation between them and God. They were to be joint heirs with Him. God's greatness and power could not be a gulf between Himself and His children, if they realize that His love is as infinite as His power and His tender mercies as great as His being. His very greatness, His heavenly abode, are but a guarantee of His ability to help in every need. The very term “Our Father” would put a check on pretentious worship such as the Pharisees engaged in. Kindred

feeling would tower above self-greatness and see in God an all-wise, all-loving Father, whose will cannot be other than right because of Him who exercises it.

“Thy Kingdom Come.” He is the Creator of all things. All life is dependent upon His power to sustain it. His throne is in the heavens. His kingdom is a kingdom of righteousness. To have Him establish a spiritual kingdom in the earth provides for the overthrow of sin and the reign of peace. To pray this prayer from the heart implies a change from self-will to God's will, first in ourselves and in others, with the covenant understood that we will work with God by obedience, trust, and faithfulness to bring His Kingdom into other hearts, until His name shall be exalted in the earth. By bringing His disciples into the spirit of this prayer Jesus raised them to a high standard of piety, and taught them the value of real communion with God. His kingdom was to be in them a kingdom of love—supreme love to Him, and brotherly love toward all mankind. This would fit them for their life work amidst opposition of every sort.

“The Hope.” Hope is desire mingled with expectation. When the disciples should offer their petitions they would express their desire for divine help. When they said “for Thine is the kingdom, the power, the glory,” they expected to receive the grant of their desire, because of the greatness of their Father and the depth of His parental love. The ground for confidence rested upon the fact that all petitions had been made subject to God's will and for His glory, while the heart held no obstruction by entertaining an unfor-giving spirit towards others. There is nothing sought in this prayer that is in any way contrary to God's will, and nothing will hinder its answer but a failure on the part of him who offers it to meet the conditions on his part. In this Prayer Jesus taught His disciples that heart religion was the only kind that secured unto them the Kingdom of Heaven, of which His preaching had been.

CHRISTIAN ENDEAVOR.

DAILY READINGS.

First Day—How to pray—Matt. vi. 1-15

Second Day—“Ask, and it shall be given you.”—Luke ii. 1-1

Third Day—“Men ought always to pray.”—Luke xviii. 1-14.

Fourth Day—The Power of fervent Prayer—Jas. v. 13-20.

Fifth Day—“Seek ye first the Kingdom of God”—Matt. vi. 17-34.

Sixth Day—“Let your requests be made known unto God”—Phil. iv. 1-13.

PRAYER MEETING TOPIC, JAN. 30th.—“FOR CHRIST AND THE CHURCH.”—WHAT SHALL WE DO?—Ex. xxv. 20-39; Luke xiv. 33.

TOPIC THOUGHTS.

The place that the Bible has in a believer's life goes far toward determining his power in the church and over men.

True consecration will find every day a holy day and every duty a post of ministry.

To live sweetly, patiently, and helpfully in a commonplace sphere is a real and great service for Christ and the church.

The Bible lesson presents an interesting analogy for Christian Endeavorers. It tells the story of the Israelites' free gifts for the tabernacle—their consecration offering, as it were. Not all of them gave the same thing, and not all of them gave articles of great value. Some gave onyx stones and rich spices. Some offered jewelry and gold. Others brought goats' hair or badger-skins. The wise-hearted women, who, perhaps, had no jewels or gold to offer, and who could not go out and kill a badger or a ram as they pleased, set to work with their hands and spun goats' hair. Every one did according to his ability. But every one did something. What shall Christian Endeavorers do “for Christ and the Church”? The best they can. If they cannot offer jewels and gold, they can give goat or badger skins, they can spin with their hands, and all the gifts will be equally pleasing unto God. If you cannot preach the Gospel from a pulpit, you can humbly do a layman's work for Christ, and if, perchance, you have no special abilities at all in so-called Christian work, you can help in humbler ways the cause of Christ. There is crying need of a multitude of workers who are willing to run errands for the Master.

We may serve Christ by serving the church. It is possible for us to run too far afield in search of special work to do for the Master, when right at hand in our own churches there are pressing and important duties awaiting us. There is something radically wrong with the Christian Endeavor principles of the young person who is active and prominent in outside work but non-effective in the affairs of his own church.

