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OVER LAND AND SEA.

The main doctrines of the Westminster Shorter Catechism will be the subject of a series of articles to appear shortly in the *Christian Observer*, by Rev. Dr. Beattie, whose old connection with the Canadian Church has not been forgotten and whose good work in the South is followed with interest by his many friends and former co-workers in this country.

From time to time interesting notes on Iceland find their way to the Press. A recent traveller believes that the Icelanders have a better average culture than any European people. About 72,000 of the inhabitants profess the Lutheran form of faith. The Bible is well-studied by the people young and old and almost every Icelander can read and write although the children are taught at home. There are 287 churches, 12 of stone, 246 of wood, and 29 of turf. 51 churches possess each a harmonium. The clergy are highly respected and church attendance is good.

An interesting item of news comes from Britain to the effect that the Hebrew language is being revived in Palestine and other Oriental countries. The fact is noteworthy as showing the vitality of the old Semitic tongue, and as indicating the undying love which the Hebrew still cherishes for the land given his fathers by the God of Israel. The Jews are moving toward Palestine, and the spread of their language there will do much to attract them in still greater numbers.

That Prince and Pioneer of Missionaries, Rev. Dr. Duff, founded a Lectureship to provide a quadrennial course of lectures on some department of Foreign Missions. Admirable results have been obtained from the lectures of Revs. Dr. Thomas Smith, Dr. Fleming Stevenson, Prof. Monier Williams, and Dr. Arthur Pierson. As successor to the last named, Rev. Dr. Marshall Lang, of Glasgow, has been appointed and doubtless his prelections will equal in interest those of his predecessors.

In the afternoon of Sabbath, Jan'y 19th, one of our ministers who lives near Toronto, conducted a service in the French language, in the Evangelical Mission Room on Queen St., opposite Knox Chnrch. He preached from 2 Corinthians v. 21, after which he administered the rite of baptism to Fritz Arnold, infant son of M. and Mme. Voegeli, a young couple from Neuchatel, Switzerland, communicants in the Presbyterian Church. This, we believe, is the first instance in the history of the capital of Ontario, of a Protestant baptism administered in it, in the French language.

The Greeks were more fastidious and exacting in their verse and tune adaptations than we are; hence their division of music into the grave Doric, soberly glad Lydian, madrigalic Æolic, martial Phrygian, and sentimental Ionic. Every Grecian profession, even, had its special songs. If modern discrimination in word and tune setting approx-

imated theirs, that feeling in the singer's, or listener's, mind which the words should cause, might more certainly follow the singing of a hymn than—in some cases of unhappy mis-mating—it does now; cases in which Ionic music is set to Doric thought, or Phrygian to Lydian. Good old Ravenscroft recognizes, in his book of Psalm tunes, the importance of proper settings, when referring to the wise and pleasing songs of Amphion and Orpheus and their influences on animate and inanimate nature.—“Hymn and Tune Unions,” in *The Homiletic Review* for February.

Perhaps the highest price asked for a single book is the sum which appears against a volume in the Liturgical catalogue which has been issued by Mr. Quaritch—£5,250. It is printed on vellum, and is the Psalter for the use of the Benedictine Monastery of St. James at Mentz. This volume is the third that came from the Press, and the second printed book with a date—1459. It is far rarer and more precious than the Mazarine Bible, which came out in 1455-56. The Psalter is also the costliest book that has ever been sold, the present copy having fetched £9,950 at the Syston Park sale in 1884. No other copy has appeared in the market for almost a hundred years.

Leap years will soon be scarce. This 1896 is a leap year, but there will not be another for eight years, for 1900 will not be a leap year, owing to chronological necessities. At certain long intervals a day has to be missed to prevent the seasons from going astray, otherwise our posterity would be keeping Christmas in hot weather, and would be shivering in midsummer. The Russians are getting troubled at last about the “old style” calendar. Everybody who knows anything about Russia is aware that she has never adopted the Gregorian “new style” of reckoning, and that Russians adhere to the day which we call “Twelfth Day” as Christmas Day. The Old Julian Calendar rules in Russia, and the Gregorian in the rest of the civilized world. But the Russian Government has decided to introduce “new style” at the end of this century. It is not certain whether this will be done suddenly or gradually. In the latter case the first twelve leap years after 1900 must be omitted. Were the “old style” continued, there would be thirteen days' difference in the twentieth century. It is this unlucky number of thirteen which the superstitious Slavs dread.

According to expert calculations, the Coliseum of Rome seated eighty-seven thousand spectators, while sixty thousand more could have found standing-room. The external circumference of the Coliseum as it stands to-day is one thousand seven hundred and twenty-eight feet, its long diameter six hundred and fifteen feet, its short diameter five hundred and ten feet. The arena is two hundred and seventy-nine by two hundred and ninety-six feet, and the height of the building is one hundred and fifty-six feet. There are still standing four stones of the original structure. It was in all probability the largest building of auditorium arrangement ever known.

There are 48,000 artists in Paris, more than half of them painters. The number of paintings sent in to the exhibition last year was about 40,000.

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Toronto, February 6, 1896.

To Help Armenia.

NOTWITHSTANDING the fact that the Sultan of Turkey has refused to allow the Red Cross Society or any other foreign agency to distribute relief funds among the Armenians, a number of representatives of the Society have started for the scene of the Armenian Massacres from New York with help to the sufferers, and their departure has aroused deep interest in the United States and the Senators are taking a part in the discussion of the atrocities, calling upon Congress to interpose if possible in an effective manner. The following resolution is under consideration:—Whereas "Liberty and the outward exercise of all forms of worship are assured to all, and no hindrance shall be offered either to the hierarchical organization of the various communions or to their relations with their spiritual chiefs. The right of official protection by the diplomatic and consular agents of the powers in Turkey is recognized both as regards the above mentioned persons and their religious, charitable and other establishments in the holy places, and Whereas, The American people, in common with all Christian people everywhere, have beheld with horror the recent appalling outrages and massacres of which the Christian population of Turkey have been made the victims: Resolved, By the Senate of the United States, the House of Representatives concurring, that it is an imperative duty in the interests of humanity to express the earnest hope that the European concert, brought about by the treaty referred to, may speedily be given its just effects in such decisive measures as shall stay the hand of fanaticism and lawless violence, and as shall secure to the unoffending Christians of the Turkish Empire all the rights belonging to them, both as men and as Christians, and as beneficiaries of the explicit provisions of the treaty above recited. Resolved, That the President be requested to communicate these resolutions to the governments of Great Britain, Germany, Austria, France, Italy and Russia. Resolved, further, That the Senate of the United States, the House of Representatives concurring, will support the President in the most vigorous action he may take for the protection and security of American citizens in Turkey, and to obtain redress for injuries committed on the persons or property of such citizens."

Action on the part of the United States has not come too soon and it is hoped, the European powers may renew their efforts in response to this appeal.

The Transvaal Trouble.

