

Pages Missing

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THE CARELESS WORD.

'Twas a careless word by a Christian spoken ;
'Twas a pledge to his God that was thoughtlessly broken ;
But it kindled a doubt
That never went out.
The speaker repented—perhaps was forgiven ;
The loss to the one that heard it, was—heaven.

OVER LAND AND SEA.

The pastor who enters into the feelings and circumstances of his people—being one with them in their sorrows as well as in their joys—will live in their affections and is all the more likely to have a long and useful pastorate. He may not be so eloquent and able as other ministers in his Presbytery, but he has the heart-power which draws to him those whose welfare she seeks in sweet and lasting bonds

The nomination of Dr Hugh Macmillan, of Greenock, as Moderator of the Free Church, in place of Professor Davidson, who had regretfully to decline being proposed for this honour because of health considerations, will be a most popular one. He is one of the most notable men in his Church. Eminent as a preacher, theologian, and scientist his writings and lectures upon a vast variety of themes have secured for him a popularity much wider than the bounds of his own denomination. He is a true spiritual teacher of original mind, who has a message for his age. His public appearance as Moderator will be looked forward to with much interest.

It is a significant fact that while the value of church property owned by Roman Catholics in the city of New York is \$8,124,650, that owned by the Presbyterian Church in all its branches is \$9,354,000. The entire valuation of church property in New York City, including all religious bodies, is \$54,670,600.

There are in all Japan Buddhist temples to the number of 73,000 and Buddhist priests to the number of 100,000. For every square mile there are an average of three temples and four priests, and for every 540 people there is one temple and for every 400 people there is one priest. There is contributed to those temples each year for the support of the priests and the maintenance of the temples yen 22,500,000, or about \$12,000,000. These figures apply to Buddhism alone and do not include any items of Shintoism or other religions.

Dr. A. C. Dixon, of Brooklyn, suggests four points of which our young men should be convinced in order that they should become total abstainers: "1. That nature is against alcohol; for it is not the natural fruit of the vine, but the product of decomposition. 2. The Bible is against alcohol. 3. The church is against it, and must be; a tipping pastor is worse than any ten grog-shops. 4. The State is, or ought to be, against alcohol, as alcohol is against the State and against law."

Drunkenness decreases nearly 3 per cent. per annum in London. This is hopeful. It is also reported that "excessive drinking" among the wealthier classes in Great Britain is disappearing. Another statistical fact which is given in the same line is, that the "prison population" in

England has fallen off in late years, and that some of the prisons of Great Britain are empty. To us, these items seem to be linked together closely and in the way of effect and cause. When there are fewer saloons in our country, there will be more empty prisons.

The one hundred and fortieth anniversary of the Scotch Presbyterian church, New York Rev. Dr. G. Wylie, pastor, will be celebrated with special services on Jan 31st, the services to be continued on Feb. 2nd and 5th.

The saloon keeper would not be looking after his own interest if he did not try to educate boys into drinking habits. The wholesale liquor seller, the brewer and the distiller want to extend their trade and to gain new customers if they have ordinary business enterprise. But to do this, they must be blind to the woes of drunkards' families and deaf to the prayers of heart broken wives and mothers. Occasionally they avow their aims and seek to promote a general revival of the infernal business. At the Liquor League of Ohio a short time since a candid officer said: "It will appear from these facts, gentlemen, that the success of our business is dependent largely upon the creation of appetite for drink. Men who drink liquor like others, will die, and if there is no new appetite created, our counters will be empty, as will be our coffers. Our children will go hungry, or we must change our business to that of some other more remunerative. The open field for the creation of this appetite is among the boys. After men have grown and their habits are formed, they rarely ever change in this regard. It will be needful therefore, that this missionary work be done among the boys, and I make the suggestion, gentlemen, that nickles expended in treats to the boys now, will return in dollars to your tills after the appetite has been formed. Above all things, create appetite!"

Mr. Tyrell, of the Geographical Survey Department, has arrived at Winnipeg, bound for Ottawa, and reports having discovered rich tracts of agricultural and stock raising country hitherto unknown. He left Selkirk on January 31st. From Norway House he descended the Nelson River in a canoe to the Pine River, ascending it to Wolf River. Again the Nelson was descended for seventy-five miles, until the Brentwood River was reached, thence down the Grassy River to the Sturgeon, which brought them to the Saskatchewan at Cumberland House. Recently they reached Prince Albert. Mr. Tyrell says that there are large areas of rich, cultivable lands west of the Nelson River, and though wheat is not grown, simply because it would be of no value, all varieties of vegetables are produced in the gardens of the Hudson Bay Company posts, and prove hardy. Except for the climate, he declares that that country is as richly blessed as the famed Red River valley.

Some one asked Mr. Spurgeon if he thought the heathen could be saved if the Gospel could be preached to them. He replied that he never felt any concern about that, but he did doubt if the Church would be saved itself if it failed to preach the Gospel to the heathen.

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Toronto, Jan. 28, 1897.

THE AUGMENTATION FUND.

THE energetic Convener of the Augmentation Fund is ever alive to the interests of his important work and we are pleased to see an appeal from his pen addressed to Young People's Societies throughout the Church. It is wise and well to get at the young people in the Church and to unfold to them directly the needs of the Church Schemes. Dr. Campbell presents the following facts and plan:—

In Nipissing and Algoma and our great North-West there are many weak congregations wishing very much that they could have *their own minister*; one likely to remain with them for a number of years. The Augmentation Committee would like to help them, for we think it would do them good; but it is so hard to get the money, for all the older people say that they are giving us every cent they can spare and yet we have not enough.

Sometimes we have thought of you young people and children, but we know about your Mission Bands and Home Missionary Societies and pupils at Pointeaux-Trembles, and so we thought you, too, might be giving every cent you could spare. Now we think you may have a cent or 5 cents or 10 cents over what you intended for the other missions. So we ask you to consider whether between now and the end of March you can have an Augmentation night in your Young People's Society or an Augmentation day in the Sabbath school, and send on the collection to Rev. Dr. Warden, Confederation Life Building, Toronto. Don't be afraid to send it because it's small—twenty-five cents or a dollar or five dollars, may be—a great many small gifts will make a large fund and do ever so much good. We shall put all we get into a Special Young Folks' Fund and use it only for very weak fields in new districts, and alter a while let you hear about the results.

THE SEOLAR PRESS.

Monday morning is profitably spent by ministers in many Canadian towns and cities in the discussion of what may be called professional topics, at the meetings of the Ministerial Association. It is not in Toronto and Montreal only that such organizations exist, although those named are pretty much in evidence because of the publicity given to their deliberations by the daily press, almost every city and large town has its Ministerial Association. At the meetings ministers of various denominations have the benefit of friendly, brotherly intercourse and of an interchange of opinion on the various problems confronting the preacher, the pastor and the minister as a public man. Mutual advantage to the ministers and indirectly to the community and Church can only result from such meetings, and they deserve the care bestowed upon their proceedings.

A profitable discussion was led at the meeting of the

Toronto Association, this week, by Rev. A. C. Courtice, B.D., editor of *The Christian Guardian*, the organ of the Methodist Church in Canada. Mr. Courtice is well-qualified to speak about the secular press, which was his theme, he having risen from the ranks of newspaper writers to be a minister of the Gospel and the editor of a religious paper. His criticism of the secular newspaper is, that it is given too much to pry into personal and private affairs, invades the home and office and discloses to the public eye matters better left in obscurity. News there must be in the paper but the selection ought to be carefully made and facts should never be distorted.

Editorial opinion he did not greatly value, and the day would come when an intelligent public would draw their conclusions solely from the news items and then the "leader" would disappear. We would have preferred something more definite from Mr. Courtice. His practical knowledge of "the facts of a newspaper" might have been placed more fully at the disposal of his brethren. The pulpit and the press are too important, and wield an influence for good or evil too great, to allow of any misunderstanding between them that can be removed. It is vain to look for an ideal daily newspaper in a low-toned community. The preacher is a prophet, a pioneer of thought, far in advance of the press. The newspaper cannot go far beyond the tastes and idiosyncrasies of its readers. It is as well to recognize this, as a commercial fact, and to brush gauzy ideas aside. The constituency makes the newspaper more than does the newspaper the constituency. The community furnishes the readers. If the community be a theatre-loving, sport-loving, sensationalism loving community it will buy newspapers containing mental pabulum to suit its taste just as ladies go to the store displaying the latest fashions in bonnets or furs. The community is made by the church. There is no gainsaying that fact anymore than that the Spirit is more powerful than the flesh. The pulpit is the mouthpiece, the moulder, the leader of the church. The result of its work is reflected in the daily and weekly secular newspaper and in the habits and pastimes of the community. The inference here ought to be as clear as the facts are obvious. Let the facts be looked in the face; let the causes be traced and the effects can be understood and dealt with. These remarks by no means imply that the press should go scathless, evil in every form must be denounced and the gospel of repentance boldly and faithfully preached, but bad as the press may be it is not as bad as the hearts of those who demand and pay for what is wicked in its columns, for let this fact never be forgotten, the press is not the master, but the servant of the public; on the other hand the pulpit is or ought to be the master, in righteousness, of the public, for right is might, if we believe. In an able editorial dealing with Mr. Moody's complaint of the decadence of pulpit power, the *Independent*, New York, last week, has the following admirable paragraph:

Mr. Moody, it is complained, preaches against the sins of the age. Of course he does, and that is the right use of the Gospel. The Gospel means salvation from sins. "Thou shalt call his name Jesus; for He shall save His people from their sins." What sins? Sins of the age? Certainly. Not the sins of past ages. We have nothing to do with the sins of preceding generations; it is the sins of the age, of to-day, our sins, that we are concerned about; and we need the plain truth of the Gospel to show them to us as God sees them, abhorrent, deadly, wicked. Does it lower the medical profession to treat of terrible diseases? Does it lower the judiciary to deal with awful crimes? The preacher must preach righteousness, and he must

hold up God's standard against all unrighteousness, if he would be a faithful ambassador of Christ, who brought the sins of professing believers of his day home to them. "We need a revival of practical righteousness." What has all this to do with a clean press? Much. Everything. A revival of practical righteousness will not come through the agency of the secular press, but through the blessing of God on the faithful preaching of the Word. But depend upon it, when a revival of practical righteousness comes the unclean press will be buried in the potter's field—a pauper's meed.

We have not gone into the duties of the secular press as public censors. Exposure in the press is a deterrent to vice among a semi-respectable class inaccessible, as a rule, to either missionary or minister. Nor do we ask whether the church is wise in its generation by ignoring the secular press so much as it does in the matter of church news, but both these lines of thought would be fruitful of good suggestions.

ANGLICAN ORDERS.

The Papal Bull respecting the validity of Anglican Orders has raised a controversy in Canada which for verbosity, and acrimony may rank high, yet withal, in the course of which considerable interesting ecclesiastical information has been elicited. The controversialists and our readers generally may be interested in the opinion of a Scottish contemporary on the matter. It is as follows:—

. . . . Disenters regard with curiosity the endeavours made by a section of the English Episcopal Church to return once more to the bosom of the Holy Catholic Church. Churchmen themselves are keenly discussing a possible change which will virtually affect their claims and their religious powers. It is not to be supposed that all English Church clergymen are anxious to have their orders recognised by Papal authority—the authority the Church flouted at the time of the Reformation. There are two divergent parties at present in the Episcopal fold. One tends towards simplicity and a reduction of ritualistic and doctrinal elements to a reasonable minimum. The other emphasises the forms of worship and places extra stress on the special spiritual gifts of the pastorate and their powers above the common people. Thus the former section upholds truly Protestant principles, and the latter, while maintaining their Protestantism, tend gradually to the adoption of Roman Catholic methods of worship and church decoration, and to Roman Catholic ideas of the relations of priest to people.

The inevitable result of such tendencies is that sooner or later the only honest position for this advanced ritualistic section would be that of a real and recognised branch of the Roman Catholic Church. Those who look to the Pope for authorisation of a visionary "laying on of hands," an ideal of religious emotionalism, are really openly recognising the power of his Holiness to hold himself up as a final and infallible authority. They are, in other words, becoming Roman Catholics. Their position, therefore, is inconsistent and disloyal to their avowed Protestant principles. Among many present-day thinkers there is a strong feeling that it would be far better if many English Church ministers would openly avow their desire for Catholicism.

The late James Anthony Froude, in one of his "Short Studies," clearly pointed out that the ritualistic English churches supplied more converts to the Roman Catholic faith than did any other churches. The Episcopal priests, he says, leads the obedient disciple so far on the way. He establishes a confessional, but falls short of giving absolution. He holds out alluring promises which his creed forbids him

to fulfil, and the deluded one is led to seek from the Roman Catholic priest the blessings and consolations which the English clergyman offered but could not give.

The Pope in refusing to recognise Anglican orders as valid, did so, we are told, not so much from his personal desire as from his desire to meet the wishes of Cardinal Vaughan and other prelates. Had he taken the reverse step, he might have accelerated the division of the two branches of the English Church and placed the Higher one in its proper parallel position with the Mother Church. The question is still being keenly discussed, and though to a Nonconformist mind it may seem a chimerical one, its influence on all branches of religious work is sure to be a considerable one.

Day of Prayer for Colleges. The *University Record*, Chicago, for last week contains an announcement of the programme for the Day of Prayer for Colleges, to be held by the students to-day. Beginning at 10.30 religious exercises and addresses will be continued all day and evening led by professors and clergymen from various parts of the Union.

Spiritual Conception of the Church. Says the Right Rev. Dr. Sessums :

Some persons make the law of obedience and citizenship in the Kingdom of God end in themselves, and by deduction from this consider themselves as a little coterie especially selected by God, and so acquire the tribal or caste idea of religion, lacking the true spiritual conception of the church, to bring men's minds back to which was the object of our Lord's coming upon earth. He set aside all the old forms and appointed the twelve, not to form a distinct and separate caste, but to perpetuate the spiritual essence of religion. That is the object of the ministry, to present the great ideal of a world unity. Every man ought to be not only a minister, but a king and a priest, a builder of the Kingdom, not only to speak to men but to live for them.

Rather a Cruel Comparison. The *Midland* thinks that pastors, for the most part, are men with broad minds, warm hearts and good common sense. They are almost devoid of that which is the "rottenness of the bones," and of that which is "the rage of man."