Church News

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

MONTREAL NOTES.

The annual business meeting of Erskine church was held on the evening of the 12th inst. The reports were of the most encouraging character. The Treasurer's statement showed total revenue for the year, \$11,322.17, and disbursements, \$11,251.81, and a balance of \$94.00, in the treasury after paying all accounts. The remarks of the pastor, the Rev. A. J. Mowatt, were gratifying and hopeful, particularly his reference to the comparatively large increase in the membership during the year. The following officers and members of the Board of Management were elected; Dr. Charles Ault, President; Thomas Brown, Vice-President; R. Cunningham, Treasurer; J. N. Lsing and C. B. Gordon, Joint Financial Secretaries, J. D. Paterson, Recording Secretary, and Messrs. T. E. Hodgson, D. H. McLennan, J. Y. Roy, W. Chipchase, A. M. Ewing and R. A. Danton, Managers. After the business had been disposed of an hour was spent in social intercourse. Refreshments were served by the ladies and an opportunity afforded to such of the new members as were present to make the personal acquaintance of their fellow-worshippers.

The Rev. Prin. MacVicar conducted the anniversary services last Sunday in St. Andrew's church, Carleton Place, of which the Rev. G. A. Woodside is pastor. Large congregations were present, especially in the evening when the service in Zion church was dismissed in order that all might have an opportunity of attending. Such courtesies between neighboring congregations do much to maintain the goodwill that ought to prevail everywhere, and facilitates co-operation in other matters as well.

On Sunday, the 9th inst., the Rev. D. M. Ramsay, of Knox church, Ottawa, officiated at the re-opening of the church at Richmond, Ont. His pulpit in Ottawa, was filled by the Rev. Prof. Scrimger of the Presbyterian College, Montreal.

Dr. J. T. Reid, who for a number of years past has been practising medicine in Montreal, has determined to resume his studies for the ministry and has entered the classes in the Presbyterian College. For some time back Dr. Reid has been active in Christian work, and when he has completed his theological course his double professional qualification would eminently fit him for the Foreign field or for a mission in the Klondike to any of which he expresses himself willing to go.

On Sunday evening last the Rev. Dr. Robert Campbell, of St. Gabriel church, preached a most interesting sermon in reply to a series of discourses recently delivered in the Jesuit church for the special benefit of Protestants, by the Rev. Father Pardow. He expressed himself as cordially welcoming such discussion when courteously conducted, as it had been in this case, but pointed out that the Jesuit Father in appealing to reason and especially in declaring that he could not renounce his reason even at the demand of the Church, was actually planting himself on the Protestant position and asserting the right of private judgment. He then proceeded to prove the soundness of this principle and enforced upon all the necessity of making religion a personal matter based upon individual conviction and dealing directly with God without the intervention of Church or priest.

The Rev. Thomas Bennett, late of Taylor church, has entered upon his new work as District Secretary of the Montreal Bible Society. His former charge of Taylor church does not propose to be long vacant. The Session is asking for a moderation at an early date. There are several names under consideration, any one of whom would make an excellent pastor, and whoever obtains the majority of votes will probably receive a unanimous call.

GENERAL.

Rev. J. W. Mitchell of Thorold is holding successful Evangelistic services in Harristown, Ont.

Owing to the decline in the lumber business, Uptergrove and Longford Mills

congregations have been reduced to mission stations.

Rev. D. Guthrie and Mrs. Guthrie of Walkerton, have gone to Richmond Va., to spend the winter.

Rev. Dr. McTavish of Central church, Toronto, will conduct the anniversary services in Chalmers' church, Woodstock next Sabbath.

The ordination and induction of the Rev. F. W. Gilmour to the pastorate of the Presbyterian church, Sawyerville, Que., took place on Jan. 11th.

St. Andrew's church, Toronto, of which Rev. W. J. McCaughan is pastor, has had a most successful year. For the first time in seven years the church books have been closed with a credit balance. The balance amounts to over \$300.