An article possessing more than ordinary interest has been published by Rev. Mr. White, M.A., Blairgowrie, on the situation in the Transvaal and which if it could have been published in its entirety in our columns would prove suggestive to our readers on account of the

importance which the author places upon the work of the Church in new communities. If, Mr. White contends, "Scotland represented the ruling power in the colonies, the idea of war with the Transvaal could not be so industriously fostered." And the reason he gives for this singular statement may well be deeply pondered. "It is," he says, "England, however, that rules. English views of driving Sunday trains onwards to the gold and diamond fields make short work of Dutch Sabbatarian prejudice. The English Church in South Africa hardly presents a shred of the evangelical life of England. It is scarcely to be distinguished from the Church of Rome. These things have a mightier influence than politicians dream about. The Dutch know well the charm of England's wondrous name, and the witchery of England's once Protestant, but now ritualistic church. To preserve their children from going through the door of the Church of England into Rome, they have fallen too readily in with the cry of 'Africa for the Africans.' This is the Home Rule cry of the distant South which has been increasing in volume for years." There is here much food for serious thought and as Mr. White labored in Africa he writes with authority. Scottish Presbyterianism he believes would not have encroached upon the Sabbath and would respect the religious beliefs and opinions of the people. The foundations cannot be too carefully laid in a new country—as the Canadian Church well knows. The experience of South Africa ought to operate as a warning against the tendencies of the day to secularize the Lord's Day by the introduction of unnecessary labor, and the non-observance of the public worship of God in the Churches. In old countries as well as new evil alone can follow the free play given to that worldly spirit which in its mad rush for riches would bear down before it all restraint upon license to pursue evil courses, but in a new country where the associations between man and his fellows are not as strong and binding as in older lands, the danger is seven-fold, and the vigilance of the Church all the more necessary. That sound doctrine should be preached, that the ministers of the Gospel should be respected, that reverence to truth should be deepened are of the utmost consequence to the public well-being of a country, and that the Sabbath laws should be sufficient for the right observance of the Day of Rest, is a truth that ought to be maintained by every professing Christian in the land. That these things "have a mightier influence than politicians dream about," no thoughtful man who has enquired into the present state and history of public morals and of religion, will deny; and it behoves the people of Canada to see to it that their Sabbath and their evangelical doctrines are not insidiously sapped by designing corporations and worldly-wise politicians.

Knox College Alumni.

The Alumni of Knox College are to be heartily congratulated on the success of the conference held under the auspices of their Association both this week and last. The reports which have reached the public by means of the press, satisfactory as they, on the whole have been, have not reflected the real importance and value of the conference to those who have been attending its sittings. The college has done really good work in furnishing such excellent material as that produced by the able writers of the papers, and in addition has furnished proof of the mental calibre of its leading Alumni. The College authorities and the Alumni Association have during the past few years shown

praiseworthy enterprise in many useful directions, and the Conference which will be brought to a close to-day must be numbered among the most happily conceived and successfully conducted of its more recent efforts.

Rev. Dr. Campbell.

The Rev. Robert Campbell D.D., who by the death of Dr. Reid becomes, Senior Clerk of the General



REV. ROBT. CAMPBELL, D.D.

Assembly, is the minister of St. Gabriel Church Montreal and a well known figure in the public life of Canada ecclesiastical and otherwise.

He is a native Canadian, having been born in the Township of Drummond near Perth, Ont., in 1835. His education both in Arts and Theology was received in Queen's College, Kingston, where he distinguished himself by taking several scholarships

and winning the first medal offered in the University. After a year spent in travel abroad he was ordained in 1862 as minister of St. Andrew's Church, Galt. In 1866 he was called to his present charge which had just been recognized by the Church of Scotland in the old historic building which formed the cradle of Presbyterianism in Montreal. For now nearly thirty years, he has labored in this charge with much fidelity and no small measure of success. During the last ten years the congregation has worshipped in a new building on St. Catherine street which had been erected for the Independents, where it has grown rapidly and developed various forms of Christian activity which were impracticable in the old edifice. As a pastor Dr. Campbell is indefatigable and he has a strong hold on the affections of his people. As a preacher his discourses are always carefully prepared and are characterized by great good sense as well as unction. His judgment on current affairs carry much weight and his utterances are frequently reported in the local press. On the twenty-fifth anniversary of his induction into the pastorate of the church handsome presentations were made to him and to his estimable wife who is the only sister of the Rev. D. J. Macdonnell of Toronto.

Dr. Campbell has, however, never confined his sympathy or his interest within the limits of his own congregation.

In the scientific world he is well known as an enthusiastic botanist and has published several pamphlets on the flora of different districts of Canada. At the present time he is President of the Natural History Society of Montreal and takes an active part in all its proceedings.

But his activities have been mainly along ecclesiastical lines. Almost from the time of his arrival in Montreal he became joint-editor of the *Presbyterian*, then the organ of the church, and continued in that capacity until 1870. He was one of the most earnest advocates of the Union which was happily consummated in 1875, and exerted himself most strenuously by pen and voice

to bring all the congregations of his own church into the united body. In 1877 he visited Britain in the interests of the scheme for French Evangelization. In 1880 he was appointed Lecturer on Church History in Queen's College, a position which he occupied for two years with credit to himself and advantage to the students. It was only a fitting recognition of his services when his Alma Mater bestowed upon him the honorary degree of D. D. in 1887.

In general church work he has taken more than his full share. In his own Presbytery he is constant in his attendance and actively interested in all its business. Since 1870 he has been chairman of the Ministers' Widows' and Orphans' Fund of his own branch of the Church. He is a member of the Temporalities Board, Trustee of Queen's University, a member of the Board of French Evangelization and has acted on many other minor Committees. In 1892 he was elected to succeed the late Dr. Fraser as joint-clerk of Assembly. He has been a frequent contributor to religious papers and magazines and in 1856 he published an account of St. Gabriel street church in a volume of 800 pages which virtually gave the history of the first century of Presbyterianism in Montreal. He has an intimate acquaintance with Presbyterian Church law and is well qualified to act as a safe guide to the church in all matters of procedure. We trust that he may long be spared to occupy the position so well and worthily filled by his honored predecessor in office.

A Message from Glasgow.

Rev. W. H. Roberts, D. D., Sec'y of the Western or American Section of the "Alliance of the Reformed Churches holding the Presbyterian System" furnishes for publication the following correspondence which will be of interest, in view of the political relations between Great Britain and the United States, and also of the approaching meeting of the Sixth General Council of the Alliance at Glasgow, Scotland, June 17, 1896. "At Glasgow, within the Presbytery House, the seventh day of January 1896, the Free Presbytery of Glasgow met and was constituted: inter alia: In connection with the sudden and unhappy change in the political relations between this country and the United States, the Presbytery record their warm gratification at the attitude adopted by the churches in America, and reciprocate with all their heart the sentiments of good-will and affection which were so generally expressed toward this country. They feel that a fratricidal war between two nations so closely united, not only by the ties of kindred, language, but in the joint endeavor to make known Christ's salvation throughout the world, ought to be regarded as outside the range of things possible. They instructed the clerk to convey to the Secretary of the American Section of the Alliance of Presbyterian Churches this expression of full accord in their views and feelings—along with the assurance both of the Presbytery's undiminished regard and sense of oneness, and of the pleasure with which the visit to this city, in the course of the present year, of honored representatives of their churches is being anticipated." Extracted from the record of the Free Presbytery of Glasgow, by Wm. Scrymgeour, Presbytery Clerk.