So generally a pastor when he needs help or rest, seeks to obtain the best preachers he can find to take his place. But occasionally, once in a long, long time, or in a long, long distance, some poor, little, envious, jealous soul, hesitates to allow and especially to ask one who would please the people better than himself, to occupy his pulpit. After a while his people begin to wonder why none of the many strangers who preach to them is quite equal to their pastor, or wonder why he does not get better preachers for them, and some even say, "Why does he always get men of that kind to preach to us." Sometimes the complaint is unjust but sometimes the explanation is suggested by a recent story: Said an unsophisticated caller to a woman in Washington, as she greeted him at her afternoon reception: "What on earth possessed you to invite Mrs. So-and-So to receive with you? She is the plainest woman in Washington—the plainest woman I ever saw." "Look at me when I step over and stand by her a moment," was the reply. A strategic movement was made and the hostess came back to her place. "How did I look beside her?" she inquired, arching her eyebrows in a coquettish way. "Positively beautiful." "Then you ought to understand why I asked her. I never saw such geese as you men are."

THE TROUBLES OF A PASTOR

BY ONE OF THEM.

There are quite a number of small matters in which, by the exercise of a proper thoughtfulness, the people may greatly aid their pastor. No small share of the time and strength of the minister of a large church is consumed in attention to petty details, of which he might be relieved if the people had a mind to relieve him. Not a little of his work is the direct result of their neglect and carelessness. Not a few of his failures in service might be avoided if they would co-operate with him, in ways which would involve little labor on their part.

It would be a simple matter, for example, to notify your minister when you change your residence, that he may make the needful correction on his calling list and know where to find you. A postal card, costing one cent, and which you could inscribe and direct in less than one minute, would convey to him this information. Yet, I have often spent hours in hunting up families or individuals who had changed their residence without giving me any notice whatever. Indeed, in my experience of twenty-five years as a pastor, I have found very few persons who were thoughtful enough to give the minister this information, even when their attention had been repeatedly called to the matter from the pulpit. When a minister travels all the way to Dan in search of a parishoner and finds that the parishoner, without mentioning the matter to him, has removed to Beersheba, it does not put him in a good humor; especially if, as is often the case, he was in Beersheba the day before, and might, if he had known it, have made this call by walking a square or two. I have frequently travelled from two to six miles to make a call that I might have made by travelling a few rods. And it would have been such a simple matter for these perambulating parishoners to have saved me all this trouble!

Very often church-members remove from the city to distant places without giving their pastor notice. Within the past three months I have devoted considerable time to searching for a missing family, and at last, six months after their departure, I learned that they were in Kansas. Not a few of the absentees on the roll of our churches have behaved in this way, and we are now wholly unable to trace them. This is not only a great annoyance and trouble to the pastor, it is a gross breach of their church covenant.

Families are sometimes in sore trouble, through sickness or other calamity, and the minister never finds it out. They do not give him notice, and he fails, from no fault of his own, to visit them in their time of need. It would have been easy for them to call him, and he would have answered their summons most gladly. Yet such persons sometimes cherish umbrage toward their pastor because he has not rendered them a service which they gave him no chance to render. The faithful pastor regrets every such failure. The people who are in trouble are the people whom he desires to see. And if, in the moment of their anxiety or their sorrow, they will reflect that their pastor is not omniscient, and will let him know that they would be glad to see him, they will do him a great favor.

Members of the church might aid the pastor greatly by taking pains to make the acquaintance of new-comers in the congregation, or in the neighborhood, who seem disposed to connect themselves with the church, and by furnishing the pastor with their names and places of residence. With all such strangers he desires to become acquainted, and it is often difficult for him to find out who they are, or to put himself in communication with them. Those who sit near them in church and offer them the courtesies of the sanctuary can easily make their acquaintance, and learn whether or not they would be pleased to receive a call from the pastor.

One of the most unsatisfactory and slovenly departments of the life of many of our churches is that which relates to absent members. In some of our churches the number of absentees is large, often amounting to an eighth or a tenth of the entire membership. Some of these are only temporarily absent; some of them have gone away without notifying the pastor of their departure, some have been absent for years. Over these absent members the church exercises little care. Many of them fall into neglectful and irreligious ways, and have no desire to renew their church relations. It seems highly important that some means of communication be established between the church and these absentees, and the work may well be undertaken by the members of the church. A careful list should be made

out, with the residences of those absent, so far as known; and this list should be taken in charge by the clerk, or by some member of the church who volunteers to perform this service. The list should be read at some well-attended social meeting, that those present may correct and complete it, if they happen to know the whereabouts of any of the absent ones. Then these names should be parceled out for correspondence among the members of the church present, giving to each correspondent but few names; and each one should write regularly, say once in six months, to those assigned to him, explaining to each that he writes in the name of the church, to convey its greetings to its absent communicant, to give him information of the work that is going on at home, and to inquire after his welfare. A friendly letter of this sort, expressing the interest of the church in these members now beyond its sight, and gently reminding them of their covenant relations, will prove very helpful to many of them. The fact that they are remembered and cared for in their absence will touch many of them deeply; and those that had grown remiss and wayward will often be called back to better ways by such a friendly word.

If the residence of any absent member is not known, it should be the duty of the person to whom the name is assigned to find it out. The pastor or other persons may furnish clues to the investigation, but the work of making the investigation should be left to the correspondent himself. All discoveries of this nature, and all changes of residence, should be reported by the correspondents to the clerk, or person who keeps the list of absentees, that this list may be as full and as accurate as possible. To those who expect to be permanently absent, the suggestion may properly be made, not by the correspondent, but by some official communication from the church, that it would be better for them, if it be convenient, to remove their relation to some church near them, with which they may engage in work and in worship.

This work of keeping the lines of communication open between the church and its absent members will be found, in most cases, pleasant and profitable. The answers that will come from many of them will be grateful and hearty, and some opportunity should be found of reading these responses, or such portions of them as may be properly read in public, at some social meeting of the church. By this care of the absentees, the pastor would have one of his anxieties removed, and one of the loose ends of the church administration neatly picked up and secured.

There are many other ways in which a vigilant church may assist its leader in carrying on his work. And they will find it greatly to their account to relieve him, so far as they can, of all kinds of unnecessary labor, that he may give himself more fully to the weightier studies and services of his calling.

HISTORIC TYPES.

Four leading styles of men figure in History—the athlete, the ascetic, the æsthetic and the academician. The athlete was an early, even a primeval type. He is the man of brawn more than brain, of herculean strength, but of brutish disposition. Such a man was Lamech. Esau was of this class, so was Jethu. When the type is simply athletic, it is contemptible, as in the case of Goliath the godless. But it is capable of valiant efforts for the right, when upon some sinewy Samson comes the special strengthening of God. The athlete is certainly of use in the development of the race. The muscle and the brawn and the healthy constitutions tell. There was a rugged strength and a simple sincerity to the old primeval savage which is sadly lacking in many modern social types. The athletic principle is valuable, although "advancing" civilization, which multiplies diseases as well as cures, might appear to make against it. Such a consideration, for example, as the alleged fact that as civilization progresses the range of the human eyesight is diminishing, might be quoted by some as only one evidence of the gradual deterioration of the physical type.

But while the athlete was possibly the first style of man, the ascetic quickly followed upon him, just about as soon as men began to cultivate religious instincts at all. The type was early quite common among the Hebrews, as well as among other ancient peoples. It was Pythagorean and Stoic in Greece and Nazareth and Essene in Judea. Daniel is a distinguished example of a man with this flesh-crucifying tendency, even while he mingled with the world

as a man of affairs, for asceticism is a thing of spirit more than of locality. John the Baptist was a kind of combined athlete and ascetic.

The third type to originate was the æsthete. There have always been æsthetes in the world, and indeed ever since the time when primitive civilization mastered an art or two, gathered to itself a few treasures of hammered iron or brass, began to have a style and to set a fashion. There were æsthetes among the "heathen," and æsthetic posers even among the Jews. Agag was of this type, and so, indeed, were many of the old-time kings. Solomon had a touch of this quality.

A later type in history is the academician, the man who thinks, the man of learning up to the measure and even beyond the measure of the knowledge of his own times, the man who makes or at least read books, and who reasons out causes. The academician was at first tutored only in a wild school of nature. He was an astrologer mayhap, and read the stars as his primer; but eventually he became a man of parabolæ, scalpels and lenses. The type exists, of course, among all nations that can by any pretence be considered even half-civilized. The scholar is the more finished and forcible type toward which the better life of every age tends to work out.

But no one of these four styles of humanity just mentioned is the full rounded, all worthy style of man. Brawn without brains, brains without beauty, or beauty without divine blessing, cannot fulfil the Biblical conception of the perfect man. As a matter of fact, we fail to observe anywhere a human life that is perfectly symmetrical in its illustration of all these excellencies of body, mind and soul.

We may justly claim, however, that Jesus Christ, as the highest expression of human excellence, gathered up into himself and expressed in his own person the combined virtues of all these four types. The Man of Nazareth had the natural robustness and fine physical organism of the athlete, with the purity, sincerity and self-denying saintliness of the ascetic; and while he "never learned" the phraseologies of earthly schools, he was wise beyond his age, and could speak with all the sureness of knowledge and analytical keenness of the academician. And we need not hesitate to admit also that whatever there is that is good and helpful in the æsthetic tendency, in the love and culture of the beautiful and the seemly, found expression in the spirit and conversation of Jesus Christ the most benign and courteous Jew of his age. The Messiah was the type of types.—*New York Observer.*

RECENT DISCOVERIES AT DELPHI.

The recent discoveries at the French excavations of Delphi are of great importance and interest. The most exciting find is that of a large bronze statue in excellent preservation, the left arm being the only part that is wanting. The eyes are enamelled, and add much to the lifelike appearance of the head. In some instances the eyes let into bronze heads were of ivory, with colored paste for the iris, while in the gold and ivory statues precious stones were used. With the new bronze statue fragments of a chariot and of horses were found.

With a high degree of probability, this statue has been identified with that representing Hiero, tyrant of Syracuse, who was twice victor at the Pythian games in the riding-race, and once in the chariot race, in the years 486, 482, 470, B. C. He also carried off three victories with his horses at Olympia, and one at Thebes. The immortal fame, however, of this Hiero, son of Deinomenes, rests upon the glory which literary men have cast over him. Pindar made his victories the subjects of some of his finest odes, and Xenophon named a dialogue "Hiero," in which the Syracusan tyrant converses with the poet Simonides. In the newly discovered statue we probably have a monument commemorating one of the Pythian victories sung by Pindar. It must be a thrilling suggestion to any lover of ancient civilization and culture to have an adequate contemporary illustration to the ode of the greatest lyric poet after more than twenty-four centuries.

For the light shed upon the history of ancient art the work is of supreme importance. Pausanias describes the bronze statues of Hiero's race-horses at Olympia, which were the joint work of two of the greatest sculptors of the day the immediate per-

cursors of Phidias—namely, Onatas of Aegina and Kalamis of Athens. The Delphi statue, being an original work by an artist of the time, will, no doubt, throw considerable light upon the art of that interesting period. There is, by-the-way, a pretty story told by Pliny concerning the horses of Kalamis, which shows the good-fellowship among artists, and the generous nature of the great Praxiteles: "In order that Kalamis should not appear inferior in his statues of men, Praxiteles added a charioteer to the horses of the older artist."—*Harper's Weekly.*

SPIRITUAL GROWTH TESTED.

There is no better test of spiritual growth than increasing sensitiveness to the repulsiveness of all kinds of sin, and deepening consciousness of the constant peril from it in which every human soul lives. In the greatest saint there are all the possibilities which, being worked out, make the greatest sinner; and the truer the saintliness, the deeper the consciousness of this fact. The materials out of which heaven and hell are builded are found in every life, and the man who slowly builds heaven within him has constantly the terrible knowledge that he has only to put forth his hand in another direction in order to build hell; both are within reach. But as a man builds heaven, his vision of the internal possibilities of life grows clearer, and his horror of wrong-doing becomes more constant and controlling. The disguises under which evil hides itself become more apparent, until the beautiful mask no longer produces even a momentary illusion; the hideous face is seen at a glance. When one has come to see sin as it is, and to loathe and hate it not for its consequences but for itself, one has gone a long way toward that final redemption from its power which we call salvation. But we are never saved until we have looked sin in the face, and know that it is not only a terrible reality, but that it has touched the best of us with its defilement; and that, at some moment of our lives, the noblest of us must cry, "O God the Son, Redeemer of the world, have mercy upon us miserable sinners!"—*The Outlook.*

THE COMMERCIAL NAVIES OF THE WORLD.

The latest edition of the "Repertoire General de la Marine Marchande," published by the Bureau Veritas, contains the usual general summary of the steamships belonging to the different maritime nations, and measuring 100 tons gross and upward, as also the accustomed list of sailing vessels measuring fifty tons net and upward, and likewise a list of the smaller vessels which are classed in the Veritas Register. The following table shows the number of steamers of over 100 tons, and the collective gross tonnage belonging to the sixteen principal maritime nations—that is, whose aggregate gross steam tonnage surpasses 100,000 tons.

	Steamers, 1896.	Gross tons, 1896.
Great Britain and colonies..	5,690	10,245,577
Germany.....	831	1,360,472
France.....	532	933,244
United States.....	477	701,707
Spain.....	365	519,315
Norway.....	551	491,612
Italy.....	222	344,523
Holland.....	204	320,704
Japan.....	267	313,563
Russia.....	314	277,302
Austria Hungary.....	156	254,269
Denmark.....	265	248,773
Sweden.....	427	233,777
Greece.....	107	144,975
Brazil.....	314	139,305
Belgium.....	66	139,300

Besides the steam tonnage set forth in the above table, there are 2,667 small steamers (below 100 tons), measuring altogether 415,069 tons gross. The number of existing steamers whose measurement is between 5,000 and 6,000 tons is 131; between 6,000 and 8,000 tons, 59; those over 8,000 tons, 25, and of these eight are of more than 10,000 tonnage, viz., the Campania, Friedrich der Grosse, Georgic, Lucania, New York, Paris, St. Louis and St. Paul. The general total of the steamers of over 100 tons is given in the Repertoire as 11,155, representing 17,089,596 tons gross and 10,761,025 tons net. The sailing tonnage is divided among the principal maritime nations as follows—thirteen nations possessing sailing tonnage of over 100,000 tons.