The Rev. G. T. Bayne, of Ashton, and Appleton, preached two excellent sermons in Erskine church, Ottawa, on the 9th inst., to well attended congregations. At the morning service the Rev. Mr. Bayne preached 2nd Hebrew, verse 3. In the evening the discourse was from Romans 5, 5-10.

A number of the members of the Presbyterian congregation of Bath and Ernestown called at the residence of their pastor, the Rev. P. W. Currie, Kingston, on Jan. 5th, and presented him with a beautiful fur coat and mitts, as a light token of their esteem. Mr. Currie has for some time been stationed as missionary over the above congregations.

The leading thought suggested by Rev. W. J. McCaughan at St. Andrew's, Toronto, last Sabbath was that the death of self is the secret of success. Selfishness brings forth its own punishment in all departments of life. As our bodies are nourished by vegetable and animal death, so is our better nature developed by the death of the baser nature.

Rev. W. G. Wallace, of Bloor street Presbyterian church, Toronto, last Sabbath gave an excellent exposition of what constitutes happiness in life. Different men in different ages had given about 280 opinions as to the components of happiness, but none were perfect according to Christ, whose first and last work in His public ministry was "blessed."

Rev. Dr. Wardrop, the first pastor of St. Paul's church, Ottawa, preached a fine sermon in St. Paul's Sunday 5th inst. Dr. Wardrop spoke from the text "Death is swallowed up in victory," and gave an able exposition of the meaning of this most important text. The sermon was one of hope, and the doctor was listened to with the closest attention.

St. Paul's Presbyterian church, which was situated on Euclid avenue, Toronto, has been moved to the corner of Barton avenue and Bathurst street. It has been three weeks on the way, and was opened for service for the first time on Sunday, Jan. 9th, in its new location. Regular services will be held in future. The Rev. G. R. Fasken, is the pastor of the Church.

The "Helping Hands" Mission Band, (composed of girls and boys) of Knox church, Cornwall, gave a most interesting and profitable missionary concert in the school-room, on New Year's night. The reports for the year were very satisfactory showing an average attendance of thirty four members, and a contribution of \$36 for missions.—Ethel Glasco Sec.; Mrs. J. Hastie Pres.

On Monday evening, the 3rd inst., the members of the Christian Endeavor of the Presbyterian congregation of Burnside Man, assembled at the manse and presented Rev. Mr. and Mrs. McRae with a framed photograph of the society, and an address signed on behalf of the society. Mr. and Mrs. McRae replied in suitable terms, thanking them for their kindness, a pleasant and social time was spent.

Rev. Dr. Milligan pastor of Old St. Andrew's church, Toronto preached last Sabbath morning from 1 Tim. iii. 16, "Great is the mystery of godliness." He spoke of the Eleusinian mysteries performed at the city of Eleusis in Greece, and of other religious rites of the olden time. In no such way were the mysteries of Christianity shown forth, but rather in God being made manifest in the flesh. Christ Himself by the spirituality of His life unfolded to men the mysteries of the

faith, and every Christian, the main-spring of whose conduct was the purpose to live after God's own heart, also helped to unveil to his neighbor the "mysteries of godliness."

At Knox church Toronto, last Sabbath the pastor, Rev. Dr. Parsons, delivered a missionary discourse, taking his text from Acts. x. 44-45. The necessity of at all times assisting missionary work throughout the world was clearly brought before the congregation and reference was made to the fact that the receipts of the Foreign Missionary Society up to the present were \$5,000 less than for the same period last year.

The anniversary services in connection with St. Andrew's church, Appleton, were held on Sunday, the 9th inst., morning and evening, and were largely attended. Dr. Campbell, of Erskine church, Ottawa, preached two excellent sermons, appropriate for the occasion, and was greatly appreciated by those present. On Monday evening the soiree was held, in Mr. Teskey's hall, after which a rare programme was given in the Church. Dr. Campbell gave one of his fine lectures, entitled "Hold Up," which was very interesting and instructive. The pastor, Rev. G. T. Bayne, occupied the chair.

A very successful meeting of The Young People's Institute of St. James Square church, Toronto was held on Thursday evening last when Prof. Alexander of Toronto University lectured on Browning. The attendance was very large.