The Louisville *Christian Observer* for Jan. 15th., contains an excellent article by Principal Caven on the Mutual Relations of Old Testament and New Testament which we reproduce in another column. Dr. Caven's statement on a question of that kind is always well worth reading.

Mutual Relations of Old Testament and New Testament.

BY REV. WM. CAVEN, D. D.

It is most confidently charged against the Old Testament that its spirit and morality are in many places inconsistent with those of the New. The New Testament, we are told, breathes love and mercy in every page, whilst stern, relentless justice is the characteristic of the Old. Nor is it merely that love is less prominent, for the Old Testament frequently presents conceptions of God, and ascribes to Him acts which are quite at variance with the character and doings of the God of the New Testament. In the Old Testament God repents, is wrathful, jealous, and revengeful, instigates men to do evil, and then punishes them for so doing, orders the destruction of whole tribes and nations that He may put His favorites in possession of their houses and lands. There is no species of bad morality characteristic of the times which the God of the Old Testament, we are told, has not approved or winked at.

In past times this conception of the Old Testament was often affirmed by avowed opponents of revealed religion and of the Scriptures, but in our day large numbers of persons who profess to regard the Bible as the Word of God, and as inspired, endorse almost everything which the enemies of revelation were wont to allege against the earlier portions of it. The presence of the *human* element in Scripture is supposed to account not only for innumerable inaccuracies—greater or less—in matters of fact, but also for the imperfect morality of the early ages, which is expressly approved, or related without any disapproval.

That there is a provisional element in the morality of parts of the Old Testament may be freely admitted. The Lord has told us that Moses "suffered" certain things in the Israelites owing to "the hardness of their hearts." They were allowed to do what was not *absolutely* best, as a concession to the times and circumstances in which they were placed. But the Lord never said—the New Testament never says—that Moses ever enjoined anything which was not best under existing conditions. God leads His Church gradually forward, and reveals himself more perfectly, as the knowledge of spiritual truth can be appropriated; and even when Christ was about to ascend, He told His disciples that He had many things to say to them which they could not yet "bear." The development of morality has often been set forth in a way to which we cannot subscribe, but there is a sense in which the ethical development of a people conditions the instruction and the laws which are suited to their improvement.

A general vindication of Old Testament morality cannot be here attempted, but, in addition to what we have just stated regarding a provisional element in morality, the following positions must be kept in remembrance,—that the Old Testament records, without accompanying words of disapprobation, many things which it cannot be held to approve, and which its ethical teachings in other places clearly show to be wrong; that in order to fulfil its purpose as a preparatory dispensation—as a schoolmaster to lead to Christ—Mosaism sets forth with terrible emphasis the righteous judgment of God against wickedness; that under a theocracy many things which are not now visited with temporal penalties were necessarily so visited then; and that only in cases of fearful and incorrigible wickedness, were severe measures sanctioned against nations and communities,—the alternative being whether these people should be cut off or whether the infection of their depravity should imperil the future of the Church and of human society.

Nothing can be more unjust than the comparisons which are sometimes instituted between the spirit of the Old Testament and that of the New. It has been said, *e.g.*, that we see the temper of the Old Covenant in Elijah's calling down fire from heaven upon the captains of fifties and their fifties, whilst the Lord rebuked James and John for desiring to call down fire from heaven. But surely this is to forget that if the soldiers who would apprehend the prophet were destroyed, it was the God of Israel and not Elijah who sent down the fire. Had Elijah, from pique or peevishness, prayed for fire to descend, there would have been no answer from heaven. Whosoever reads the Old Testament without prejudice will find in it nothing regarding God inconsistent with the proclamation of His name to Moses: "The Lord, the Lord God merciful and gracious, long-suffering and abundant in goodness and in truth, forgiving iniquity, transgression and sin, and who will by no

means clear the guilty;" and in the New Testament, spoken by the lips of the Saviour, are the most awful words that have ever been uttered regarding the punishment of the wicked. We must not make too strong the antithesis between the Scriptures of the Old Covenant and those of the New.

But the vindication of the Jewish Scriptures from unjust charges of misrepresenting the character of God and lending sanction to immorality will not prevent us from thankfully recognizing the superiority of the New Dispensation and of the Christian Scriptures. God has in these latter days spoken to us by His Son. We see what kings and prophets desired to see and were not permitted. The law made nothing perfect: it was only the introduction of a better hope. The moral code is now perfected—so far, at least, as the earthly state allows. In the person and work of His beloved Son, the Father is fully revealed. Perfect love in union with absolute justice shines forth in the life and death of Jesus Christ. The more carefully we study the Old Testament as the great evangelical preparation, the better shall we comprehend the work of the world's Redeemer. The more thoroughly we study the New Testament and imbibe its spirit the less difficulty we shall find in the spirit and morality of the Old.

Scotland Before the Reformation.

BY REV. ALEX. KING (PHILOS.) M.A., B.S.C.

Christian missions were planted in Scotland in the end of the first century just when the first wave of Christianity was rolling over the habitated world. The earliest was founded at Whitchom in Galloway, which county in covenanting times became the slaughter-house of the bloody MacKenzie. Another was founded at Glasgow then a small hamlet on the banks of the Clyde, but now the second city in the British Isles, and for religious and commercial enterprise and municipal government, second to none in the world. Another was founded at Melrose, a pretty place not far from the river Tweed and the Cheviot Hills, and whose atmosphere enjoys much of the sunshine and cloud of Sir Walter Scott's genius. Melrose became the mission centre of a very extended influence reaching many parts of Northumberland. Other mission centres were founded but do not deserve the same historic notice as those mentioned, on account of their weakness or short duration. The foundation of the Scottish Church proper was the mission at Iona founded by Columba in 563 A.D.

So well did Columba and his co-Presbyters carry out the programme of their new Church that in a short time the whole west of Scotland was converted to Christianity.

The polity of the Columbite Church was essentially Presbyterian and its doctrines were purely those which constitute the Confession of Faith. The pastors or Culdees taught the depravity of human nature, the vicarious death of Christ, Justification by Faith without works, and that the Sacraments were merely signs of the grace which is through Christ.

The Presbyterian Church remained in a pure state until the 12th Century when the Romish Church began to vitiate its doctrines and change its polity. And so well did the darkest and cruelest enemy of the human race do her work that in the end of the Century she poised herself as the Church of Scotland and held her seven edged sword of ignorance and superstition and blasphemy and adultery and fornication and blood and death over the nation until the beginning of the 15th Century when God's freshet of mercy began to cleanse the religious and moral and civil and social haes of corruption. Scotland was never so dark as were other Romish countries: for the Presbyterian Church, began from an early date to establish elementary and grammar schools and Universities, which were the moral and intellectual aurora borealis in the Romish dark winter sky until the morning light of the Reformation filled the homes and the hills and the woods and the lakes and the glens of bonny Scotland—the land of our covenanting forefathers much of whose blood, under the shot and sword of that Romish-born the so-called Scottish Episcopal Church, reddened the mountain streams and cried aloud to the patient God in Heaven to spare a remnant and give to their beloved country religious, civil and social liberty; and He heard their cry and made Scotland to become the world's pioneer of freedom. Romanism and Episcopacy are not indogenous to the Scottish soil; and Scotland has had more than enough of

these deadly weeds. Yet in the Scottish Presbyterian Churches an officious cluster to whom the lessons of history are but lines of poetry, play at Romanism and play so well that a liturgy, and the cult of the most holy Immaculate Virgin—whatever that means—and the two bicarious Sacraments, and auricular confession, and prayers for the dead; and their own supercilious smiles are dice on their board. And the last General Assembly of the Presbyterian Church in Canada prescribed a liturgy as the cure for the meagre brains and humdrum delivery of her clergy, and the gathering in to her fold the lapsed masses. Letter for the General Assembly to use its common sense, and knowledge of the past to give its Church, still in swaddling clothes, the living mind of Christ and a healthy Presbyterian body.