	Ships. 1896.	Net tons. 1896.
Great Britain and colonies..	8,720	8,267,625
United States.....	3,881	1,858,407
Norway.....	2,801	1,176,174
Germany.....	1,090	606,073
Italy.....	1,692	472,002
Russia.....	1,753	363,040
Sweden.....	1,444	285,665
France.....	1,425	252,910
Greece.....	1,059	216,198
Turkey.....	1,247	241,006
Spain.....	1,115	167,148
Denmark.....	795	140,843
Holland.....	642	189,040

MISSION FIELD.

FORMOSA, TAMSUI, Sept. 2nd, 1896.

REV. R. P. MACKAY, SECRETARY F. M. C.

MY DEAR BROTHER:—Since the last uprising here, it became evident we would have to reorganize our stations, so as to have 60 in working order. The destruction and occupation of rented chapels, by Japanese soldiers, and reduction of converts by dispersion and death, led us to decide on the selection of other places. That has been the burden of my work since College closed.

Koa Kau and I are back from ten days labor inland. On Sabbath, 23rd., ult., I preached at five stations, the last being the one recently opened, fifteen minutes walk from the Bang-kah Church. Upwards of 100 listened to my exposition of Psalm 20:3, What grand, majestic words, "The voice of the Lord is upon the waters." The following day at 4 p.m. (by appointment) K. Kawai, Japanese Evangelist, Mizusaki, an officer of Foreign section, Rev. Giam Chheng Hoa, and I, paid a visit to Shitago Midzune, Chief of Civil Department, Formosa Government. Mr. H. Sugimura, Chief of Foreign section being present also. An hour was very pleasantly and profitably spent together. Before leaving, I said, "Twenty-two years three or four Japanese called at my little Chinese house in Tamsui." With an enjoyable smile, Mr. Midzune said, "I was one of them." How interesting! it seemed like meeting an old friend. How impossible to see through the unknown before us! Both these officials said that every convenience would be given for spreading Christianity. I believe such assurances are honestly made, and time will show whether or not the minor officers and civilians will carry out the good intentions of these gentlemen. Mr. Midzune was the first official I visited after our arrival. He impressed me as a genial, honest and talented officer.

The next day at 8 a.m., Mr. Kawai and I rode on "Rickshams" to Sek-khau. Japanese soldiers were in possession of the chapel, so we went at once to a convert's house, where the preacher and family have been staying since their removal from the Church. Fifty Christians assembled in the brickyard outside, where we spoke of Jesus and His glory, sang a hymn of praise to God, and returned to Bang-kah. In the eve, 38 children sat in front and recited the Ten Commandments and the One Hundredth Psalm.

On the 20th., I visited Pang-lian, a town about three miles away. The people were delighted, and the children followed talking as friendly as Canadian youth. There was a time when the youngsters there could about "Barbarian" with voices shrill enough. A report that the rebels were in the vicinity kept soldiers so much on the alert in the streets, that converts could not assemble in the Bang kah Church for evening services.

The next day, Rev. Giam Chheng Hoa, the Bang kah preacher, Koa Kau, Kawai and I, went by train to Kelung. At 7 p.m., Kawai preached in Japanese, and I in Chinese, to upwards of 100 hearers. \$42.75 were put on the table for repairing the Church. The following day we stayed over at Tani-tng-kha, and held a mid day meeting. Including those in and outside, 100 listened to the Gospel. \$50.00 were given there and then, by the Christians, for repairing their much damaged place of worship.

In the morning Kawai went with me to Sin-tsung, and secured a building in an excellent locality for mission purposes. That night in Bang-kah, a venomous serpent crawled up the steps and glided along the floor in the midst of the congregation. There were neither wild cries nor confusion, and the reptile was soon dispatched.

Sabbath morning I went to Sin-tiam, and found soldiers still occupying the Church. The commanding officer was very gentlemanly, however, and I addressed a house full of eager hearers, then accompanied Rev. Tau He'te Lai-o, about three miles distant. There a number of old converts are fitting up a place for Christian worship. I am, yours sincerely,

(Signed)

G. L. MACKAY.

Looks into Books.

THE CITY OF REFUGE, by Sir Walter Besant. Cloth, 312 pp. Price \$1.25. London, Chatto & Windus. Toronto, Copp Clark Co. Ltd.

This story has the same originality of plot and character, combined with a realistic portraiture of persons and situations, which gave the charm to "Beyond the Dreams of Avarice" or "For Faith and Freedom." He who can make the improbable seem real, and keep unfolding the unexpected, as does Sir Walter, can be sure of readers. The book is issued in that eminently readable, as well as artistic form which characterizes the publications of Chatto & Windus.

JESUS AND CHILDREN, by Rev. Chas. E. Craven. Published by the Philadelphia Presbyterian Board of Publication.

This is a remarkably tender, pleasing and helpful discourse on the text: "And Jesus called a little child unto him, and set him in the midst of them." Children were found among those to whom Christ preached. Children are like their parents, and are easily led. Hence the need of parental faithfulness. The closing pages are devoted to the duty of children to love the Saviour, and to their reward and joy in heaven.

NOTES ON INTERNATIONAL LESSONS FOR 1897, by the Rev. E. E. Hoss, D.D., LL.D. Cloth. Price 50 cents. Nashville, Tenn., Barber & Smith.

Among the Lesson Helps for the present year none will be found more useful to the teacher than Dr. Hoss's valuable Commentary. The treatment of the lesson is original and extensive. The lesson is printed in the King James version followed by explanatory notes under the head of preliminary statement, followed by explanations of the lesson verse by verse at the head of which section the verse is printed in the Revised Version. An average of about ten pages of closely printed matter is given to each lesson. The book also contains two valuable colored maps, one combining ancient Jerusalem, Roman Syria and racial key map of Paul's journeyings. The other the radial map illustrating The Acts of the Apostles.

Among the Magazines for boys and girls there is none of a higher or more desirable tone than "Sunday Hours for Boys and Girls," published by the Religious Tract Society, Paternoster Row, London, Eng., at the subscription price of 150 per copy. From cover to cover this magazine is of the highest possible character. The tone is good and the selections both interesting and instructive, the Editor having secured the co-operation of some of the most popular writers for young people. This little publication has been highly recommended by the leading divines on both sides of the Atlantic, among whom may be mentioned the Rev. Dr. David Brown of the Free Church College, Aberdeen; Rev. Dr. McGaw, Moderator Presbyterian Church in England; Rev. Dr. Williamson, Moderator Presbyterian Church in Ireland; Rev. Thos. Hamilton, President of Queen's College, Belfast; Rev. Theodore L. Cuyler of Brooklyn N.Y., In speaking of the magazine to the Editor Dr. Cuyler writes, "God speed you in your new undertaking," while Sir Wm. Muir concludes a letter of congratulation with the words "I heartily approve of the project." It would be well for the homes of our people if this worthy Publication were more largely subscribed for. The fact that it is published by the Tract Society is itself a guarantee of its contents.

The *Presbyterian and Reformed Review* as is well known is the representative of Princeton Theology. The January number contains, in addition to this usual quantity of thorough going book notices by competent critics, a variety of able articles on topics of live interest. The first place is given to a sketch of Philip Melancthon which is timely in view of the fact that this is the four hundredth anniversary of his birth. The Rev. S. H. Cobb discusses the Fellowship of God in the Apostolic Church; Dr. Alexander traces the Influence of Dogmatic Theology on Civilization and puts in a good word for Calvinism as it deserves; Dr. Warfield defines and defends Christian Supernaturalism; Dr. Martin compares Apostolic and Modern Missions; Dr. Moore investigates Luther's position on the matter of Religious Persecution. MacCalla & Co., Philadelphia \$3.00 a year.

Harper's Weekly for January 80th will contain an elaborately illustrated article on New York's new plan for rapid transit. The front page of the same number will be a drawing by W. A. Rogers of the signing of the Treaty of Peace between Great Britain and the United States.

THOUGHTS BY THE WAY.

"What He hath prepared for him that waiteth for Him."—Isa. lxi. 4.

Not death, but life; not silence, but the strings
Of angel-harps; no deep cold sea, but springs
Of living Water; no dim, wearied a ght;
Nor time, nor tear-mist, but the joy of light;
Not sleep, but rest, that happy service brings.

God says: "My presence shall go with thee." That promise is to you, dear reader, for all the days of the year upon which we now enter. True, God is present everywhere but this is a special presence, to bless, to defend, to keep, to save. But have you accepted Him and opened the heart to receive Him? An honest, hearty welcome is due Him, if you would have His abiding presence.

DR. LIVINGSTONE'S HEART.

A JOURNEY TO THE TREE UNDER WHICH IT IS BURIED.

The second article made up from the journals of the late E. J. Glave, who crossed Africa in the interests of *The Century*, appears in a recent number of that magazine. It is devoted to the journey to the Livingstone Tree, and gives the following account of this memorial of the great missionary:

July 8th.—This is a red letter day in my career. I have visited the place where Dr. Livingstone's heart is buried beneath a big tree, called mowula, and by the Ilala mpunda. Although done twenty years ago, the inscription is in a splendid state of preservation. The tree shows no disfigurement, and, moreover, the carving is not on the bark, but on the grain of the tree itself. It is a hardwood tree, three feet in diameter at the base; at thirty feet it throws out large branches; its top is a thick mass of foliage. When Livingstone died the heart and other viscera were buried beneath this tree, and the bark was cleared off for a space of two and a half feet square; in this space Jacob Wainright (whose account my discovery verifies to the letter) carved the inscription with no dunce's hand, the letters being well shaped and bold. The tree is situated at the edge of the grass plain, and is very conspicuous, being the largest tree in the neighborhood. It is about five miles south-southwest from the present site of the village of Karonga Nzofu, an important Basa chief, whose father was a friend of Livingstone. Chitambo's is now ten miles away. It was originally near the tree; in fact, Livingstone died a few minutes' walk from the old village of Chitambo. About ten years ago Chitambo was so harassed by the Awemba raiders of Chiquanda that he left his village. The sacred tree has often heard the fierce yell of the man hunters, and the screams of women and children and wounded men.

Livingstone's long prayers for Africa's deliverance have not yet received fair response. Since his death new raiders have appeared in the shape of Awemba from the north. There is now no vestige of Chitambo's old village standing—merely a big space covered with young timber. The Livingstone tree looks sturdy and healthy, and likely to last many years. I do not see how I can contribute to the future recognition of the place; metal, if I had it, would be stolen. There are no stones in the district to make a cairn. The tree will outlive any wooden cross I might erect. Several of the older men at Karonga Nzofu's remember Dr. Livingstone, and describe his appearance very well indeed; they mention the cap he always wore.

July 9th.—To-day I revisited the tree where Livingstone died, and in order to guide others to the exact spot, in case this tree should disappear from any cause, I selected another big tree likely to last many years, cleared away two and a half square feet of its bark, and in the space marked as follows: "This tree is magnetic southwest of the tree where Livingstone's remains are buried, and is forty-five paces from it." I brought away a bit of the bark of the memorable tree—a dead part, so as not to be guilty of vandalism.

Livingstone's grave is in a quiet nook, such as he himself desired, in the outskirts of a forest bordering on a grass plain where the roan buck and eland roam in safety. When I visited the place turtle-doves were cooing in the tree-tops, and a litter of young hyenas had been playing near by; in the low ground outside the hole leading to the cave were their recent tracks; they had scampered into safety at our approach.

WASTED RESOURCES.

There are in round number, seven thousand licensed saloons in Chicago. Estimating the average income of \$30 a day (a low estimate), it amounts to \$67 287 750 a year. This money, if turned into channels of usefulness, says the *Chicago Record*, could be made to produce the following results:

Employ 10,000 men cleaning streets and other public improvements, at \$1.50 per day, \$4,695,000.

Employ 2 000 teams and men cleaning alleys and streets, at \$4 per day, \$2,604,000.

Say there are 60,000 poor families in Chicago—could give each family \$1 per day \$18 780,000.

Pay the car-fare for 250,000 working people to and from work, \$7,825,000.

Pay for lunch of \$250,000 working-people, at twenty cents each, \$15,475 000.

Buy one \$20 suit of clothes for each of the 250,000 working-people \$5,000,000.

Buy one \$4 pair of shoes for each of the 250,000 working people, \$1,000,000.

Buy one \$25 suit of clothes for the father of each poor family, \$1,500,000.

Buy one \$10 dress for the mother of each poor family, \$600,000.

Buy one \$3 pair of shoes for the mother of each poor family, \$180,000.

Buy two tons of coal for each poor family, \$6.50 per ton, \$780,000.

Buy one barrel of flour for each poor family, \$4 per barrel, \$240,000.

Buy one \$4 suit of clothes for every boy or girl in the public schools (180,891 enrolled April 30th 1894), \$728 604.

Establish one free library and Museum in each division of the city, at \$1,000,000 each, \$3,000,000.

Build thirty new school-houses, at \$100,000 each, \$3 000,000.

Build thirty six new churches, at \$59,000 each, \$1,810,000.

Have a balance to begin the new year with, \$10,180.

THE STARS OF THE "DIPPER."

"The seven stars in the Great Dipper," says Mary Proctor in *Popular Astronomy*, December, "are in reality seven splendid suns, probably very much larger than our sun, and glowing with intense lustre. Iron, sodium, magnesium, and other well-known elements exist in the atmospheres of these stars, and their massive globes, raging with fiery heat, rush through the depths of space with inconceivable speed. Five of the stars are receding from us at the rate of seventeen miles per second, the other two are travelling in an opposite direction. It is certain that these two do not belong to the same system as the other five. Thirty-six thousand years hence, the seven stars of the Great Dipper will have dissolved partnership, and its appearance will have changed. The handle of the Dipper will be bent and its rim out of place, for the reason that five stars will have drifted in one direction and two in another. During countless ages the stars which seem so steadfast have been rushing onward through space. There are stars travelling in 'family parties,' as Miss Clerke quaintly expresses it, colonies of stars of a friendly tendency drifting together, others less friendly drifting apart. Despite the fact that each star thus urging its way through space is an enormous mass of glowing vapor, yet the most perfect order and harmony prevail in the star-depths."

CONDITIONAL SERVICE.

BY C. H. WETHERBY.