Miss Margaret McKellar, M. D., of Central India, who is suffering from a severe cold was unable to be present at the meeting of the city mission Bands held in Erskine church, Toronto, last Friday evening. Mrs. Norman Russell kindly took her place and gave a short address, showing some of the encouragements and discouragements of mission work in India.

The anniversary services held in St. Andrew's church Carleton Place on Jan. 9th were conducted by Principal MacVicar of Montreal. The church was crowded at both services. In the morning the text was chosen from Col. ii. 6, 7. During the discourse the Principal established that the receiving of Christ was the first essential in commencing the true life. Afterwards the doctor showed the necessity of making progress in the new life and above all becoming steadfast in the truths taught from God's Word. The church at night was crowded to the doors. The sermon was based on the following text: "There shall be a resurrection of the dead, both of the just and the unjust." The doctor brought forth abundant proof from both the Old and New Testaments to convince the most skeptical of the reality of the resurrection of the dead, and also explaining fully the resurrection body of our Lord. The regular anniversary tea-meeting was held on Monday evening and was largely attended. Tea was served from six to eight, after which Rev. Mr. Woodside took the chair and presented a good programme which was thoroughly enjoyed. Proceeds from all services amounted to about one hundred dollars.

Annual Meetings.

ALMONTE.

The annual congregational meeting of St. Andrew's church was held on Jan. 10th. The various reports brought down showed the congregation to be in a flourishing condition. An assistant will be got for the pastor during the summer months and a vacation of one month granted him.

ALEXANDRIA.

The annual meeting of the Presbyterian church was held on Jan. 12. Rev. D. McLaren, chairman. The financial report was read by the treasurer, and on motion adopted. The following managers were elected:—Messrs. J. L. Wilson, Isaac Wilson, J. F. McRae, J. Smith, G. McIntosh and David Watson. It was decided to adopt weekly giving by envelope as the most satisfactory mode of collection.

SWANSEA.

The annual congregational meeting of the Morningside Presbyterian church, was held Jan. 18th. Rev. J. W. Rae, of Toronto

Junction, presided. The report of the Session and the reports of the Treasurers of the church and Sunday school and Y.P.S.C.E. were presented, and showed a small balance on hand in each case, after all accounts had been paid. The healthy condition of the finances was considered very satisfactory, as the congregation did not receive any aid from the Home Mission Committee during the year. The current expenses and pastor's stipend were paid out of the regular contributions by envelope and collections, and there is a balance in the Treasurer's hands. The retiring managers for the year, Messrs. Wm. Smith and George Long, were re-elected for three years. A motion expressing the kindly feeling and gratitude of the congregation to the Rev. R. C. Tibb for his services as pastor during the year was carried, and after a few suggestions by the Rev. Mr. Rao the meeting adjourned.

QUEEN STREET EAST CHURCH.

The annual congregational meeting of the Queen Street East Presbyterian church, Toronto, was held on Jan 12th. The Rev. William Frizzell, Ph B., presided, and the various reports for the year were presented, and were considered very satisfactory. The Session report showed the membership at the commencement of 1897 to have been 291; united during the year 21, making 312; disjoined and removed by death, 21, leaving a net membership of 291. There were 15 Baptisms.

The Session Fund for the poor amounted to \$26.12; for other purposes, \$4.50, making a total of \$34.62, expended from poor fund, \$1; for Communion sundries, \$1.85; total, \$3.85.

The Treasurer's financial statement showed a balance carried forward from 1896 of \$6.21, and receipts for the general fund of the church, \$1,695; interest fund, \$231.16, making a total of \$1,932.37; and disbursements, including interest, \$1,912.92, leaving a cash balance on hand, general fund, \$3.69, and interest fund, \$15.76, total \$19.45. The assets are \$20,019.45; liabilities, mortgage, \$1,300; unpaid accounts, \$120.81, making a total of \$1,420.81.

The Sunday School report showed the receipts to have been \$205.88, and expenditure \$251.46, leaving a balance of \$48.58 due the Treasurer. The Secretary's report showed 13 scholars on the roll, with an average attendance of 324. The officers and teachers number 11.