Even homoeopathic liturgical doses would soon run the child to death. Let us not forget that the Founder of the Church was practical, that His Gospel is practical, that His individual followers must be practical that each may be a living unit of His Church, and for its erection and extension, as absolutely necessary as each atom of matter is to the bulk and utility of the universe. The lack of practical Christian life in the Church has alienated a great majority of working men, and men of moral culture, education, and intellect, and a high percentage of the moral worth of society. They find that formularies take no active hold on their experience of life. They have left the Church in order to find Christ and to be Christians.

During the popish domination the wealth of the Romish Church in Scotland was enormous. Its estate was half the landed property. Bishops and abbots and priests showed a grander display than the nobility and had the advantage in preferments, honor and social standing. They were privy counsellors, lords of session and lords of Parliament. We read that Cardinal David Beaton actually tried to be nominated Regent during the minority of the Queen. The gobbling, ambitious priests like a plague of locusts eat up every green blade of grass and swarmed every nook and corner of the land. And they were in such abject ignorance that ninety nine per cent were unable to discharge their parish duties.

The bishops never preached. George Crichton, bishop of Dunkeld, publicly thanked God that he knew neither the Old nor the New Testaments. Dunbar, bishop of Glasgow, once appeared in the Church at Ayr his whole sermon was: "They say we should preach, Why not? Better late thrive than never thrive; continue us still for your bishop, and we shall provide better for the next time."

The ignorance, profligacy, debauchery of the priests, and the superstitions and corruptions of their Church, were subject matter for the poets, ballad writers, and satirists. Chaucer, Dunbar, Boccassio, Bandalto, Sir David Lindsay, and others, had a big share in bringing about the Reformation. The singular apathy with which the priests endured and even admired the lampooners' gross tales of the immoralities within the Romish Church can only be ascribed to the total lack of moral discernment through the teaching of the mother of abominations and their own libidinous lives and to the Romish Church's historic method of allowing any of her own members to say what they liked, provided they remained in the Church, and abstained from any grave question concerning the doctrines on which was erected such an immense fabric of ecclesiastical sensual power.

Besides bacchanaling, saying mass, mumbling uncouth Latin in the confessional, and now and again making lurid the Romish night with a bonfire of heretics, the priests had their theatres where "Robbin Hood," the "Abbot of Unreason," and other obscene plays filled their eyes and souls with ecstasies of delight, which made the laughing fat priests look like half wrecked hulks heavily tossing on the surge.

The state of Scotland during the 350 years of Romish rule has a perfect parallel in the periods of the first and second Jeroboams. Hosea, the poet, orator historian, describes in living pictures the land as full of idolatries, that iniquity flowed deep and broad, that the priests taught the people how to drink the cup of fornication, that the language of priest and people was blasphemy, that the nation had sunk to the hades of moral, civil and social corruption and wallowed there until cleansed by God's judgment, mercy, and truth.

It was a long and hard struggle to get Jesus on the religious throne of Scotland, but He reigns and has reigned 300 years and with His face illumines that favored land.

Christ's Work.

BY REV. ADDISON P. POSTER, D.D.

Christ's act of healing on the Sabbath excited the indignation of certain narrow minds. But He replied, "I work as my Father works, and He is working to-day." This leads Him to speak of

CHRIST'S WORK IN ITS RELATION TO THE FATHER.

Christ's work is the same as the Father's. He does nothing "of Himself," *i. e.*, apart from the Father. Their labor is never independent and unrelated. Whatever the Father does, the Son does. The Sabbath was made for man, but God, upholding all things, is obliged to pour His divine energy into the universe every day in the week alike. The great forces of nature, like gravitation, cease not for a moment; the streams of life flow on; the growth of plant and animal continues; the work of salvation advances, and all this is on the Sabbath as on the other days. Christ shares in this divine energy; is a part of it; and will not be criticised as a man. Nothing is more striking than the declarations in Scripture assigning Him the same position and the same activities as God the Father. He had a part in the creation, for "all things were made by Him." He joins with the Father in preserving the universe, for He "upholds all things by the word of His power." Like God He knows all all things, and "searches the hearts." Like God also He "fills all things." He is sovereign, for He has "a throne for ever," and controls angels men. He gives physical life, and whom He will He quickens with spiritual life. God-like He forgives sin and judges the world.

The mystery of the Trinity is something that is beyond our comprehension. There is nothing like it in our finite experience. We may surmise and philosophize, but we cannot explain it. Christ did not attempt to explain it in His discourse to the Jews. He simply stated certain facts. The Son is working in absolute harmony with the Father. Their plans, their will, are one. Their methods are the same. There is the utmost sympathy and communion between the two. "For the Father loveth the Son, and sheweth Him all things that Himself doeth." Men once conceived of the Father as in a mood quite unlike that of Son. We now estimate God very differently. We see that Christ came to make the Father known, and that he that sees the Son, sees the Father also. We recognize Christ as the personification of love. In laying down His life for His enemies, He surpassed the love of man. But as we stand awe-struck before this spectacle of love on the cross, our eyes are opened, God is visible overshadowing the sacrifice, and we discover that God is love.

And yet while the work of the Father and the Son is the same, it is not identical. Each has a distinct part to do for humanity. The Father sent the Son; the Son died on the cross; the Holy Spirit presses the truth upon the conscience. The Father judges no man, but He has committed this work to the Son.

In a certain sense Christ's work is subordinate to that of the Father. The Father leads the way. The Father gives certain things to the Son,—the right to have life in Himself and authority to execute judgment. There is a certain divine order to be followed, a priority of action, of responsibility, of authority. We may not explain it, but we must recognize the fact. But this priority indicates no inferiority. On the contrary the whole is planned that "all may honor the Son, even as they honor the Father." Each should receive the same worship; in each we recognize the same dignity and glory. The Father and the Son are equal. The Jews in condemning Christ for healing on the Sabbath were condemning God; *i. e.*, Christ is God; Christ's work is God's work; Christ the Son and God the Father are one.

From this the discourse passes to consider

CHRIST'S WORK IN ITS RELATION TO MAN.

Christ is the arbiter of human destiny. Our present and our future depend on Him. There are two resurrections; the first, of the spiritually dead; the second, of the physically dead. Undoubtedly the first is of greater importance and more difficult to bring about. We are "dead in trespasses and sins," when through Christ we pass from death unto life. The converted man "hath eternal life"; he possesses it now. But this is not all. There is to be a wonderful physical resurrection. Both the good and the

*A Meditation based on (John v:1-30) in the Bible Study Union Course on "The Teachings of Christ."

bad are to enter into a future existence in the possession of a suitable body. Unquestionably the Scriptures teach that there is a body in the resurrection, but the emphasis of the doctrine of the resurrection is in the fact of a life hereafter. Death is not the end. The dead appear before Christ, some to enter into eternal life, and some to undergo the dread ordeal of the judgment.