It is a remarkable fact that not a few Christians will serve the Church and other good institutions on condition that they be elected to some office which is connected with the Church or other institution. Of course there are quite a good many who do not want any office whatever and they would refuse one if it were offered to them. It is well that some are willing to accept official positions, for they are needed. There must be leaders. Let capable ones be chosen. But when any Christian will refuse to do a good work simply because he or she cannot have some prominent office, the suspicion is created that self-vanity is exalted above the desire for doing good. It is evident that such an one is much more zealous for having his own way than he is for doing the good pleasure of Christ. I know a Christian woman who for years has been the president of a missionary society,—a local organization. If she were to be voted out of that position she would be offended beyond expression. While holding it she will stir around and accomplish considerable. The fact is, she plainly wants to be recognized as a leader, not only of that society, but also a leader in the church. She shows resentment when a member of the society suggests some needed change in methods of work. She wants it thoroughly understood that she is the master of the situation. Of course it is very difficult for members of the society to work with her. And it is a fact that those who are sticklers for office are generally very hard to get along with. They are thistles which cannot be touched without one's being more or less seriously pricked and pained. Do be willing to serve God, His Church and your fellows without having some special office. You are not much of a Christian unless you are willing.

THE BIBLE CLASS.

PETER AND JOHN IN PRISON.

(Acts iv. 1-31 For Sunday Feb. 7th.)*

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

Periods of intense religious excitement are naturally followed by reactions. Pentecost was no exception. A season of comparative repose, and of great ingathering of results followed, during which the spiritual life of the Church gradually accustomed itself to run in the new channels cut for it by divine power. This was needed not only by the Church as a whole, but by individuals. The full significance of these marvelous events could not be apprehended all at once. Those who had so suddenly been born into the Kingdom of God needed quiet for thought and reflection. How much better off every one would be if he only knew the nourishing, stimulating and expanding benefits of occasional retirements from the rushing, crowding life of the world, to the still hour of seclusion with God, and communion with one's own self. "I thought upon my ways, and turned my feet unto thy testimonies."

Outwardly, too, the Church enjoyed peace. The Jewish authorities manifestly supposed that in crucifying Jesus they had effectually destroyed His influence. What possible peril could come to them from this handful of wretched Galilean fishermen who had claimed the Nazarene as their Master? Pentecost had given a rude shock to their sense of security. But the authorities had refrained from opposition in the hope that this excitement would quickly die out if let alone. Had they been disposed to interfere, little occasion would have been found, since the believers conducted themselves according to the highest standards of Jewish piety.

PLAIN DEALING WITH WRONG-DOERS.

But the healing of the lame man with Peter's subsequent address quickly changed all this. While Peter was yet speaking to the eager and receptive multitude he and John were seized and cast into prison. Summoned the next day before the Sanhedrin together with the lame man who had been healed, they were catechized as to the nature of the power by which they had wrought this miracle. The members of the Sanhedrin endeavored to entrap them into a metaphysical discussion, in which the Apostles would have been quickly worsted. But instead of discussing methods, Peter turned their attention at once to the thing that had been done. On the strength of their own question he brought them face to face with Jesus whom they had crucified, but whom God had raised from the dead. He was the source not only of this bodily healing, but of spiritual salvation for all men, including these official religious leaders whom Peter addressed. Such facts were peculiarly offensive to the tribunal. One less faithful and frank than Peter might have felt justified in being silent on those points. And yet these personal and unpalatable truths constituted the very essence of Peter's message to the Jewish rulers. The utmost plainness, however painful it might be, was really the highest kindness, since it uncovered their sin and gave them an opportunity to turn from it by repentance. Such plain dealing with wrong-doers is always the wisest and kindest procedure.

THE POWER OF CONVICTION.

The Peter and John who now stood before the Sanhedrin were very different men from the timid disciples who scattered like sheep the moment their Master was seized. A series of startling and most impressive facts, new experiences, larger and more comprehensive views of God's methods of grace, but above all the indwelling of the Holy Spirit had so transformed them that the council hardly recognized them as the same. The power of an inviolable conviction, of a divine enthusiasm, of an invincible courage showed itself in every look and word. They knew wherof they spoke. Unlearned, provincial fishermen they might be, but the facts to which they testified loosed their tongues and armed them with a fearlessness that enabled them to defy a council whose authority in religious matters was acknowledged throughout the Jewish world. Indeed the prisoners became the real judges before whose arraignment the Sanhedrin stood in the dock. The sublime consciousness of having God and truth on their side lifted them to a moral plane so high that their adversaries were forced to look up to them with amazement and fear.

THE INTOLERANCE OF UNBELIEF.

In contrast with holy zeal and courage of the Apostles the weak and shuffling conduct of the Sanhedrin makes a sorry sight. They are overawed and silenced for a moment by the calm dignity of Peter and John, and by the unanswerable fact standing

by their side. As the healing was manifestly a work of divine power the Jewish rulers should have been the first to honor the men through whom it was wrought. But this only justifiable conclusion from the promises they stubbornly refused to concede. At the same time they were embarrassed by their inability to formulate a criminal charge against these men whose arrest they had caused, and whose influence with the people they feared. They had deliberately concluded that they would have nothing to do with the facts, and therefore they asked, "What shall we do to these men?" Having neither moral conviction nor honesty of purpose they naturally resorted to the means always employed by weak and dishonest minds. The truth which they would not receive and which they could not answer they will smother. With a blustering show of authority these moral Lilliputians undertook to threaten and intimidate the men who had spoken and wrought in God's name. By such weak and foolish measures they hoped to sweep back the advancing ocean. But, then, unbelief is always weak and foolish. It rests on no solid convictions of truth, is supported by no inward voice of conscience, and by no outward word of divine command. It is swayed by fluctuating opinions, selfish wishes, and unreliable feelings. They who walk in the darkness are fearful, they who walk in the light of truth are fearless.

The Apostles from their moral height looked down on their impotent judges, whose insane policy could merit only contempt. With a respectful tone and manner, but with the utmost firmness and dignity the Apostles appealed to a principle that could not be controverted. The Sanhedrin could do nothing with them legally, and dared not do what they would. Glad at heart and with the applause of the people the Apostles departed in triumph to join in the thanksgiving and praise of the entire community of believers.

FOR THE SABBATH SCHOOL.

International S. S. Lesson.

LESSON VI.—TRUE AND FALSE GIVING.—FEBRUARY 7.

(Acts iv. 32-36 and v. 1-11.)

GOLDEN TEXT:—"Man looketh on the outward appearance, but the Lord looketh upon the heart."—1 Sam. xvi. 7.

TIME AND PLACE.—A. D., 80. Jerusalem.

INTRODUCTION.—The trial of Peter and John before the council, which was the subject of our last lesson, resulted in their dismissal, after they had been charged "not to speak at all nor teach in the name of Jesus." Upon their return to the company of disciples with this report of the doings of the council, we find them lifting up their voices in prayer to God, before whom they laid all the threatenings of the chief priests and elders, asking only that they might have boldness to speak the word.

VERSE BY VERSE.—V. 32. "The multitude of them that believed."—Numbering not less than five thousand at this time. "Of one heart and one soul."—They were united in Christian love. "All things common."—From what follows it appears that a common fund was gathered, from which the apostles supplied the wants of the poor and needy among them.

V. 33. "With great power gave the apostles witness."—That is, they bore testimony in their preaching from day to day to the great fact of "the resurrection of the Lord Jesus."—This would be the theme of their teaching and preaching, because if He had not risen from the dead they had no proof that He was a Divine Saviour.

V. 34. "Possessors of lands or houses sold them."—It does not necessarily follow that in these cases all the houses and lands were sold. Those who were wealthy sold as occasion required of their possessions.

V. 35. "Laid them down at the apostles' feet."—They were entrusted with the distribution of the funds thus contributed.

V. 36. "Barnabas."—He was afterward the companion of Paul in his missionary labors, and a self-denying preacher of the Gospel. "A Levite."—He was a Jew of the tribe of Levi, though as his home was in Cyprus, it is not probable that he had any part in the service of the temple. "Cyprus."—An island in the Mediterranean Sea, lying south of the coast of Asia Minor.

V. 1 "A certain man."—A professed disciple of Jesus.

V. 2. "Kept back part of the price, etc."—He professed to give the whole of the proceeds of the sale of his land, but gave only a part of it.

V. 3 "Peter said."—It is implied that Peter knew the facts in some supernatural manner. "To lie."—It was not thus far a direct falsehood; it was a lie in action. "To the Holy Ghost."—It was lying to the church, or to its representatives, in which the Holy Ghost dwelt.

*An Exposition of Lesson 6 in *The Bible Study Union Sunday School Lessons* on "The Three Great Apostles."

V. 4. "Gave up the ghost." Died instantly by the hand of God.

V. 6. Wound him up.—That is, prepared him in the customary way for burial. "Carried him out."—To some place out of the city. "Buried him."—In the East it is common to bury very shortly after death takes place.

V. 8. "Yea, for so much."—In the case of Sapphira the falsehood was direct and explicit.

V. 9. "Tempt the Spirit of the Lord."—To treat the Spirit contemptuously by trying to deceive Him. "At the door."—Just returning from the burial of Ananias.

V. 10. At his feet.—At the feet of Peter.

V. 11. "Great fear."—Fear of God and fear of wrongdoing. It was a lesson the church needed of the value of sincerity and the danger of all forms of hypocrisy.

THOUGHTS.—Every Christian should become a Barnabas, (1) By deriving in faith true comfort from the Father of all mercies; (2) By willingly dispensing comfort in love by friendly exhortation and brotherly gift of love.

Sin seldom stands alone. The course of a sinner is like a rolling stone on a downward slope, which continually gains momentum. One lie always needs another to hide it.

The best cause may have unworthy professors, and the better the cause the more likely are hypocrites to attach themselves to it. Few men, however bad, think it worth their while to counterfeit pennies, while gold pieces are often imitated in base metal.

We should spurn lying of every kind—the little lie, the white lie, the lie of society, trade or convenience, the lie that conceals or covers up from those who have a right to know, the lie that exaggerates, the lie that tells half the truth (Psa xxxiv. 13, lli. 24; Prov. xii. 22, xxi. 6. Job xxvii. 4; Eph. iv. 15, 25; Col. iii. 9; Rev. xxi. 8-27; xxii. 16).

We may deceive men and ourselves, but we cannot deceive God. Sooner or later the truth will come to light, and the God who hates sin and hypocrisy will fearfully punish the wicked (Gal. vi. 7, 8; Eccl. xii. 14; Jer. xvii. 10; Rev. ii. 23).

CHRISTIAN ENDEAVOR.

DAILY READINGS.

First Day—"Honor the Lord with thy Substance."—Prov. iii. 1-20.

Second Day—"Behold, I have brought the first-fruits."—Deut. xxi. 1-19.

Third Day—"Will a Man Rob God?"—Mal. iii. 1-15.

Fourth Day—"True and False Giving."—Acts iv. 32-v. 11.

Fifth Day—"God Loveth a Cheerful Giver."—2 Cor. ix. 1-15.

Sixth Day—"Be not Deceived; God is not Mocked."—Gal. vi. 1-10.

PRAYER MEETING TOPIC, Feb. 7.—"Sincerity—with one's self, with others, with God."—Pa. xv. 1-5; Zech. viii. 16, 17.

SINCERITY I

The etymology of the word sincere is very suggestive. It is made of two Latin words, sine, without, and cera wax, "as if applied originally to pure honey." It consists, then, of the unadulterated article and is genuine through and through. There is no deceptiveness in sincerity—it is honest, true and above board. Duplicity has no place where there is sincerity. When a man is sincere honesty and candor are naturally to be expected in him.

Phariseeism and hypocrisy are altogether too common in this age, even as they were in the time of Christ; and His condemnation is just as sharp and as richly deserved in one case as in the other. A hypocrite dissembles, feigns, plays a part, and therefore is not to be trusted. Against such the "woes" are pronounced. See Matt. vi. 2, 5, 16; xv. 7, 8; xxiii. 13-15; xxiv. 50, 51; Luke xi. 39-44.

In "an age of shams" one needs to be careful, first, with himself. There are, doubtless, men who are self-deceivers, and they become such from a habit of trifling and temporizing with the truth. Downright honesty in the heart will dispel all these illusions, and compel one to see the truth. This self-deception is manifested in many ways. For a warning against a threefold form of it, read Deut. xi. 16, 17; Jer. xxxvii. 9; Obad. iii. 4.

In the 15th Psalm we find the characteristics of a sincere man enumerated. He "walketh uprightly, and worketh righteousness, and speaketh the truth in his heart." A man like that is approved of God and honored by men. Read Isa. xxxiii. 15, 16; Pa. xxiv. 3-5; Matt. v. 8; Heb. xii. 14.

In the second place, we should be sincere with our fellow men. A man who is sincere with himself, will naturally be so with others. He will speak "the truth to his neighbor," and "execute the judgment of truth and peace" toward all. Because of his trustworthiness he will be trusted and honored by his fellows. Pa. xxxii. 2; lxxiii. 1, Prov. iii. 27-29; Zech. vii. 9, 10; John i. 47, Gal. vi. 10; Eph. iv. 22-25.

Third, sincerity with God. This is the most important of all—and this is the real fountain-head of all sincerity and truth. We may deceive ourselves and our fellow-men, but we cannot deceive the Omniscient. Duplicity before Him is not only folly, but it is fatal. "A double-minded man is unstable in all his ways"—he shall receive nothing of the Lord but unqualified condemnation, and he shall be at last a cast-away from His presence, and shall rest under His everlasting displeasure. But he who seeks and serves Him in sincerity, shall receive His benediction for time and eternity.

Read Josh. xxiv. 14; Pa. cxix. 1-3; 1 Cor. v. 7, 8; 2 Cor. i. 12; Eph. vi. 24; Phil. i. 9-11; iii. 8; 1 Pet. ii. 1-2; Jas. i. 8; iv. 8.

OUR YOUNG PEOPLE.

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

To Secretaries of Young People's Societies,—

Presbytery Conveners will now be awaiting reports from the Young People's Societies on the blanks sent out at the New Year and due to be returned before the 1st of February. There should be no delay in forwarding them, but rather a friendly strife as to who should be the first heard from. The Presbytery Conveners will then be able to make their report to Presbytery promptly and the Assembly's Conveners furnished with his material in good time. Societies that have not received blanks may get them from Presbytery Conveners or from Rev. R. Douglas Fraser, Bowmanville, Ont.

STATISTICAL REPORT OF THE SECRETARY OF THE UNITED SOCIETY.