The membership of the Ladies' Aid Society numbers eighteen, and during the year the receipts amounted to \$113.30. Of this amount \$100 was handed over to the church Treasurer, and \$6 was expended on printing, leaving a balance in the Treasurer's hands of \$7.30.

The Christian Endeavor Society has a membership of 44, with an average attendance of 33, and is accomplishing excellent work.

The Junior Endeavor has also an excellent membership, and has been active during the past year.

The Auxiliary of the Foreign Mission Society has an active membership of 14; during the year twelve meetings were held and \$32.10 collected.

The Coal and Clothing Society showed the amount to be \$240.90, and disbursements \$214, leaving a balance on hand of \$26.90.

The Mission Band has 51 members. The receipts were \$19.45, and expenditure \$1.45 leaving a balance on hand of \$15.

The amount collected for Missions was \$124.90.

COOKE'S CHURCH.

There was a large attendance of the members and adherents of Cooke's Presbyterian Church Toronto at the annual business meeting Jan. 12th. Mr. P. G. Closs occupied the chair. The report of the Session stated that the church membership had increased by five, and was now 1,380; there had been 20 baptisms and 24 deaths in the year. The financial statement showed the total receipts had been \$9,013.15, the principal items being weekly offerings \$4,012.72, one collections \$2,489.62 and offerings for the Building Fund \$1,442.91. The disbursements included the pastor's salary, \$2,500; other salaries and pulpit supplies, \$1,205; interest, \$2,125.15; insurance, \$116.14; fuel, water

and gas, \$686.15; printing and advertising, \$151.88, benevolent purposes, \$619.66. There had been \$970.79 paid off the mortgage debt during the year, and the liabilities now stood at \$46,911.80.

The reports of the many church organizations were presented and adopted. All were of an encouraging character, and showed much earnest work and substantial progress.

The election of trustees for the ensuing three years' term resulted in the choice of Messrs. P. G. Closs, James Alison and John Rennie, Mr. S. Egan was chosen to serve for two years, and Mr. S. D. Caldwell for one year, to fill vacancies created by resignations. Messrs. Thomas Caswell and R. A. McConnell were re-elected auditors. The meeting closed with cordial votes of thanks to the pastor and Mrs. Patterson, Mr. Cringan and the choir, and various other active workers in the church.

BELOVED BY HIS BRETHREN.

The Presbytery of Toronto at its regular meeting on Tuesday the 11th inst., adopted the following resolution, and ordered it to be engrossed in the permanent record, and that copies be sent to the widow and family of the deceased:—

Moved by Dr. Gregg, seconded by W. G. Wallace:

"The Almighty Disposer of all events, having been pleased to take to Himself the esteemed and respected Moderator of our Presbytery, the Rev. William Burns, who died on the second day of this month of January, the Presbytery agree to place on record the following respecting him.

"Mr. Burns was born in the City of Kingston, and in early life received a good training and education. For several years he was engaged in mercantile life, and thus acquired the accurate and methodical habits which were found of so great value in the departments of Church work in which he served in after years. Called, as he believed, by God, to devote himself to the ministry of the Gospel, he entered upon and completed the prescribed course of study in Knox College, where he was an earnest, diligent, and successful student. On being licensed to preach he was employed for some time in pulpit and pastoral work in Bay St. congregation, Toronto, in the absence of its minister, Rev. Dr. Jennings. He was afterwards assistant to Rev. Dr. Topp in Knox church. In both congregations his services were highly appreciated, and are still gratefully remembered.

In 1869 he accepted a call to Knox Church, Perth, where he remained for about twelve years, and where he deservedly earned the reputation of being an earnest, instructive, impressive preacher, and a laborious, sympathetic pastor, taking also a zealous part in promoting the missionary and educational Schemes of the Church.

From the regular work of the ministry, in Perth, Mr. Burns was invited to enter upon the important and arduous work of obtaining and collecting subscriptions for the Building and Endowment Funds of Knox College. For this new employment he was admirably fitted by his natural qualities of patience, perseverance and skill, by his acquired business habits, and by his deep conviction that in promoting the welfare of the College he was promoting the high spiritual welfare of the Church.