Christ's work for men does not end with introducing them to a future life. A judgment follows. The act of judging belongs to Christ, because He is a Son of man and known, therefore, to be in sympathy with man. And His judgment is just, because based on the Father's will. The Son is the agent in judging, but the Father has a voice regarding it. Men are judged in accord with the great fundamental principles in the being of God. Here again Christ and His Father are one.

But while all men enter into the resurrection, yet not all pass through the judgment. Only those that "have done evil" must endure this searching and blasting hour. Why so? Because others who "have done good" have come to Christ, listened to His teachings, and believe the Father. Being thus reconciled to God through Christ, as the Revision puts it, they come "not into judgment." Christ knows them, loves them, and forgives their sins, and, while they must stand before God at the last day, the terrible revelations of a guilty past are not for them.

Who are the Turks?

For nearly seven hundred years the Turks have occupied a central place in the history of the western world, and yet we suspect there are but few, even among our most educated readers, who could answer the question, "who are the Turks?" And whence did they come? There is perhaps a vague general notion that they are the remnant of the once all-conquering Saracens. This is not correct. The Turks do not appear in history till about the year 1220 A.D. Then a small tribe which was to found the Ottoman Empire, fled before the conquering Moguls, from their original abode in Central Asia. Their traditions point to the River Selenga, and its affluents, as the original home of the tribe. They claim to be descendents of Japhet the son of Noah. They and the Moguls were originally different branches of the same family. They passed through Persia and Armenia on their way westward. One day in their wanderings they came upon two armies engaged in a furious battle. Er-Togrul their leader, at once led his followers to the assistance of the weaker party, who were on the point of giving way, but who through the timely aid rendered, totally defeated their enemies. The army thus saved was that of the Seljuk Sultan of Asia Minor, and their adversaries were a horde of marauding Moguls. As a reward the Sultan granted them a tract of land on the Byzantine frontier. Osman, the son of Er-Togrul, and from whom the race derives its name of Osman, corrupted by Europeans into Ottoman, while still young, won several Greek and other towns from neighbouring tribes.

In 1300 the Seljuk Empire fell to pieces under the attack of the Moguls. These, however, were unable to establish any stable government, and ten separate dynasties arose. These were all eventually merged in that of the Osmanli, once the least among them, and the united people resulting assumed the name of Ottoman. That name then covers an agglomeration of many nations and tribes. In 1301 Osman began a series of conquests which rapidly extended his domains. The remaining Greek towns in Asia were captured, and one after another of the Seljuk states annexed. In 1359 they had established themselves in Europe, and by a great victory gained over the allied armies of Serbia, Bosnia, Hungary, Albania and Wallachia in 1389 their dominions were extended behind and far beyond Constantinople; and all the remaining Turkish principalities were at once annexed. About this time Timur the Tartar attacked and overran the Ottoman territories in Asia and restored them to their original Princes. The country was distracted for many years by civil wars, until Murid the II. established himself on the throne, and rapidly recovered all the territory both in Europe and Asia which had been lost. He was soon brought into

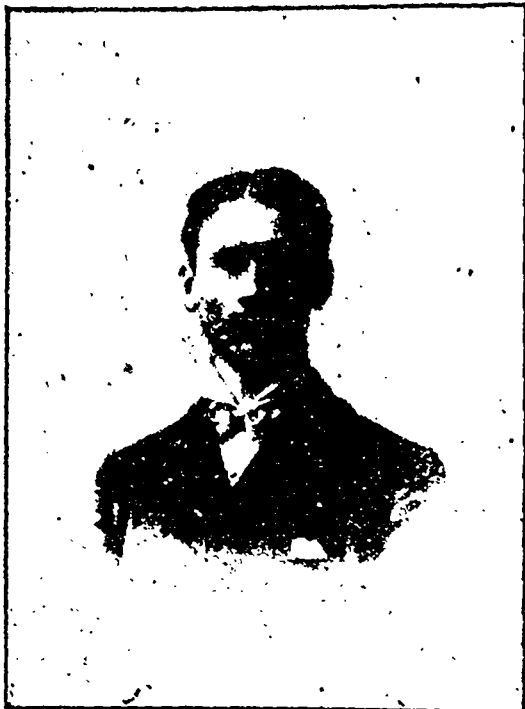
contact with Sigismund of Hungary, and after varied fortune he finally overthrew in 1444 the combined Christian host, led, in a crusade by Ladislaus, King of Poland. At length war was declared against Constantine Palæologus, and after a desperate resistance, Constantinople, after having been the Capital of the Eastern Christian Empire for 1100 years was captured by the Turks on May the 29th, 1453, and has ever since been held as the Capitol of the Turkish Empire. The Turks now became a formidable power both by land and sea. The Venetian fleet which then ruled the sea, was defeated at Sapienza. Selim the I, the greatest of the Ottoman monarchs, overthrew the Persians and conquered Egypt in 1517; he compelled the representative of the Abbasid family to transfer to him and his successors the Caliphate of Islam, thus securing for them the rights and privileges of the successors of the prophet. Rhodes, the stronghold of the Knights of St. John was next captured. Then at the battle of Mohacz the Hungarian army was annihilated and their king slain. And on the 27th September 1529, the vast Turkish army laid siege to Vienna, the then Capital of the German Empire. After a most determined assault lasting for four days the besiegers were compelled to retire. This was the turning point of Turkish conquest. The Sultans after this with few exceptions were men of mean and ignoble characters, given over to a luxurious life, and the unrestrained indulgence of their degraded tastes and appetites. Ever and anon some ruler came to the throne imbued with the conquering spirit of the progenitors of his race and great things were done, but the tendency was to debasement and ruin. During the early years of the Reformation the Turkish power and conquests filled the whole Christian Empire with alarm. They were stayed in their career of conquest by the combined resistance of Poland, Austria, Hungary and the Balkan principalities. Russia had not yet risen to a place of influence among the nations of Europe and it was not until about the year 1690 that the Turks first encountered, their now most formidable enemies. The history of the corruption and decline of this once mighty power is full of tragic interest, but it cannot be even outlined in an article like this. The Government of Turkey is a personal autocracy carried on through appointees of the Sultan. It can hardly, however, be called a Government, as there is no real government, except in the near neighbourhood of Constantinople. Everywhere else, it is the right of might, and the subordinates rob and oppress and murder without any fear of being brought to account. Turkey has long been an effete power—cursing with her malign influences some of the fairest and most fruitful provinces of the earth. It owes its continued existence to the jealousies of Christian nations, and Christian men and women are being mutilated and murdered every day, while Christian powers stand paralyzed in the presence of that progressive butchery.

New President of the C. E. Union of Toronto.