The official enrollment for the week ending December, 5th 1896:—

UNITED STATES.	
Young People's.....	26,682
Junior.....	10,230
Intermediate.....	188
Mothers'.....	47
Senior.....	21
CANADA.	
Young People's.....	2,918
Junior.....	428
Parents'.....	2
Mothers'.....	1
FOREIGN LANDS.	
Young People's.....	6,197
Junior.....	588
Senior.....	5
Mothers'.....	1
Intermediate.....	1
Floating Societies.....	85
Total Societies.....	47,279
Total Membership.....	2,836,740

HOW DR. OUYLER BECAME A MINISTER.

A CHAPTER FOR YOUNG MEN.

His dear old mother once told me how it was that he became a minister. He graduated from Princeton College in 1841, when he was nineteen. His father, who was a lawyer of brilliant promise, died when Theodore, his only child, was four years old. The Ouylers at that time seem to have largely followed the law as a profession, and great pressure was brought to bear on him to be a lawyer. One of his relatives offered to give him his fine law library if he would enter the legal profession. But the Lord had another purpose for him, and a greater work for him to do. His dear mother had long consecrated him to the gospel ministry. Fearing that he might be persuaded into the study of law, she sent him abroad, which was the first of his many trips across the sea. While he was absent in Europe his mother engaged a room for him in Princeton Theological Seminary, so strong was her faith that he was to be a minister.

On his return, he went with his mother to Ludlowville, N.Y., to visit an uncle residing there. On a certain Saturday he took a one-horse sleigh and drove to the post-office some two miles distant, where he had another relative.

As he entered the house, his friend said to him: "You are the very man I want. There is a great deal of religious interest among the young people here, and I have called a meeting at my house of those who are seeking salvation. The meeting will be held in an hour, and I want you to address it." After the meeting a young lady came up and thanked him for what he had said, and a young man came and spoke to him about Christ, and said that he had done him good by his talk that day.

Another meeting was called for the next day (Sabbath), and young Cuyler was urged to come again and address that meeting also. On his return he told his mother what had occurred. She urged him to go back again on the Sabbath, and offered to go with him.

The service was even more successful than the first; many were impressed by his earnest words. On his way home he thought to himself, "If a brief address has done good, why not preach all the time?"

That little address settled his future course in life. Mother and son spent much of that Sabbath night in prayer for his guidance, and in a few days he started for Princeton Seminary.

At a still earlier period in life, when he was ten years old, his mother, realizing the terrible evil of intoxicating drink, drew up a pledge, promising to abstain from everything that would intoxicate, and mother and son signed it. There were pledges in those early days to abstain from distilled spirits, but it is believed that this was one of the very earliest pledges against wine, cider, and beer.

From that day onward he was a valiant advocate of total abstinence. There are few men in the United States who have accomplished as much as he for this blessed and much-needed reform. His influence has always been on the right side on all public questions.—Peter Carter in Golden Rule.

THE LITTLE FOLK.

HOW MARY WAS CURED.

MARAH FIRMS.

"Be sure to keep Charlie at home, Mary," said her mother. "I'll not be back till after three. Will you take good care of him?"

"Yes'm," she replied.

Mary watched her till she was out of sight, and then went into the house. Her mother had been invited out to dinner and left her daughter in charge of things at home. Mary was deeply interested in a book she was reading when Charlie came into the room.

"O Mary!" he said, "Henry Smith wants me to go strawberry-picking with him. He says we are to take our lunch and stay all day."

"You did, did you?" said Mary, too much interested in her book to know what he was saying.

"No, I haven't gone yet. I just want to know if I can go."

"That's too bad."

"It isn't either."

"Does it hurt much?"

"Does what hurt?"

"Do run away."

"I will if you'll tell me if I can go."

"Yes, yes, child, run away."

Mary would not think of disobeying her mother, but her book was so exciting she could not take her eyes off it. She was just reading about a bear running after a boy, and she could not think of anything else till he was safe. It was a bad habit she had of being so lost in her book that she did not know when anyone spoke to her. She was only conscious when Charlie entered the room of feeling a little uncomfortable although she did not know why when he left the room she felt relieved.

When Charlie heard Mary say "yes," he ran to the kitchen to show Nora what he had done, and then hurried out to Henry.

"What kept you so long?" asked Henry.

"Mary talked so silly; as if she was half crazy, and took her so long to say yes."

"Well, let's hurry up. I heard that strawberries were thick in a field about two miles from here."

On reaching the place they were disappointed to find that the berries were not very thick.

"I wish there were more," said Charlie, half an hour afterward.

"I have only seventeen."

"No wonder!" returned Henry. "You haven't been picking all the time, and you've eaten half of what you have picked. I have nearly half a quart."

"Oh, my!" exclaimed Charlie. "I think we had better stop and rest now."

"You have been resting nearly all the time," said Henry.

"Oh!" cried Charlie, "I see a bird's nest in that tree. I'm going up after it."

He climbed up the tree as fast as he could, which, to tell the truth, was not very fast, although he certainly was climbing with more rapidity than he had picked strawberries. But Charlie thought he had been picking very well for a six-year-old boy, and of course, Henry could pick faster than he, because he was a whole year older.

When he was just below the nest, about fifteen feet from the ground, he found that he could not reach out quite far enough. He leaned out farther, but the limb which he held gave way and he fell to the ground.

Henry heard him scream and ran over to him.

"Where does it hurt?" he asked.

"Oh, my foot," groaned Charlie.

Henry did not know what to do. He could not carry him home, and when he proposed going home to tell some one Charlie cried out:

"No, no, don't leave me here alone. I'll die if you do."

While he was wondering what to do the washerwoman's boy came out of the woods. Henry called to him and asked him to stay with Charlie, and then he ran home. He was soon at Charlie's door, and without stopping to knock went in.

"O, Mary!" he said, "Charlie fell from a tree and I think he's broken his leg."

"Where is he?" she said, trembling all over.

"In that strawberry-patch about two miles from here."

"How did he get there?"

"You said he could go."

Then Mary remembered she had felt a little uncomfortable once while she was reading, and made up her mind that Charlie must have been asking her then if he could go; and, as she knew that it was her habit to answer people when she was reading without knowing what she was saying, or, indeed, without knowing

that she was answering them at all, she supposed she must have given him leave to go.

She ran and told her father, and he drove over for him, after telling the nearly distracted Mary that he would try to be back in half an hour.

The minutes were like hours to her. It seemed as if the clock never moved so slowly, and she thought it was just trying to vex her. She had promised to take good care of her brother and her mother had trusted her. Now Mary wondered if she would ever trust her again. She thought she would give anything she possessed to live that morning over again. But that is not the way with this life; we have to take our opportunities just as they come, and if we let them slip or abuse them they are lost forever!

Mary longed for and yet dreaded her father's return. At last after what seemed to her a whole day, he appeared at the gate.

"Is he much hurt?" she asked, running to meet him.

"I hope not," he replied. "His leg is not broken, but I'm afraid his ankle is pretty badly sprained."

"It was a long time before Charlie was able to go out again. But it proved a lasting lesson to Mary, and now whenever any one speaks to her while she is reading she stops at once and listens so as to be careful how she answers. Her fault was only a small one, but think of the result,



A SNOW SHOF TRAMP.

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David's complaint in sickness.

PSALM V.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

PSALM VI.

David's complaint in his sickness.

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

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

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

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

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

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

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

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

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

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

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

PSALMS.

• Hab 3:1
• 2 Sam. 16:1
• Or, business, about 1069.
• Ps. 31:15.
• Ps. 3:4.
• Ps. 65:2.
• Ps. 70:5.
• Ps. 88:13.
• Ps. 130:6.
• Hab. 1:13.
• Heb. before thine eyes.
• Rev. 21:8.
• Ps. 55:23.
• Heb. the man of blood and deceit.
• 1 Kings 8:29, 30.
• Ps. 35:38.
• Ps. 28:7.
• Ps. 138:2.
• Heb. the temp. of thy holiness.
• Ps. 35:5.
• Heb. which ob- serve me.
• Ps. 27:11.
• Ps. 25:4.
• Ps. 27:11.
• Or, straight.
• Heb. in his mouth, that is, in the mouth of any of them.
• Heb. wicked- ness.
• Luke 11:44.
• Rom. 3:13.
• Ps. 65:4.
• Or, make them guilty.
• 2 Sam. 15:31.
• Or, from their counsels.
• Isa. 65:13.
• Heb. then cov- erest over, O protect them.
• Ps. 115:13.
• Heb. crown him.
• Or, when the right- See
• Chron. 17:22.
• Ps. 12:1.
• Ps. 38:1.
• Jer. 10:24.
• Ps. 46:28.
• Ps. 41:4.
• Hos. 6:1.
• Ps. 90:23.
• Ps. 30:9.
• Ps. 117:17.
• Ps. 118:17.
• Isa. 38:18.
• Or, every night.
• Job 37:9.
• Ps. 37:9.
• Ps. 137:7.
• Ps. 115:17.
• Lam. 3:17.
• Ps. 115:17.
• Man. 7:93.
• Luke 13:1.
• Ps. 3:4.
• Hab. 3:1.
• 2 Sam. 16:1.
• Or, business, about 1069.
• Ps. 31:15.
• Isa. 38:11.
• Ps. 50:23.
• Heb. not a de- liverer.
• 2 Sam. 16:7, 8.
• 2 Sam. 24:11.
• 1 Sam. 24:7, & 26:9.
• Ps. 94:2.
• Ps. 44:23.
• Jer. 11:20.
• Rev. 2:23.
• Heb. My buckler is upon God.
• Ps. 125:4.
• Or, God is a righteous judge.
• Deut. 32:43.
• Deut. 32:23, 42.
• Ps. 64:7.
• Job 15:35.
• Isa. 23:11.
• Ps. 59:4.
• Jam. 2:25.
• Heb. he hath dig- ged a pit.
• Esth. 7:10.
• Job 4:8.
• Ps. 9:13 & 20:8.
• Jer. 10:24.
• Ps. 46:28.
• Ps. 141:20.
• Prov. 22:7.
• Eccl. 10:8.
• 12 Kings 2:32.
• Esth. 9:25.
• Ps. 81 & 84, etc.
• Ps. 148.
• Ps. 113:4.
• See Man. 11:25 & 27:15.
• Heb. I have con- sidered.
• Ps. 44:16.
• Ps. 113:4.

God's glory magnified by his works.

PSALM VII.

David prayeth against the malice of his enemies.

*Shiggaion of David, which he sang unto the LORD, *con- cerning the words of Cush the Benjamite.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

PSALM VIII.

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

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

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

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

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

Church News

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

MONTREAL NOTES.

January is the month in which the annual meetings of congregations are for the most part held and, except in one or two instances, the reports so far as known at this date show that Presbyterianism in the Montreal district is fully holding its own. In some cases there is marked advance. St. Paul's church shows a most satisfactory financial condition as the result of the past years work. Not only has all the cost of the installation of the electric light been provided for, but the increased expenses of the church have all been met and the year closes with a balance on the right side. Erskine church reports an income of \$10,477 and a small balance on hand. It has increased its appropriation to the service of praise by \$300 for the coming year. Its principal missionary society shows a revenue of nearly \$6,000 to be allocated among the schemes, with three other organizations in the church still to hear from. Montreal West reported a small deficit but it was promptly wiped out by a collection taken on the spot and a balance left on hand. Melville church Westmount, which has been so suddenly and unexpectedly bereaved of its pastor the Rev. John McGillivray, had just voted to increase his stipend by \$200 and decided to proceed with the erection of a new church building.

The same satisfactory showing is made at other points in the Province. There are only a few Protestants comparatively in the city of Three Rivers. The Presbyterian church is the strongest in the place and it is stronger now than for many years past, under the able pastorate of the Rev. I. R. MacLeod. The average attendance for the past year has been nearly double what it was five years ago. For the first time in a decade the ordinary revenue was sufficient for the expenditure though a considerable amount had been spent on necessary repairs to the church and manse. The average contribution per family towards the ministers stipend was \$22, but they have undertaken to raise for the coming year \$50 additional, relieving the Augmentation Fund to that extent. For all purposes they gave \$40 per family. The Sunday school is in a flourishing condition and every part of the church's work shows signs of prosperity.

A year ago attention was called to the fact that there was not a single vacancy within the bounds of the Presbytery of Montreal. At the present time there are five vacancies in charges that have had settled ministers. Four of these have been occasioned by death. The call from St. Thomas to the Rev. Mr. Drummond of Russelltown is likely to create a sixth, while there is a rumor of still other changes in the near future. On the other hand the charges of Beaucharnois and Chateaugay, and at Howick and Riverside, and of Victoria church, Montreal, are likely to give calls in a few weeks with the hope of early settlement.

With a view to bringing into closer relationship the parents of the scholars who attend Sunday-school and the officers and teachers of St. Matthew's Presbyterian school, the former were invited to a social gathering in the lecture hall of the church recently, where they were met by the superintendent and the officers and teachers of the school. Addresses of an appropriate nature were delivered by the pastor, the Rev. W. R. Craikbank and Dr. F. W. Keller.

The Rev. Dr. and Mrs. Ameron returned from Britain by the Numidian and arrived in Montreal last week. Owing to the unsatisfactory state of his health while away his mission was less successful than was anticipated, but he succeeded in obtaining in various ways about \$2,000 towards the debt on St. John's church. Should the state of his health permit he hopes to raise some portion of the balance by a personal canvass in Canada. The case is an urgent one and calls for speedy action if the church is to be retained for the use of the congregation.

GENERAL.

Rev. Mr. Munroe, pastor of the Presbyterian church, Antigonish, was presented lately with a cheque for \$100 by his congregation.

The Rev. L. J. McLaren, Belwood Ont., was presented with an address by the members of the United congregation of St. John's and Mimosa.

The Rev. John McLeod was presented with a purse of \$150, and an address by the members and adherent of the Presbyterian Church Vankleek Hill Ont.

Rev. George Cuthbertson, of Wyoming, has returned from Chicago greatly improved in health and has resumed his duties as pastor of the Presbyterian church at Wyoming.

The induction of Rev. S. S. Burns, B.A., to the pastorate of the Presbyterian churches of Stirling and West Huntingdon took place at St. Andrew's Church Stirling, on Jan. 12th.

Rev. J. L. Small was inducted into the pastorate of the Presbyterian church of Keewatin on Jan. 11th. The ceremony was impressive. Rev. Mr. Murray addressed the minister and Rev. Mr. Nairn the congregation. There was a large congregation.

The anniversary services in connection with St. Andrew's Church Carlton place were observed on Sunday Jan. 10th. The Rev. Dr. Campbell, of Erskine Church Ottawa was the preacher on this occasion and delighted his hearers with his very eloquent and able sermon.