In addition to College work there were devolved upon Mr. Burns, in recent years, the duties of Agent, in the Western Provinces, of the Aged and Infirm Ministers' Fund, for the liberal endowment of which he was called to prosecute laborious canvassing tours, throughout the congregations of the Church. In this Agency, as well as in work for the College, he had to encounter many difficulties and discouragements, but with heroic Christian perseverance he devoted himself to the task assigned, and great reason has the Church to be thankful for the success which has crowned his labors.

While discharging the duties to which he was specially called in connection with Knox College and the Aged and Infirm Ministers' Fund, Mr. Burns did not forego the privilege, in which he greatly delighted, of preaching the Gospel of Christ. Many congregations will doubtless remem-

ber how earnestly and effectively he set before them the great doctrines of revelation, when opportunities, which were not infrequent, presented themselves. In his canvassing tours he was a true evangelist.

It was on one of his tours in behalf of the Aged and Infirm Ministers' Fund that he preached in Knox Church, Galt, on the morning of the first Sabbath of the year. His discourse was delivered with unabated energy and impressiveness. In the afternoon while commencing to conduct a funeral service in the house of an aged member of the church, he received the Master's call to the higher sphere, where dwell the spirits of the just made perfect. Thus ended the career on earth of a minister of the Gospel whose manifold, self-sacrificing, unobtrusive labors of love, as well as the public services referred to entitle him to be regarded as one of the most useful as he was one of the best known ministers of the Church.

To the bereaved partner of his life, and to the other members of his family the Presbytery desired to extend their deep, heartfelt sympathy, in the severe dispensation which has so suddenly taken from them the loving and beloved husband and father; and would earnestly pray that the Father of infinite wisdom and love may guide and comfort them all through their lives and at last, bring them to a blissful reunion with him, who for a time, is separated from them."

CORRESPONDENCE.

Editor Presbyterian Review.

Sir,—In the January number of the *Teachers Monthly* now issued by the Record Committee, Rev. Mr. Scott states, in his introductory greeting, that there was a debt of several thousand dollars on the S.S. Committee; that in September it was officially reported that the receipts from the Helps for 1897 would be in the neighborhood of \$1,000,—less than the expenditure,—and therefore to economize cost, the series of Helps would be reduced, to endeavor to reach a paying basis; he also asked the forbearance of subscribers until a paying basis was reached.

I have before me a circular issued 1st January last, signed by Rev. Mr. Fotheringham; in this he states the deficit is \$465 for 1897, for these same lesson Helps; and that a moderate increase in the subscription list would yield a handsome profit for 1898.

Query.—What is the fact? Was the loss in 1897 \$465, or was it something over \$1,000? Do not such diverse statements rather shake confidence in the whole affair?

It is stated also in that circular that the total deficit is \$4,260; at the Assembly time it was reported as about \$5,300, and some persons said it was really \$2,000 more,—or a total of \$7,300.

Query.—What is the real deficit to-day? If that Committee were more accurate in its statements, it would receive more sympathy from the Church.

Now, Sir, can you get at the facts, and let your readers consider this question intelligently? "B."

Clergyman's Statement

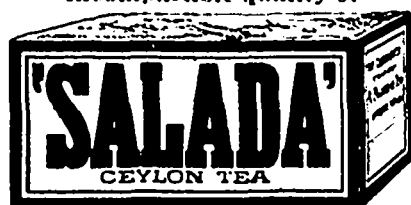
Nerve Strength Gained by Taking Hood's Sarsaparilla.

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

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Is the best fact the One True Blood Purifier.

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

The Courage
of our convictions as to the
incomparable quality of



is herewith illustrated. Note should any person at any time feel in the slightest degree dissatisfied with "Salada" they are privileged to return the whole or any portion of the packet to their grocer or our office, and the full amount paid for same will be cheerfully refunded.

This is not a bluff, but a bona fide offer that we will stand by. "SALADA" is never sold in bulk.

Sealed lead packets only.
25c, 30c, 40c, 50c, and 60c.
Beware of spurious substitutes.

PRESBYTERY OF TORONTO.