S. John Duncan-Clark, the subject of our brief sketch, is a "Son of the Manse;" his grandfather the Rev. Dr. Duncan of Greenwich, his great-grandfather the Rev. Dr. Henry Duncan of Ruthwell, and his great-great-grandfather and other collateral relatives having been ministers of the Established Church of Scotland. His grandfather and great-grandfather both gave up their manse and livings at the time of the Disruption in 1843, and joined the Free Church of Scotland.

He was born in Toronto just 21 years ago, and was at one time a pupil in the Jarvis street Collegiate Institute, since leaving which he has pursued his studies under a tutor in England while visiting there with his parents, and since his return to Canada, in the Toronto School of Medicine with the view we understand of preparing himself for medical mission work. From early years he has taken more than the ordinary juvenile interest in public affairs, and has been specially zealous for the cause of temperance and prohibition. More recently he has evinced an enthusiastic and active interest in the great Christian Endeavor movement, in con-

nection with which he has advanced step by step until now he has reached by unanimous vote the Presidency of the Christian Endeavor Union of Toronto, an organization having a membership of 4,000 young people from all the chief evangelical denominations of this city; and we think we may confidently anticipate for the Union under its new President a success answering to the faithful exercise of his ability as an organizer,



S. JOHN DUNCAN-CLARK.

We are indebted for the accompanying portrait to our esteemed contemporary the *Endeavor Herald*.

especially along the lines of missionary extension and Christian citizenship.

We may add that for some time Mr. S. John Duncan-Clark has conducted the Sabbath School and Christian Endeavor departments in the *Review*.

THOUGHTS BY THE WAY.

KINDNESS.

Every kind word and feeling, every good deed and thought, every noble action and impulse is like the ark sent dove, and returns from the troubled waters of life bearing a green olive-branch to the soul.

Kind words produce their own image in men's souls, and a beautiful image it is. They soothe and comfort the hearer. They shame him out of his unkind feelings. We have not yet begun to use them in such abundance as they ought to be used.

ONE LITTLE WORD.

One little word may pierce the heart
With sorrow keener than a knife,
And best of friends may quickly part
With feelings of such bitter strife.

One little word may kindness show
When all the world seems dark and drear,
And tears of deepest anguish flow.
One little word may often cheer.

One little word may help so much,
The weary with a heavy load;
A pleasant smile, a gentle touch,
Smooth places in the roughest road.

One little word may tempests calm,
When raging fierce within the breast.
A kindly word may fall like balm
And angry feelings soothe to rest.

One little word may be too late
Before fond hopes are buried low,
And often it may seal the fate
Of many lives for weal or woe.

LIFE.

What I aim at is this. "To live is Christ; to be Christ in the world, to be like Christ, to be of Christ, to be in Christ's stead, to show Christ's presence, to do Christ's work. This is the great object of life, and often I think I would be glad to live on, and on, and on, and on—to live for the world's sake, to live for the purpose of doing a little more good in the world; but if God sees fit to say we have stood in Christ's stead long enough, come up higher, there will be no anxiety, no fear. We are willing to depart and be with Christ if we are joined to Him, indissolubly, in body and soul; and the great secret of not being afraid to die is to have Christ in the heart, and be working for Him. And if we live for Him, we know that we shall live with Him hereafter. Death loses its terrors; we shall be willing to go hence. Care, anxiety, sin, suffering, we must have here, and we shall be willing to be released from them—to depart. The word "depart" signifies to set out, to sail, to let go. It is as if a vessel were fastened to the dock; the cable is firmly bound to the shore. Just loose the cable, unfurl the sails, set the vessel free; the winds are bearing it out into the open sea. Here we are now, working, toiling, but, if God will let the cable unloose, we shall sail out into the wide sea of eternity.

LIFE'S CROWNS.

Life's fadeless crowns are twisted from the leaves
Of little flowers of love that show the lands
Around us, ready to all ready hands
To pluck and plait. And he who only grieves
That life is crownless, is both a fool weak and blind,
He who would bless his fellows must not ask
Sublime occasions for that gentle task
Or trumpets boasting to the deafened wind
To fill with patience our allotted sphere
To rule the self within us strong in faith
To answer smile with smile and tear with tear
To perfect character and conquer death
This is to him what angels call renown,
And bind round life's pale brow an amaranthine crown.

MY TIMES ARE IN THY HAND—Ps. xxxi. 15.

Sudden or slow, easy or hard, death advances as God sees fit; nay, it is no longer death; it is Jesus who comes to fetch me. Provided that it be indeed He, and that I feel His Presence, and confide my loved ones to His care, the rest matters little. Certainly it will be He.

WHAT IF?

What if my Lord should call for me to-night;
If He should say
Couldst thou, O soul, into the solemn night
Along the spirit way;
Come out unsaddled, for the holy place
Is near the bound that mortal eye may trace;
Come, and unshrinking meet me face to face.

What if my Lord should stand and question me;
If He should say
Where is the talent I entrusted thee
One distant day?
How blooms the plot of fallow ground I lent?
How hast thou used the sun and rain I sent?
How were the golden hours of spring time spent?

What if my Lord should sternly speak to me;
If He should say
Bring back to-night mine own with usury
Since that far day,
And show what fruit clings to the tender stem;
Thine erring brothers whom all tongues condemn,
What hast thou done in Christly love for them?

Ab, if my Lord should stand with patient eyes
And question me,
Outside the flaming gates of paradise,
With bended knees,
With lips upon His nail bruised feet close pressed,
I could but moan: "I love Thee most and best.
I think that I have failed in all the rest,
Oh, pity me."

TEMPORAL HAPPINESS.

Do good with what thou hast, or it will do thee no good. Seek not to be rich, but happy. The one lies in bags, the other in content, which wealth can never give.

We are apt to call things by their wrong names. We will have prosperity to be happiness, and adversity to be misery; though that is the school of wisdom, and oftentimes the way to eternal happiness.

If thou wouldst be happy, bring thy mind to the condition, and have an indifference for more than what is sufficient.

The generality are the worse for their plenty. The voluptuous consume it; the miser holds it. It is the good man that uses it, and to good purposes.

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

GIVING.

(2 Cor. 8, 9.)

The soil of affliction when nourished by (1) abundant joy (in the Lord), (2) deep poverty yields rich liberality, viii. 2.

This soil is the product of God's grace, viii. 1.

And this grace as manifested in Christ leads him to large giving, viii. 9.

As Christ's poverty led to our being rich, viii. 9, so our poverty, viii. 2, may enrich others, ix. 12.

As it is the grace of God bestowed which leads to liberal giving, viii. 1, 2, so

Giving is a Grace,

And as such it is put alongside of

Faith,
Utterance,
Knowledge,
Diligence,
Love.

Abounding in these graces we ought to abound in the grace of giving also, viii. 7.

Giving is not only a grace but a proof of the presence in the heart of the most important of all graces—love.

(1) It proves the sincerity of love, viii. 8.

(2) It proves love itself, viii. 24.

It is also an evidence in the giver of

(1) Righteousness, ix. 10.

(2) Grace of God, ix. 14.

(3) Subjection unto the gospel of Christ, ix. 13.

The Mind Needful.

(1) A willing mind, viii. 12.

(2) A ready mind, viii. 19.

(3) A forward mind, ix. 2.

Let this mind be in you which was also in Christ Jesus, Phil. ii. 5; 2 Cor. viii. 9.

The Proportion.