A service of praise was held in the Bloor St. Presbyterian Church Toronto on Jan. 18th. The service which was given under the auspices of the choir of the church was a most interesting and beautiful one and was thoroughly enjoyed by the many lovers of music present.

Miss Margaret McKellar of the Canadian Mission, Central India, expects to leave for Canada about the middle of February. She will sail from Calcutta Feb. 24th, from Hong Kong March 17th, from Japan April 16th, and arrive at Vancouver April 29th by S. S. Empress of China.

Rev. E. A. McCurdy, Mrs. McCurdy and Raymond McCurdy, of Trinidad, formerly of New Glasgow, arrived at St. John, recently, from the West Indies. Mr. McCurdy is to supply Rev. Geo. Carson's pulpit in Knox church, Picton, for the winter, the latter having gone to Trinidad on a vacation for the winter.

Rev. E. W. Mackay, B.A., of Madoc, conducted the opening exercises. After the sermon, Rev. Mr. Burns was formally inducted as pastor by the Rev. T. J. Thompson, M.A., of Belleville, Moderator, pro tem, who afterwards addressed the minister. Rev. D. McPhail, of Picton, then addressed the congregation.

Rev. J. Hood, one of Manitoba's college graduates was ordained into the ministry and inducted into the charge of the Presbyterian church, Elkhorn Man., recently. Rev. Mr. Henry, of Brandon, Rev. Mr. McQuarris, Pipestone, and Rev. W. McKenzie, jointly conducted the service, which was a most impressive one.

At the close of a very pleasing entertainment given by the children of the Sabbath school of St. James Church Mainville the pastor, Rev. G. MacArthur, after announcing that ten of the children had recited the Shorter Catechism correctly presented them with diplomas neatly framed. The pastor in turn was presented with an address and a beautifully framed photograph of the senior class and their teacher Mrs. Ransons.

The annual congregational meeting of the Wellwood Station of the Wellwood and Brookdale congregations was held in their Hall on Tuesday last. The Treasurer presented a report showing the total receipts for the year \$375.00 which fully meet all liabilities. After some discussion it was resolved to erect a new church building during the present year, and a committee was appointed to carry out this discussion, the said committee reporting a subscription of \$300.00 towards the cost as having been promised before the meeting was dismissed.

Rev. D. J. Fraser was inducted into his new charge at St. Stephen's church, St. John, N.B., on July 14th. Rev. W. W. Rainie opened the service, after which Rev. J. K. Bearisto preached from the fifth chapter of Corinthians. The form of induction was then read by Rev. Mr. Rainie, after which Rev. Mr. Fotheringham delivered the address to the new pastor. Following this was an address to the congregation by Rev. J. T. Sutherland, of Sussex. At the conclusion of the service the ladies of the congregation presented Mr. Fraser with a gown, cassock and collar.

The third anniversary of the opening of the new building occupied by the First Presbyterian Church, London, was held on Jan. 17th by special sermons and collections. Rev. Prof. George L. Robinson, Ph.D., of Knox College, conducted both morning and evening services. His sermons were listened to with wrapt attention. Rev. W. J. Clark, the pastor, had asked the congregation to place \$1,000 on the plates in aid of the building fund. The actual amount contributed for the purpose was \$987, which will be increased so as to easily cover the amount desired.

PRESBYTERY OF STRATFORD.

The Presbytery of Stratford held a regular meeting in Knox Church, Stratford, the 12th of Jan., 1897. The attendance of both ministers and elders was good.

The following are the principal items of business of general interest, viz.:-
1. Mr. J. D. Ferguson, B. A., minister of Burns' Church E. Zorra, and Brookdale, was chosen moderator of Presbytery for the next official term.

2. According to notice given last regular meeting, Mr. Bradley moved in substance, that congregations receiving inductions shall only pay the expenses of such presbyters attending, or have an active part in the ceremonies. A committee was appointed to consider this matter and report next meeting.

3. Dr. Moore of Bank St. Church, Ottawa, was nominated unanimously for the moderatorship of next General Assembly.

4. Remit No. III. of last General Assembly was considered. The principle of the overture was approved. Remit No. VI. was left over to the March meeting. Committees were appointed to consider, respectively, Remits Nos. V and VI. and bring in reports next meeting. (Remits Nos. I and II. had been disposed of last meeting, as follows:—No. I. approval of reduction of representation from 1-4th to 1-6th; No. II. disapproval of any change from the system in use.)

5. The clerk's salary was advanced to \$125 for the year commencing in Sept. 1896.

6. Next regular meeting in Knox Church, Stratford, March 9th, at 10.30 a. m.—W. M. McKibbin, Phy. Clerk. Millbank, Jan. 15th, 1897

PRESBYTERY OF KAMLOOPS.

The Presbytery of Kamloops met in Vernon, B.C., on Wednesday, Dec. 30th, 1896, at 10.30 a.m. The moderator, Rev. T. S. Glassford, of Donald presiding. There was a fair attendance of members. A petition was read from the session of Nelson congregation, and sent by the authority of the congregation, requesting that their status be raised from a mission station to that of a self-sustaining congregation. After consideration by the Presbytery it was moved and agreed that the Presbytery recognizing, with gratitude to God, the progress which the Nelson congregation has made, grant the prayer of the petitioners to have the congregation raised from the status of a mission station to that of a self-sustaining charge, that power be given them to moderate in a call to a minister, and that Rev. T. S. Glassford be moderator of session during the vacancy.

The resignation of Rev. A. McVicar was read. Mr. McVicar stating his reasons to be that the congregation at Nelson might have more freedom in the selection of a minister. Mr. McVicar's resignation was accepted and the following minute adopted. "In accepting the resignation of Mr. McVicar the Presbytery desires to express its high appreciation of his work during the per-

iod of his labors at Nelson, and while regretting the necessity of this step trusts that at an early date his name may again be found upon the roll."

The convener of the H. M. committee presented a statement of the claims of the Home Mission and augmentation funds, and urged upon the members present the necessity of advocating the claims upon their congregation.

Mr. Duncan Campbell, B.A., late of Manitoba College appeared before Presbytery to be taken on trials for ordination. These trials proving satisfactory to Presbytery, it was decided to meet in the evening for his ordination. Elders commission was read in favor of Mr. David McNair from the session of Vernon congregation. Mr. McNair's name was accordingly added to the roll of Presbytery.

In the evening a most interesting meeting was held. Besides the members of Presbytery there was a large attendance of Vernon congregation. The moderator presided and a suitable ordination sermon was preached by Rev. J. C. Stewart, B.A., of Kamloops. Mr. Glassford delivered the charge to the newly ordained minister, and Rev. Thos Muir, late of Chicoutimi, Que., addressed the assembled congregation.

Mr. Campbell goes by appointment of the H. M. committee to labor in Cariboo, B. C.

The remit re-Sabbath School committee was approved by Presbytery.

Presbytery then adjourned to meet in Kamloops on the first Wednesday of March at 10 a. m.

Geo. A. Wilson, clerk.

ORANGELILLE PRESBYTERIAL W.F.M.S.

The annual meeting of the Orangeville Presbyterian W. F. M. S., was held in St. Andrew's Church, Orangeville, on Tuesday, Jan. 12th. Delegates were present from twelve auxiliaries and six mission bands. The officers of last year were re-elected, with Mrs. H. D. Fraser, as assistant secretary. A resolution of regret at the removal of Mrs. Campbell, a former president, from Chettenham to Chicoutimi, Quebec, was read and passed, and the secretary instructed to forward it to Mrs. Campbell.

Mrs. Matheson, of Charleston, read a paper on the work of a minister in the North-West, and Mrs. MacVicar, of Fergus, told the ladies of the manners and customs of the Chinese women. Every one most thoroughly enjoyed the paper and address, as well as a duet by Miss Turnbull and Miss Jennie Clark.

A public meeting was held in the church in the evening, at which Rev. D. MacKenzie presided and conducted opening exercises. Rev. R. J. M. Glassford, of Guelp, gave an address full of thought and rich in suggestion on "The Reflex Benefits of Foreign Missions." Mr. Knox added very materially to the enjoyment of the evening by singing "Oh! for a thousand tongues." The meeting closed by singing "From Greenland's Icy Mountains." Mr. Glassford pronouncing the benediction.

FRANKTOWN W.F.M.S.

At the annual meeting of the Franktown Auxiliary of the W.F.M.S., which was held in the Manse, on the 8th of Dec. last, the treasurer's report showed that the sum of \$175 was raised during the year, of which \$55.99 was from the mite-boxes, which were scattered in the Dec. with congregation, \$21.49, being the collection at the public meeting held in Knox Church, on the 11th of August, and \$100.25 from Franktown Auxiliary and mite boxes. Expense during the year being \$3.43.

The most interesting feature of the meeting, was the presentation to the President, Mrs. A. H. Macfarlane of a Life Membership Certificate, accompanied by the following address.

Mrs. (Rev.) A. H. Macfarlane,
Dear Madam President—We, the members of the Franktown Auxiliary of the W. F. M. Society, desire to acknowledge our appreciation of your labor as president of our Society. Your devotedness to the cause of Missions has been the means of making us realize more fully our own personal responsibility

in this great work, and the faithfulness with which you have discharged the duties of your office during the past four years, has been a sort of inspiration in bringing us out to the meetings.

We now ask you to accept this "Life Membership Certificate in the Woman's Foreign Missionary Society," as a small token of our esteem. Our united prayer is that God's richest blessing may rest upon you, and that you may be long spared to labor amongst us in the bonds of unity and love.

Signed, on behalf of the Society,

Mrs. P. McLaren,

Secy. W.F.M.S., Franktown.

Dec. 8th, 1896.

In reply Mrs. Macfarlane said—"I thank you all from my heart for this beautiful framed certificate and this kind affectionate address. This being a complete surprise, words fail me to convey my feelings. I ask you all again to accept my sincere thanks for your great kindness, and as for the little I have been able to do, I have done it with pleasure, as it has only been my duty, and in future I hope to be able to do much more."

It is with thankfulness that we are able to report the success that has attended this Society, during the past year, this having been our most prosperous year. The officers for the year 1897, are:

President, Mrs. Macfarlane,
1st Vice-Pres., Mrs. Drummond,
2nd Vice-Pres., Mrs. McLorie,
Secretary, Mrs. Peter McLaren,
Treasurer, Mrs. R. G. White.

Annual Meetings.

PEMBROKE CHURCH.

The annual meeting of the Pembroke Presbyterian Church was held on Jan. 13th, and marked the close of a most successful year. The reports showed 460 members on the communion roll; 190 families, with 365 children in the Sunday-school. For ordinary revenue, \$3,275.16 were contributed, as against \$3,045.46 for the preceding year. The balance on hand was \$331.09. For missions, \$692.98 were collected. Altogether, \$4,807.52 was contributed by the congregation on during 1896. The popular pastor, the Rev. G. D. Bayne, B.A., D.Sc., was, at the close of the meeting, presented by the congregation with an affectionately worded address and a costly Persian lamb coat. The anniversary services were announced to be held on Feb. 14th, and Prof. Scrimger, D.D., is to preach on that occasion. Dr. Bayne is a graduate of McGill University and of the Presbyterian Coll gr, Montreal.

WEST CHURCH, TORONTO

Not for a long time has there been such a large attendance as was seen at the annual meeting, Jan. 20, of the West Presbyterian church. The greatest cordiality and good feeling prevailed, and a general desire to promote the welfare of the church was shown. Advantage was taken of this being the sixth anniversary of the induction of the popular pastor, Rev. J. A. Turnbull, to serve tea in the school-room between 6 and 8 o'clock, when a very pleasant couple of hours were spent in social intercourse.

At eight o'clock the business meeting took place in the church, with the pastor in the chair.

Session reported that during the year 88 had entered into full communion with the congregation, and 72 had been removed by death and certificate. The present membership is 872. The session also expressed great gratitude for the earnestness and faithfulness with which the work is being carried on through the various organizations. All the reports speak of renewed determination to do more and better work, by the blessing of God, throughout this year.

In addition to the regular work of the church, the congregation carried on a mission on Clarendon street, which is in a most flourishing condition. But although this entails a somewhat heavy expenditure, and although no special effort was made throughout the year save to ask for an additional voluntary contribution (the money for

the general fund being raised by direct voluntary giving), the financial statement showed but a small sum due the treasurer.

The total givings for the general work of the congregation and for missions was \$6,170.

The election of managers resulted as follows:—Messrs. R. S. Gourlay, A. R. Williamson, John Smith, jr., Robert Hanna, John Dodds, Adam Gourlay, Alexander Douglas, and J. B. Cornack.

OLD ST. ANDREW'S, TORONTO.

The 21st annual meeting of the congregation of Old St. Andrew's Church was very largely attended by the members and adherents of the church. Dr. Price Browne occupied the chair, and conducted the proceedings. The first report presented was that of the Session. It gave an excellent account of what had been done by the various branches of the church during the year, and stated that the membership at the present time was 649. The Committee of Managers reported that the receipts for the year ending December 27 were \$7,486.20, and the expenditure \$7,454.30, leaving a surplus of \$31.90. By a rearrangement of the church liability the mortgage, which matured in 1895, was increased to \$20,000, thus diminishing the amount of the floating debt from \$1,116 to \$1,602. After crediting the surplus from 1896 the year was begun with a liability on this account of \$1,570. To wipe off this floating debt, the pastor, Rev. Dr. Milligan, headed a subscription list with a contribution of \$400, and the needed balance was almost made up last evening by the congregation. The report of the Foreign Mission Auxiliary was an extremely gratifying one, as were also those from the Ladies' Aid, the Young People's Association, the Mission Band and the Crusaders Mission. The new managers elected were: Dr. Price Browne, J. F. Eoy and Angus McMurchy, for three years, and Wm. Angus and Simpson Hall for two years, in place of Joseph Oliver and Robert McClain, resigned. The old members of the board whose terms had not expired were Messrs. J. E. Bailie, W. L. Symons, Geo. H. Smith, and John E. Kent. At the conclusion of the evening the members enjoyed a very pleasant supper, provided by the ladies of the congregation.

ST. JAMES' SQUARE, TORONTO.