When this Presbytery met on Tuesday, the 11th inst., Dr. Gregg was appointed to the position of Moderator. After the meeting was constituted Dr. Gregg was chosen Moderator for the remainder of the term for which the later Moderator, the Rev. Wm. Burns, was appointed. A resolution prepared by a committee previously appointed and expressing the Presbytery's sense of the good work done by the late Mr. Burns in many departments of Church work, also embodying a resolution of sympathy with the widow and the family, was adopted. It was ordered that the resolution be engrossed in the Minutes of Presbytery. Certificates were presented in favor of Revs. J. A. Macdonald, of *The Westminster*, and A. J. McGillivray. Mr. Macdonald's name was placed upon the Appendix to the roll, and Mr. McGillivray's request was referred to the Presbytery's Committee on Applications, as he is at present in connection with the Presbyterian Church in the United States. It was agreed on the recommendation of the Committee on Church Life and Work, to devote the afternoon preceding the March meeting of Presbytery to a Conference upon the Topic, "Ministers without charge, and the supply of vacant charges;" and the evening preceding to a Conference upon the "Life and Work of the Church." Arrangements for the above Conference were left in the hands of the Committee. At the request of the Session of Fern Ave. congregation a deputation of Presbytery will visit that congregation and advise with them respecting the question of the future supply of the congregation. Permission was given St. Mark's congregation, city, to purchase the property on which the church is situated

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and to mortgage for the sum of \$7,000, when satisfactory papers are submitted to the Clerk. Notice of motion in respect to the reports from the press was submitted by Mr. Neil, and will be discussed at the February meeting of Presbytery. It was agreed to apply to the Assembly's Committee for a grant of \$250 for the present year for the St. Mark's congregation. Rev. L. H. Jordan submitted a resolution, which was unanimously adopted, that a meeting for Conference and the discussion of the Home Mission Work of our church be held under the auspices of the Presbytery in Bloor St. Presbyterian church, at an early date. A committee was appointed to arrange the time and to consider the advisability of holding similar meetings in other parts of the city. The resolution was enthusiastically entertained.—R. C. Timm, Clerk.

PRESBYTERY OF WINNIPEG.

This Presbytery met Jan. 11th, in Manitoba college

The Session records of Knox church, South Plymton, Poplar Point, Emerson, Kildonan, Victoria, Augustines Point Douglas and St. Giles, were handed in for examination and were remitted to sub committees, which before the close of the Session reported that they were neatly and correctly kept.

A call from the congregation of Dominion City to Rev. G. W. Faryon was laid upon the table. The call was unanimous and was accompanied by the earnest desire of the congregation to have Mr. Faryon settled over them. The church promises \$600 per annum and free house, which will be supplemented by \$250 from the augmentation fund.

On motion of Rev. Jos. Hogg, seconded by Rev. D. Spear, the call was sustained and ordered to be sent to Mr. Faryon.

Rev. A. G. Bell presented a call from the congregation at Stonewall, addressed to Rev. A. S. Thompson. The call was supported by Messrs. Alex. Polson, A. S. Coulbrough and R. Anderson, representatives of the congregation who declared it was the unanimous wish of the congregation to have Mr. Thompson as minister, and said they were prepared to offer a salary of \$850 and a manse.

The call was sustained and ordered to be sent to Mr. Thompson for his decision.

Rev. Dr. Bryce in presenting the report of the Home Mission Committee called the attention of the Presbytery to the Synod's action looking toward larger contributions by this Presbytery for the Home Mission and Augmentation Schemes of the Church.

On motion of Dr. Bryce—Jos. Hogg, the following motion was adopted:

"That the Church be apprised of the gravity of the situation with respect to Home Mission Finances and appreciating the need of special effort, instructs the Home Mission Committee to meet early in March to consider the situation and to take action in the matter." This motion evoked considerable discussion, which showed the members of the Presbytery were eager to secure for the Home Mission as liberal contributions as possible from the western section of the Church.

On motion of Rev. Jos. Hogg—Rev. Dr. DuVal, Dr. Bryce was nominated as Moderator for the next General Assembly to meet in Montreal next June. This motion was supported in cordial speeches by the mover and seconder, and by Mr. Pitblado and received the warm applause of the Presbytery.