According to that a man hath, viii. 12.

According as he purposeth in his heart, ix. 7.

According as God hath prospered him, 1 Cor. xvi. 2.

My God shall supply all your need according to His riches in glory by Christ Jesus, Phil. iv. 19. We are likely to give according to our faith in this promise.

Results to the Cause.

(1) Supplies the want, ix. 12.

(2) Incites others to give, ix. 2.

(3) Causes thanksgiving to God, ix. 12.

(4) Leads to God being glorified, ix. 13.

Results to the Giver.

(1) He shall reap bountifully, ix. 6.

(2) He shall be enriched in everything, ix. 8, 11.

(3) He shall be remembered in prayer, ix. 14.

(4) He shall be beloved of God, ix. 7.

But first a man must give himself to the Lord, viii. 5.

Young Men's Era.

VALUABLE LEAFLETS.

We have received from the Foreign Mission Secretary No. 3 of the Leaflet Series for Young People's Societies, on China. These leaflets are issued by authority of the Foreign Mission Committee, and may be had from the Secretary, the Rev. R. P. MacKay, Confederation Life Building, Toronto, at a cost of one cent each in quantities. This leaflet, like numbers one and two, is in the form of question and answer and would furnish and an admirable exercise for a missionary meeting by having the leader ask the questions and the members of the Society answer them. The subjects dealt with are, the Chinese New Year's Festival, Education in China, and Mission Schools. These missionary leaflets are packed full of most valuable information presented in a bright and interesting way, and Young People's Societies should make use of them.

We have also received a pamphlet on the "Province of Honan, China," by the Rev. J. B. Fraser, M.D., which may be secured also from Mr. MacKay, at a cost of five cents each, or four cents in quantities. This pamphlet of thirty-six pages is an excellent summary of the history of our mission in Honan from the inception

of the work in 1888 to the present time. It gives a list of the workers and the various stations occupied, with interesting accounts of the missionary methods employed, the difficulties and encouragements in the work, together with much valuable information about the mission which is necessary to a thorough understanding of the conditions under which our representatives in Honan are laboring.

INTERESTING PARAGRAPHS.

An English paper, the *Spectator* recently referred to the population of Antananarivo, Madagascar, as "Savages." This led Mr. Henry E. Clark, Secretary of the Friends, Foreign Mission Association, who has been twenty-four years a resident in Antananarivo, to write to the *Spectator* as follows: "Such a statement could be made by no one who knows the Hovas and what manner of people they are. May I give you one fact? A friend of mine and fellow-missionary was recently visiting the Churches in the County district under his care in this province of Jenerione. At one place he came to, he found one of the colored troops brought over in the French Expedition. He was taken ill and unable to keep up with his regiment, and so remained behind at the village. When my friend arrived there, he found that this poor fellow was being taken care of, fed and nursed, by the members of the Christian Endeavor Society of the place, where do the "Savages" come in?"

The Chairman of the Committee of nine appointed by the Presbyterian Endeavorers at their denominational rally in Boston last July, states in a letter to the *Occident* that there are over seven thousand Presbyterian Endeavor Societies enrolled with the United Society of Christian Endeavor. The Home and Foreign Boards report over \$55,000 of gifts received from these societies during the last year. It appears that the Christian Endeavor Society outnumbers all other Young People's Societies in the Presbyterian Church thirty-three to one, and enjoys the confidence of pastors and Presbyteries.

All the newspaper reporters who attended the Purity Congress and Conference at Baltimore have signed the White Cross pledge which is as follows: "To treat all women with respect, and endeavor to protect them from wrong and degradation; to endeavor to put down all indecent language and coarse jests; to maintain the law of purity as equally binding upon men and women; to endeavor to spread these principles among my companions, and try to help my younger brothers to use all possible means to fulfil the command, 'Keep thyself pure.'"

It seems curious that we should be fought with our own weapons, but we have it on good authority that the Buddhist and Shinto priests of Japan are establishing Societies of Buddhist Endeavor. The Societies are expected to do for the cause of Buddha what Christian Endeavor is doing for the cause of Christ.

WORTH KEEPING.

These "keep texts" are all in the Bible. Find them and learn them, and so make them yours,

"Keep thy heart with all diligence, for out of it are the issues of life."

"Keep thy tongue from evil and thy lips from speaking guile."

"Keep thee far from a false matter."

"He that keepeth his mouth keepeth his life."

"Take heed to thyself, and keep thy soul diligently."

"Little children, keep yourselves from idols."

"My son, keep thy Father's commandments."

"My son, keep sound wisdom and discretion."

IN SERVICE.

Make use of me my God,
Let me not be forgot,
A broken vessel cast aside,
One whom Thou needest not.

I am Thy creature, Lord,
And made by hands divine;
And I am part, however mean,
Of this great world of Thine.

Thou usest all Thy works;
The weakest things that be;
Each has a service of its own,
For all things wait on Thee.

Thou usest the high stars,
The tiny drops of dew,
The giant peak and little hill—
My God, O use me, too.

Horatius Bonar



BETHANY.— On the eastern side of the Mount of Olives, and but a half an hour's walk from Jerusalem, is the town of Bethany the house of dates, so called because of the tall date palm trees which once grew among the little white dwellings. The Arabic name is El-Azariyeh—the place of Lazarus. The palms are all gone now. It is now and always has been a poor small mountain hamlet with nothing to charm except its seclusion and nothing to interest the Christian world save its associations. It is made sacred as the place where our Redeemer rested and prayed, and where no noisy crowd broke in upon His meditations. Lazarus, probably a rich man, lived there with his two sisters, Martha and Mary. Jesus was invited to abide with them on one occasion, and always afterward on his visits to Jerusalem made a home at the vine-clad cottage of Lazarus. "There," says Porter, "no sound of the busy world followed him in the quiet home of Martha, and in some lonely rooms of Bethany's secluded dell

he rested and prayed." It was here that Mary sat at the feet of Jesus. It was here that Martha, tired of "much serving," said, "Master, dost thou not care that my sister leaveth me to work alone?" It was then that Jesus warned Martha against undue anxiety, and exalted Mary's choice of the good part never to be taken from her. It was here that Martha met Jesus when he came at the time of the death of Lazarus and where the great miracle was wrought.

"They led him to the cave—
The rocky bed where now in darkness slept
Their brother and his friend—then at the grave
They paused, for Jesus wept,
And there he cried Come forth, and Lazarus lived again."

CHRISTIAN ENDEAVOR.

CONDUCTED BY S. JOHN DUNCAN-CLARK.

WORLD'S C. E. PRAYER CHAIN, SUBJECT FOR FEBRUARY.—For the young converts who have recently been brought to Christ, that they may be strong, unselfish, winsome Christians, and that they may begin at once to show their love to Christ by working for Him.

Daily Readings.

First Day—Its heroes—Heb. xi. 32-40.

Second Day—Its martyrs—Acts. vii. 54-60.

Third Day—Its saluts—Rom. i. 7; 1 Cor. i. 2; 2 Cor. i. 1; Eph. i. 1, etc.

Fourth Day—Its missionaries—Acts vii. 1-3.

Fifth Day—Its triumphs—Rev. v. 9-14.

Sixth Day—Its needs—Neh. x. 32-39.