The annual meeting of St. James' Square Presbyterian Church, Jan. 20th, brought forth reports showing the congregation and auxiliary organizations to be in a singularly strong and healthy condition. The attendance was large. Rev. Dr. Jordan, the pastor, presided and Mr. R. A. Grant acted as Secretary. Though the managers' report disclosed a small deficit, the fact that the total income of the church from all sources and for all schemes was about \$14,000 must be regarded as a creditable showing. The report was presented by Mr. H. W. Nelson, the Chairman of the board. The managers drew attention to the fact that notwithstanding a gratifying increase in the weekly offerings for the year, there was an adverse balance of \$95.92. Adding to that the balance on hand of \$23.15 at the beginning of the year, made a deficit for the year of \$125.07. The revenues for the past two years were as follows:—

	1896.	1895.
Weekly offerings by envelopes	\$5,372.13	\$4,833.33
Weekly open collections	1,675.08	1,756.98
Quarterly and other collections	431.12	300.39
Special	630.00
	\$7,481.33	\$7,670.61

This shows an increase during the year in the weekly offerings by envelopes of \$488.80 an increase in the quarterly and other collections of \$33.82 and a decrease in the open collections of \$81.90. During the year the fire insurance on the church buildings expired and was renewed for a period of three years at a cost of \$240.84, the insurance in force now being \$38,000. The report contained a paragraph which met with the appreciation of the congregation re-

cognizing the faithful and zealous work of the pastor. The following gentlemen were elected managers.—Messrs. A. A. Allan, Robert Darling, R. M. Gray, Thos. Woodbridge, Robert Carr, R. A. Grant and John Watson. Messrs. John Douglass and Jas. Watt were elected auditors. The thanks of the congregation were rendered to the managers on the motion of Messrs. J. Gowan and Wm. Gordon, and of the choir on the motion of Messrs. R. M. Gray and Wallace Anderson. A resolution, moved by Mr. T. Woodbridge, and seconded by Mr. Alex. Nairn, was adopted appointing the pastor Messrs. Joseph Henderson, Thos. Kirkland, R. M. Gray, W. E. Long and Wallace Anderson a committee on the printing of the annual report. Rev. Dr. Jordan, reporting on behalf of the session, said that there was 557 names on the communion roll as against 541 last year. He mentioned with regret the retirement of Mr. Wm. Carlyle, who had been an elder for seventeen years, from the church. Mr. Carlyle has thrown in his lot with the South Side Church. Mr. C. S. Macdonald, the Superintendent, reported on behalf of the Sunday School; Master Ross Murray for the Wayside Gatherers, Mr. Wallace Anderson for the Hopeful Gleaners, Mr. Thos. Kerr for the Murray Mitchell Auxiliary and Mr. McQuaig for the Christian Endeavour Society, all of which are doing excellent work. It was stated by Mr. Jordan that in addition to the money collected for congregational special purposes about \$6,000 had been contributed for missions.

CHALMERS CHURCH, TORONTO.

The annual congregational meeting of Chalmers Church was well attended and was presided over by the pastor, Rev. John Mutch. The report of Session stated that there had been added to the congregation during the year 24 by profession and 29 by certificate, making a total of 53. There had been baptized 22 infants and three adults. The report from the Managers' Board was very encouraging, and showed that the revenue had exceeded that of last year by \$770, which had enabled the board to wipe out an adverse balance of last year of \$141, and reduced the debt by \$200. The managers' report was a most gratifying one, and acknowledged the assistance given by the Woman's Association. The report of the Woman's Association stated that during the year there had been raised \$325, which had been disbursed in assisting the managers, relieving the poor and for social purposes. The Sabbath School report showed that there were nearly 700 on the roll; that the membership of the Bible Class was over 150, and that the school had contributed \$326. The reports of the Woman's Auxiliary, the Young People's Society and the Mission Board were thoroughly encouraging. The following were appointed to fill vacancies on the Managers' Board—J. B. Calder, Frank Taylor, John Tennant, J. C. Malcolmson, Charles Andrews and L. Gibbons.

COLLEGE STREET, TORONTO.

Rev. Alex. Gilray presided and Mr. James Brown acted as Secretary. The report of the clerk of the session showed a membership of 816. During the year 71 have been added to the church by certificate and 35 by "profession of faith," 6 have been removed by death and 85 have withdrawn. The average collection per Sabbath was \$89, being \$1 less than the average of the previous year. The managers however, had resorted to special collections, and as a result the total receipts from all sources exceed those of last year by \$224. The floating debt has been reduced \$40. The officers elected were: Managers for three years—A. E. Bastelo, James Brown, W. P. McCulloch, H. McPherson, D. Urquhart and H. F. Sharpe. For two years—G. R. W. Thomas. For one year—William Bennett. The trustees are James Turnbull, B. A., H. J. Sharpe and H. McPherson, and the auditors, Mr. H. C. Right and Mr. W. E. Raney.

NEW ST. ANDREW'S, TORONTO.

The 6th annual meeting of New St. Andrew's Church was held Jan. 29, in the lecture room. Mr. Allan Cassels occupied the chair and the attendance was large. The reports submitted were of a satisfactory character, the work in

the various departments of the church was carried on with vigor and success. St. Andrew's Institute and the night school, savings bank, etc., connected with it were stated to be accomplishing excellent results. The Board of Managers in their report stated that the consent of the Presbytery had been obtained to the consolidation of the mortgage and floating indebtedness of the church by the negotiation of a new mortgage, but that they had not been able to carry out the negotiation of the mortgage owing to the difficulties in which they were involved in connection with the indebtedness of St. Mark's Church, and as the negotiations had failed to bring any settlement of these difficulties they recommended that the holders of the mortgage on St. Mark's be permitted to realize. Mr. W. W. Hodgson addressed the meeting on behalf of St. Mark's Church. He pointed out that St. Andrew's was responsible for the establishment of St. Mark's which was a poor congregation, and he did not think St. Andrew's should cast St. Mark's off. However the congregation of St. Mark's would make an effort to bear the whole of their burden notwithstanding the hard times and could probably negotiate a loan. The Treasurer's report showed receipts of \$9,792. There was a deficit of about \$400, but due to a falling off in the collections. During the meeting Mr. Cassels spoke strongly upon the question of the contributions to the work of the church. He stated that there seemed to be hundreds of people worshipping in St. Andrew's who did not pay a cent to the schemes of the church.

The six members of the Board of Managers elected were Messrs. John Kay Col. Davidson, A. J. Wright, A. A. McMichael, A. J. Robertson and John McEla. The other members of the board are Messrs. Geo. Bell, J. W. Langmuir, Major Cosby, James Alexander, Hon. L. M. Jones and Dr. Thornburn. The auditors appointed were Messrs. A. F. Gordon and R. J. McLennan.

WESTMINSTER CHURCH, TORONTO.

The twenty-eighth annual meeting of Westminster Church, Bloor Street east, was conducted most harmoniously, and all the reports were highly satisfactory. Rev. John Neil opened the meeting, and in doing so remarked that during his twelve years as pastor there had been steady progress in all the departments of work. Mr. George A. Chapman was elected Chairman of the meeting, and Mr. John Kyle, as Secretary. Mr. T. R. Haig, clerk of session, reported the membership to be 724, an increase of fourteen since the last annual statement. While over \$11,000 was raised during the year the actual amount contributed for congregational purposes, was \$7,629.60. Mr. James Gair, jun., submitted his report as Treasurer, showing how this had been expended. The chief items were:—Pastor's salary, \$2,000; choirmaster, \$500; organist, \$200; sexton, \$350; interest on mortgages, \$2,700, and various smaller items for light, heat, etc. The congregation owns three houses on Charles street, which have been built on the site of the old church. Mr. James Scott presented a statement of the floating debt of the church. There is a consolidated debt on the new building of about \$47,000, while on the Charles street property there are mortgages to the extent of \$16,500. Mr. F. N. Brown reported an average attendance of 304 children at the Sunday school, with total collections of \$474. Dr. Stenhouse is Superintendent. Mr. George Graham reported the Christian Endeavour Society to have fifty members, and to have collected \$200, in addition to much other good work. Dr. D. T. McIntosh, for the Missionary Society, showed a total of \$1,519 for the year to send the Gospel to foreign lands, an advance of nearly \$200. Mr. W. J. Hendry read the report of the Ladies' Aid Society, and Mr. Christie the report of the Women's Missionary Society, both of which organizations are doing good work. Miss Purves is President of the Cheerful Givers' Mission Band, and Miss Waldie, of the Seed-sowers' Band, were in attendance at the missionary cause. The choir and other branches of work were all reported as giving valuable assistance in

the building up of the temporal and spiritual welfare of the church.

The following trustees were elected.—Dr. Fotheringham, D. Gunn, W. J. Hendry, George Carman, J. C. McKeggle, Robert Barron, and Mr. Christie.

BLOOR STREET, TORONTO.

The ninth annual meeting of the members of the Bloor Street Presbyterian Church was held Jan. 20th, there being a large attendance. The Rev. W. G. Wallace presided. The various reports indicated still another year of substantial prosperity and a fairly satisfactory financial result. The membership now totals 762, an increase of 23 over 1895. The total number added during 1896 were 126, and the deaths and withdrawals 103, a net gain of 23. The financial statement showed receipts from all sources of revenue, building fund, missions and balances from 1895, of \$16,127, and expenditures of \$14,638, showing a favorable balance of \$1,489. The revenue account represented \$7,360 of weekly offerings, \$1,289 of open collections, and \$1,702 through the Young People's and Women's associations, etc. The total receipts also include \$3,442 for missions (an increase of over \$400 over 1895), which was allocated as follows:—Foreign missions, \$728; home missions, \$421; augmentation fund, \$500; Knox College, \$250, and Wyckwood Mission, \$262. The main debt was further reduced by \$2,500.

Messrs. Andrew Muirhead, A. F. Webster, G. T. Fergusson and Charles Elliott were added to the Board of Managers. The Sabbath School has a roll of 578 scholars and teachers, a slight gain over 1895. Mr. R. J. Hunter resigned as Superintendent, and Mr. David Fotheringham has been selected as his successor. The usual votes of thanks were accorded the various organizations and officers.

KNOX CHURCH, TORONTO.

The annual meeting of Knox Church congregation was held on Jan. 20th, the lecture room being well filled. Rev. Dr. Parsons, the pastor, took the chair. After devotional exercises Dr. Parsons read the address of the Session which reviewed the year's work. The church membership at the beginning of 1896 was 622, to which 23 had been added during the year, while by death and removals the total had been reduced 77, leaving the present membership at 568. In referring to those whom death had removed during the year special mention was made of Mr. James Scott, Mr. John Ritchie, Mrs. Charles Cookshutt and Mrs. John Hillock, all of whom had been connected with the church for very many years. The Treasurer's financial statement showed the total receipts for the year to be \$9,276.35, with the expenditures at the same figure. The trustees reported the mortgage debt to be \$18,000 and the overdraft bank account \$2,360.40. The trustees and other officers were all re-elected. Some discussion took place over a proposal to cut down the organist's and precentor's salaries from \$275 to \$200 each, but it was not adopted and suggestion to simplify the musical services was also voted down.

Great

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Is the One True Blood Purifier. All druggists \$1.

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EAST PRESBYTERIAN CHURCH, TORONTO.

The annual meeting of Queen Street East Presbyterian Church took place Jan. 20th, there was a good attendance of members. Rev. W. Frizzell presided.

The report of the session was presented by Rev. Mr. Frizzell, showing that there was a membership of 279 at the commencement of 1896; at the close of the year there were 294, a net gain of 15 members.

The Treasurer's report was presented by Dr. Cleland, showing a balance carried forward from 1895 of \$105.19; receipts during the year 1896 of \$1,813.32, and disbursements of \$1,912.30, leaving a balance on hand of \$62.21. The mortgage fund showed a balance on hand from 1895 of \$243.72; amount collected during the year \$417.13, making a total of \$661.09. Of this amount \$225 was used to pay the interest, and \$100 was applied towards the reduction of the mortgage, leaving a balance at the credit of this fund \$36.09. The assets are \$20,006.21; and the liabilities, including a mortgage of \$4300, are \$1,397.10. Total amount collected from the congregation, from all sources, was \$2,969.54. The Sunday School report showed that \$237.35 had been collected and \$248.92 expended, thus leaving a balance due the Treasurer of \$11.57. There are 423 children on the roll, with an average attendance of 324. The officers and teachers number 41. The Christian Endeavor report was presented by Mr. Henry Pasmore, showing an active membership of 43 and associate membership of 8. The Coal and Clothing Society report showed a membership of 35, and receipts of \$157.20, and expenditure \$107.66, leaving a balance on hand of \$49.54. The Auxiliary and General Missionary Societies' reports were left over, until a future meeting. The Mission Band has a membership of 60, and accomplishes excellent work during the year, having sent articles to the Northwest Territories to be distributed by the missionaries. The following managers were elected for three years.—T. Fashby, Dr. Cleland, D. E. Hughes; two years, S. McLeod, one year, James Kerr. Auditors, James Fox and Walter Davidson. The meeting adjourned for two weeks.

COWAN AVENUE CHURCH, TORONTO.

The second annual meeting of the Cowan Avenue Presbyterian Church was held Jan. 20, Rev. W. M. Rochester, B.A., presiding. After the customary religious exercises highly satisfactory reports were received from the various church organizations. The Board of Managers reported that, notwithstanding the various building improvements which they had undertaken, the church was free of debt, and, in fact, had a small surplus with which to begin the present year. The following increases were reported:—In church membership, 50 per cent.; in Sabbath School membership, 47 per cent.; in teachers and officers, 3 per cent. The Treasurer's report showed that \$280 had been raised for the various schemes of the church and that the total contributions amounted to \$3,236.61, which is an increase of \$988.69 over last year. The following officers were elected:—Board of Managers, Messrs. R. Laidlaw, J. Douglas, J. M. Campbell, J. Tulloch, C. W. Complin and J. W. Sutherland; Music Committee, Messrs. J. McHardy and H. MacMath; Auditors, J. C. Bell and John Jolly.

CHURCH OF THE COVENANT, TORONTO.

The annual meeting of the Church of the Covenant, Davenport Road was held Jan. 20. The proceedings were opened by a brief service led by the pastor, Rev. James McCaul. Mr. H. C. Borden was called to the chair, after which the minutes of the various congregational meetings of the year were read and approved. Reports were presented from the Session, Board of Managers, Sabbath School, Willing Workers, Y.P.S.C.E. and Junior Y.P.S.C.E., Woman's Foreign Missionary Society and Building Committee. Applause greeted the reading of the Willing Workers' report, which showed that they had raised altogether \$1,351.70. The

report of the Building Committee showed that after paying for the site of the proposed new church at the corner of Avenue road and Roxborough street, they had a small balance on hand. Messrs. S. E. Duncan-Clark, E. P. Gunther and E. M. Higgins, the retiring managers were re-elected. The meeting was pleasant and satisfactory throughout. A vote of thanks was passed to the Chairman, Rev. Mr. McCaul closing the meeting with the benediction.