Rev. D. Spear called attention to an opening for a new mission in the neighborhood to his congregation. He was asked to continue such services as he is able to give and to collect further information. The matter was referred to the Presbytery's Home Mission Committee.

At the request of Rev. C. W. Gordon, the Rev. Dr. DuVal, Messrs. J. M. Matthew and John Paterson were appointed to assist in the ordination and induction of elders in St. Stephen's church.

Mrs. Watt, President of W. F. M. Society, of the Presbytery, having asked that the evening Session of the March meeting of the Presbytery be held in conjunction with the Woman's Society, the Presbytery agreed with pleasure to accept the invitation.

The next meeting is to be held in Manitoba College on the second Tuesday of March.

A LUMBERMAN'S LIFE.

Constantly Exposed to Inclement Weather.

How Falls an Easy Victim to Rheumatism and Kindred Troubles—A Twenty Years' Sufferer Tells How He Found Release.

From the Richibucto, N. B., *Review*.

Mr. Wm. Murray, of Cormieraville, N. B., is an old and respected farmer, and a pioneer settler of the thriving little village he now makes his home. While Mr. Murray was yet a young man, he, together with his father and brother, founded one of the best mill properties to be seen in those early days. The mills consisted of a sawmill and gristmill, and were operated and managed by the two brothers. Labor saving appliances being then comparatively unknown, the young men were exposed to dangers and difficulties almost unknown to the present generation. One of the greatest evils in connection with the business was exposure to wet and cold, which, though unheeded at the time, have crippled its victim with rheumatism. In a late conversation regarding his disease, Mr. Murray told the following story of his long misery and final cure by the use of Dr. Williams' Pink Pills: "For over twenty years I have been suffering from rheumatism. I attribute the cause of the disease to the time when as a young man I worked at our mills. In the winter we would haul logs on the pond where the alternate thaws and frosts of early spring would imbed them in the ice and slush. When the time came for starting up the mill I would go out on the pond sometimes in water up to my knees and work away from morning till night chopping logs out of the slush and ice. I was generally wet from head to foot, and every second night of the week I would, without changing my clothes, stay up and run the mill till daybreak. So you see I was for two days at a time in a suit of partially wet clothes, and this would last till the ice had melted in the pond. After a few years rheumatism fastened itself upon me as a reward for this indiscretion, and ever increasing in its malignity it at last became so bad that for weeks in succession I could only go about with the aid of crutches. At other times I was able to hobble about the house by the aid of two canes, and again at other times it would ease off a little and I was able to do a little work, but could never stand it for more than a couple of hours at a time. The least bit of walking in damp weather would overcome me, and I remember one stormy night when I tried to walk from Cocagne Bridge to my home, a distance of five miles, that I had to sit down by the roadside six times to ease the terrible pain that had seized my legs. During all those years of agony I think I tried all the patent medicines I could get a hold of, but they did me no good at all. I consulted doctors, but my sufferings remained undiminished. In the fall of 1895 I went to a doctor in Buctouche to see if there were any means by which I might at least be eased of my suffering. The doctor said frankly, 'Mr. Murray you cannot be cured, nothing can cure you.' I was not satisfied and then I determined to try Dr. Williams' Pink Pills. I procured half a dozen boxes and began taking them at once. I soon felt a change for the better and after my supply had been finished I got another half dozen boxes and continued taking them according to directions. That dozen boxes was all I took and you see me now. I am alive and smart and can do any kind of work. I did my farming this spring and could follow the plough for days without feeling any rheumatic pains. Yes, Dr. Williams' Pink Pills did me a world of good and I strongly recommend them for the cure of rheumatism.

Dr. Williams' Pink Pills create new blood, build up the nerves, and thus drive disease from the system. In hundreds of cases they have cured after all other medicines had failed, thus establishing the claim that they are a marvel among the triumphs of modern medical science. The genuine Pink Pills are sold only in boxes, bearing the full trade mark, "Dr. Williams' Pink Pills for Pale People. Protect yourself from imposition by refusing any pill that does not bear the registered trade mark around the box.

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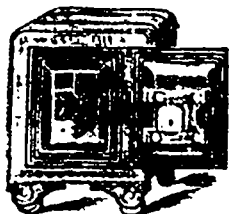
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