ST. MARK'S, TORONTO.

The eighth annual meeting of St. Mark's Presbyterian Church was held Jan. 20. The pastor, Rev. P. E. Nichol, presided, and the attendance was very satisfactory. The total church membership for the past year numbers 228, and the total contributions \$1,767.57, of which \$998.36 was contributed by envelope. The following reports were presented:—Session report, session fund report, Sabbath School report, Married Men's Society, Boys' Brigade, district visitors and Woman's Foreign Missionary Society. Messrs. J. Godwin, G. T. Johnson, J. Mains and G. T. Clark were elected managers, in place of four who retired this year. The church Treasurer reports an even balance this year.

DEER PARK CHURCH.

The sixtieth annual meeting of the Deer Park Presbyterian Church was held Jan. 20, when the pastor, Rev. J. H. White presided. Very satisfactory reports from the various societies, missionary and otherwise, connected with the church were submitted. The board's report showed that the total ordinary revenue had decreased about \$100 and the income from all sources had fallen off \$245. The floating liability required at \$1,270. The floating debt had been reduced by \$110.40. The total receipts were \$2,470.40, and the disbursements \$2,591.45, making the balance due the Treasurer \$121.05. Regret was expressed owing to the resignation of the pastor, who is obliged to give up his labor owing to ill-health, and a deputation to attend the Presbytery meeting in this connection was appointed. The following managers were elected for a period of three years:—W. D. Dickson and W. T. Thomson (re-elected), Andrew Stobie, D. C. Murray and G. C. Cresn, Messrs. W. A. Mackenzie and W. J. Johnston were appointed auditors.

HENRY'S CHURCH, LACHUTE.

Henry's Church Lachute, held its annual meeting last Thursday evening. Reports were received from the Session, Board of Management, Schemes of the Church, Sunday School and Woman's Missionary Society. These reports were very satisfactory and showed a steady growth of interest and liberality in the congregation. A few weeks ago the pastor, Rev. N. Waddell, B. D., was made the recipient of a well filled purse, which was the second tangible proof during the year of his people's esteem and affection.

EGMONDVILLE PRESBYTERIAN CHURCH.

The annual meeting of the Egmondville Presbyterian Church was held on Friday, Jan. 8th, and was well attended. Rev. N. Shaw the pastor, presided. The reports of the various organizations showed that marked progress has been made during the year. The session reported an addition of 18 to the membership. The Treasurer's statement showed a substantial balance on hand, and all claims paid. The trustees reported that \$400 was paid on the manse debt. A considerable increase has been made in the contributions to the schemes of the church. The steady progress of the past few years is very encouraging to both pastor and people, and all enter upon the work of the new year, with a hearty good will, hoping to accomplish, under the Divine blessing, greater things for the Master.

A DANGEROUS INJUNCTION.

"If a man literally obeys the injunction to take no anxious thought for the morrow he will make a mistake in being obedient at the wrong time and in the wrong way.

'To-morrow' may be his danger line, and if he has no life insurance, then what?"

"The devoted wife, who does everything in her power to help her husband in his business struggle deserves to be provided for by him in such a way that she will suffer for nothing when he is taken away from her. A reliable life insurance policy payable to her is the only positively sure way of doing this."

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GAVE AWAY HIS CRUTCHES

The Story Of Mr. J. McDonogh,
of Tiverton, Ont.

Suffered From Two Severe Attacks of
Rheumatism—Doctors Feared the
Trouble Was Going to His Heart—
Pink Pills Cured Him and he Gave
Away His Crutches.

From the Tiverton, Watchman.

Anyone seeing the robust, healthy and active form of Mr. Jack McDonogh, who is managing Mr. A. Gilchrist's harness business during his absence in Scotland, would be considerably surprised to learn that only two years ago he was a confirmed invalid and unable to walk without the aid of crutches. But such is the case, and hearing of his remarkable cure from the excruciating agony of inflammatory rheumatism by the use of Dr. Williams' Pink Pills, a representative of the Watchman called upon him to learn the particulars. Mr. McDonogh was found working at the harness bench, as well and active as any young man in the country, and in reply to a question about his cure said:—"Yes, mine was quite a remarkable case. Two years ago last spring, while at home in Wingham, I was suddenly taken down with rheumatism, my feet and ankles swelling so that I could not even put on an overshoe. I was in bed three weeks under the care of the doctor, and had to use crutches for a long time after that. The next spring the rheumatism came back again, worse than ever, attacking all my joints, but principally my ankles, knees, hips, elbows and wrists. The doctor gave me very little encouragement, and said he was afraid of it going to my heart and killing me. I had read a great deal about Dr. Williams' Pink Pills, and the cures they had wrought, and I determined to try them. At first I did not notice much change, but before I had taken a half a dozen boxes I was so much improved that I had given away my crutches and have never required their use since. I still took the Pink Pills for some time longer and I have never had a touch of rheumatism since, and hope I never may. I can say that Pink Pills cured me of a bad case of rheumatism and I cheerfully recommend them to others suffering as I did.

Dr. Williams' Pink Pills strike at the root of the disease, driving it from the system and restoring the patient to health and strength. In cases of paralysis, spinal troubles, locomotor ataxia, sciatica, rheumatism, cramp-like, scrofulous troubles, etc., these pills are superior to all other treatment. They are also a specific for the troubles which make the lives of so many women a burden, and speedily restore the rich glow of health to pale and sallow cheeks. Men broken down by overwork, worry or excess, will find in Pink Pills a certain cure. Sold by all dealers, or sent by mail postpaid, at 50c a box, or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont., or Schenectady, N.Y. Beware of imitations and substitutes alleged to be "just as good."

When Tired
Shopping
What is so refreshing as a cup
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"SALADA" CEYLON TEA

Sold only in lead packets.
All grocers.
25c, 40c 50c, 60c.

LINDSAY PRESBYTERIAL SOCIETY

The annual meeting of the Lindsay Presbyterian Society was held in Knox Church, Beaverton, on Tuesday, Jan. 12th. There were about forty-two delegates present. The president, Mrs. Ross, of Lindsay, presided. After singing a hymn this morning session was opened by Mrs. Glendenning, of Sunderland, giving a Bible reading on "Christ's Commendation of Woman's Service." The passage chosen was from the 14th chapter of Mark, where the woman poured the costly box of ointment on Christ's head. Prayer was offered for the presence of the Holy Spirit, by Mrs. McDonald, of Glenarm. One verse of "He Leadeth Me O Blessed Thought," was sung after which the secretary read the minutes of the annual meeting and the minutes of the semi-annual meeting.

Reports were now received from Mrs. Stewart, secretary of N. W. Supplies, Mrs. McKinnon, secretary of Literature, and the report of the Presbyterian expenses from Mrs. J. D. Walker, Presbyterian treasurer. The secretary of Supplies reported 800 pounds of clothing shipped to Lizard's Point Reserves in September.

The roll call followed showing that 14 out of the 21 auxiliaries were represented. Mrs. Stewart, of Lindsay, presided during the election of officers. The following officers were appointed for 1897, viz.: President, Mrs. Robert Ross, Lindsay; vice-presidents, first, Mrs. Frankish, Uxbridge; second, Mrs. MacDonald, Eldon, third, Mrs. Armstrong, Zephyr, fourth, Mrs. McLeod, Sonya, secretary, Miss L. H. MacLennan, Lindsay, treasurer, Mrs. J. D. Walker, Uxbridge, secretary of Literature, Mrs. McKinnon, Fenlon Falls, secretary of Supplies, Mrs. Stewart, Lindsay, Mission Band secretary, Miss Hanson, Cannington. It was decided to pack the Northwest clothing at Lindsay. Auditors were appointed to audit the treasurer's accounts. A discussion as to the time of the year the annual meeting should be held followed. The matter had been sent to the different auxiliaries for consideration and it was thought best by the majority to hold the meeting in January, the date to be left to the executive.

The Woodville ladies extended an invitation for the next meeting to be held in Woodville, which invitation was accepted. Mrs. Grant, of Toronto Home Secretary, explained in a few words about the Training Home, which the members of the Board think of opening in Toronto. The morning session was closed with prayer by Mrs. Ross.

In the afternoon the meeting was opened at 2 o'clock by singing "All Hail the power of Jesus' Name." The president then read the Scriptures and Miss MacMillan, of Lindsay, led in prayer.

An invitation to hold the next semi-annual meeting at Sonya was extended by Mrs. McLeod, of Sonya. It was decided to accept this invitation.

Reports were now received from the different auxiliaries and mission lands, each secretary reading her own report.

Rev. Murdock MacKenzie, of Bonan, spoke a few words contrasting the condition of the Chinese people with that of those in Christian lands.

At the conclusion of Mr. MacKenzie's address a hymn, "Far far away in heathen darkness dwelling" was sung. The secretary's report followed. This report showed an increase in membership, an improved average attendance and increasing interest throughout all

the auxiliaries and mission lands.

The treasurer, Mrs. J. D. Walker, was able also to report increased offerings. The contributions for 1895 were \$1,407.27 and for 1896, they were \$1,495.99, an increase of \$88.72. This money was dedicated to God in prayer by Mrs. McLeod, Sonya, after which greetings were given from the church of England Missionary Society, by Miss Taylor, of Beaverton.

One verse of "Blest be the tie that binds," was sung, after which Mrs. Grant, of Toronto, gave a most interesting address. She urged all present to increase their knowledge about missions to be more earnest in their prayers and more liberal in their contributions.

Votes of thanks were tendered to Mrs. Grant, the Beaverton ladies and all who had helped to make the meeting a success.

Mrs. Duncan, of Woodville, read a paper on "How to make a Missionary meeting successful." Miss MacMillan, of Lindsay, followed on the same subject, taking "preparation before the meeting."

While the collection was being taken up the members of the mission band sang a chorus entitled "Hear the Pennies Dropping," and afterwards three little girls sang a missionary hymn.

Creswell, Greenbank, Wick and Oakwood were appointed to send representatives to the executives and after singing "From Greenland's Icy Mountains," Mrs. Grant closed the meeting with prayer.

PRESBYTERY OF ORANGEVILLE

Presbytery of Orangeville, met at Orangeville, Jan. 12th. Mr. Bell, moderator, in the chair. The moderator's term of office having expired, Mr. Hudson was appointed moderator for the ensuing six months. Mr. Harrison, in the absence of Mr. Hudson, was asked to occupy the chair.

Mr. McKenzie reported that he had conferred with the people of Camilla and Mono Centre, and that they decided to call immediately and asked for moderation in a call. Mr. McKenzie was appointed to moderate.

A letter was read from Mr. J. S. Hall claiming seven dollars for services rendered at Proton Station. Mr. McKenzie was instructed to correspond with Mr. Hall on the matter, and also to correspond with Saugeen Presbytery on future supply for Proton Station.

Mr. McKenzie reported on the Assembly's Remit No. 3, and a central Mission Board, and recommended that it be not sustained. The recommendation was adopted.

Mr. Bell reported on Remits Nos. 1 and 2 in favor of their adoption. The Presbytery refused to endorse Remit No. 1 reducing the representation to Assembly. The Presbytery endorsed Remit No. 2, agreeing to one place of meeting for the General Assembly, viz., Toronto, and that the Billing system be abolished.

A motion to adopt the report as amended was lost. Mr. Elliott gave notice of motion to reconsider Remits 1 and 2 at next meeting of Presbytery.

The Presbytery heard the appeal of Messrs H. Glendenning and J. K. McIntyre, members of the session of Eskine Church, Dundalk, against the alleged irregularity of the action of said session, in accepting their resignation as members of the session, and removing their names from the roll of membership. The Presbytery sustained the action of the session in accepting their resignation, but ordered their names to be restored to the roll of membership.

A Presbyterian commission was appointed to visit the congregation.

The Presbytery instructed their Home Mission Committee to allocate amongst the congregations of the Presbytery the sum of \$1,200, the amount required from this Presbytery for Home Mission Purposes.

Mrs. Steele, treasurer of the W.F.M. Presbyterian Society reported that said Society had, during the past year, raised \$293.49, and that the Mission Bands of the Presbytery raised \$114.97, in all \$408.46.

The Presbytery expressed satisfaction at the continued success of the Society, and commended it to the sympathy and support of the members of the church.

Next meeting of Presbytery at Orangeville, March 9th, at 10.30 a.m.
H. Crozier, Pres. Clerk.



FREE! We direct special attention to the following remarkable statements:

Had Catarrh ever since I can remember, often avoided company on account of the offensive discharge, hawking and spitting; throat was dry and sore, the least change in the weather gave me cold; dull pain over my eyes caused a stupid and drowsy feeling; ears began to ring and in a short time my hearing failed and grew worse until I became so deaf I could not hear one talk unless they were close to me and spoke very loud. Have used Aerial Medication eight weeks, hearing is fully restored, roaring and pain gone, and Catarrh is entirely cured. I do not see why any one should suffer from Catarrh or deafness when there is such a good cure as this. Miss Carrie Bowers, Rouseville, Pa.

Deaf 25 Years.

For many years I suffered from Catarrh, which destroyed my hearing, and forty-five years I was so deaf that I could not hear a clock strike by holding my ear against it. I had tried every known remedy, and nothing gave me the slightest relief. I obtained Aerial Medication, and in three weeks my hearing began to improve, and now I can hear common conversation across a room; can hear a clock strike in an adjoining room, 30 feet away. I think I am entirely cured, and my hearing permanently restored.

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To introduce this treatment and prove beyond doubt that Aerial Medication will cure Deafness, Catarrh, Throat and Lung Diseases, I will, for a short time, send medicine for three months' treatment free. Address, J. H. Moore, M.D., Dept. H. 6, Cincinnati, O.

Cuban, 5c.; 7 Columbus, 10c.; 14 Roman States, 15c.; 10 Japan 15c.; 10 Holland, 25c.; 5 Samoa 12c.; 5 Newfoundland, 10c.; 3 Corea, 10c. 15 Brazil, 25c. Stamps bought. Free list by W. R. Adams, 7 Ann St., Toronto.

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