PRAYERS MEETING TOPIC, Feb. 16. "LOYALTY TO OUR CHURCH," Pa. lxxxiv. 1-12. (A review of the history of your own denomination to be led by your pastor.)

The History of the Presbyterian Church in Canada is one of Unions, and may be briefly outlined as follows: 1st—The Union, in 1817, of the Burgher Presbytery of Truro and the Anti-Burgher Presbytery of Pictou, which, with a few ministers of the Church of Scotland, formed the Synod of Nova Scotia. 2nd—The Union, 1849, of the United Synod of Upper Canada with the Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland—the united bodies retaining the name of the latter. 3rd—The Union, in 1863, of the Free Church and the [United] Presbyterian Synods of Nova Scotia, which formed the Synod of the Presbyterian Church of the Lower Provinces. 4th—The Union, in 1861, of the United Presbyterian Synod and the Synod of the [Free] Presbyterian Church of Canada, which formed the Canada Presbyterian Synod. 5th—The Union, in 1866, of the Synod of the [Free] Presbyterian Church of New Brunswick with the Synod of the Lower Provinces—the united bodies retaining the name of the latter Synod; and, 6th—The Union, in 1868, of the Synod of New Brunswick, in connection with the Church of Scotland, and the Synod of Nova Scotia and Prince Edward Island in connection with the Church of Scotland—the two Synods forming the Synod of the Maritime Provinces in connection with the Church of Scotland. The result of the six Unions was that, in 1868, there were four Synods—the Synod of the Lower Provinces, the Synod of the Maritime Provinces, in connection with the Church of Scotland, the Synod of the Canada Presbyterian Church, and the Synod of the Canada Presbyterian Church in connection with the Church of Scotland. Between these four bodies there was consummated, in 1875, a seventh Union. And Union is strength, but the greatest strength of our Church lies in the close union of its individual members with Christ its living Head. If we as young people would be loyal to our Church, we can most effectually be so by being loyal to Jesus Christ.

FOR THE SABBATH SCHOOL.

CONDUCTED BY S. JOHN DUNCAN CLARK.

International S. S. Lesson.

LESSON VII.—THE GREAT HELPER.—FEB. 16.

(Luke vii. 2-16.)

GOLDEN TEXT.—"They glorified God saying, That a great prophet is risen up among us."—Luke vii. 16

CENTRAL TRUTH.—A Sufficient Saviour.

ANALYSIS.—JESUS RAISES the DYING, v. 2-10. (Lk. vi. 11-16.)

TIME AND PLACE.—A. D. 27. Capernaum, N. W. of the Sea of Galilee in Gennesaret. Nain, eighteen miles from Capernaum on the N. W. verge of Little Hermon.

INTRODUCTORY.—The Sermon on the Mount being ended, Jesus and His disciples, followed by the multitude, returned to Capernaum. Mat. viii. 1; Luke vii. 1. When He entered the city the incident in verses 2-10 of to-day's lesson occurred. The demands made upon Jesus by the crowds which now continually followed Him, left Him no time even to eat. His friends (probably His relatives), in alarm undertook to restrain Him from His incessant labors, claiming that He was carried away by religious excitement and was out of His mind. Mark iii. 19-21. Shortly after this, Jesus and His disciples started on a second tour through Galilee, the record of which is given in Luke vii. 11-viii. 3. They first went to Nain, where occurred the first recorded instance of Christ's raising the dead vs 11-16.

VERSE BY VERSE. V. 2. "A centurion's servant who was dear unto him."—We have here a glimpse of the character of both

master and slave. The centurion was evidently a man of large heart and true nobility, capable of affection even for the slaves of his household; and the servant must have been faithful and trustworthy to have gained his master's love. There are few more difficult relationships to maintain in a Christlike spirit than that of master or mistress and servant; but the love of Jesus can solve the problem, and there is no other solution. "Ready to die."—The R. V. is "at the point of death." How many at the point of death are unready to die! It is the most tremendous error man can make to put off preparation for death until his time to die has come.

V. 3. "The elders of the Jews."—Here we have indeed an interesting spectacle, the Jews pleading for a Gentile. It is prophetic, for the day will yet come when the Jews will be the great missionary agency of the world, and when Israel redeemed will accomplish the work which the Church has failed to do. "Thus saith the Lord of hosts; In those days it shall come to pass that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, we will go with you; for we have heard that God is with you." Zech. viii. 23. See also Rom. xi. 15.

V. 4. "He was worthy."—Compare this statement of the centurion's friends with his own statement in v. 6. His worthiness consisted in his recognition of his own unworthiness. The only claim a sinner has upon Jesus is the fact that he is a sinner.

V. 5. "He loveth our nation."—A Gentile loving the Jews, because they had taught him the worship of Jehovah. How much more then should we love that persecuted people now, since through them came our salvation! There is a story told of a minister who was calling upon a gentleman, and in conversation about the Jews elicited the remark from him, "I hate them so I would not have anything Jewish in my house." Rising from his seat the minister went to the gentleman's desk, and took from it a Bible, then seizing upon a picture of Christ that hung above he made as though he would take it from the wall. "What are you doing?" cried the gentleman in surprise. "These are Jewish," answered the minister, "and I am merely putting your remark into practice. "Stop, said the humiliated man, "God forgive me for my sin. I never saw it in that light before."

V. 6. "Lord trouble not thyself."—We trouble Christ by concealing our troubles from Him, not by telling Him of them.

V. 7. "Say in a word."—I have heard Christian's say "My faith is so small," and I have wished that they would conclude their sentence with the phrase it logically needs "in the word of Jesus Christ." When shall we stop insulting the Master by our little faith?

V. 8. "I have not found so great faith, no not in Israel."—These are words of weight, for they come from the Master. This is a judgment based not merely on appearances, but on a reading of the heart. In the day when the records are read shall not the Roman centurion stand with the faith-crowned heroes of Hebrews xi? And where friend will we with our nineteenth century faith find a place to stand?

V. 10. "Found the servant whole."—It was the natural result, it was what the centurion expected. I do not think he was surprised, yet we when the Lord does like things now exclaim incredulously "Can this thing be so?" He who healed in response to the prayer of faith eighteen hundred years ago, is as able and ready to do so to-day.

V. 11.—"The day after."—There were no long periods between Christ's deeds of love. One day He disappointed death, the next day He conquered it.

V. 12. "The only son of his mother."—How many only sons are "dead men," dead in trespasses and sins. What Christ did for this young man He can do for them.

V. 13. "Weep not."—They are easy words to speak to troubled hearts, but only One has the right to speak them, even He who can wipe away all tears.

V. 14. "He came and touched the bier."—To touch the bier was to become unclean. The mother had touched the bier and was unclean, and He would comfort her not from the lofty heights of holiness, but from the lowest depths of her grief, so He also touched the bier. He will do the same for you, dear reader, in your sorrows and heart troubles. He will touch the bier of your dead hopes, and transform it into a very cradle of new hope, new love, new life.

V. 14. Young man, I say unto thee, Arise."—With touch came the word of power. That same word Christ is speaking to-day to hundreds of young men and young women everywhere, and it contains the same power of enabling now as it did then. Arise out of self into Christ! Out of the fading fancies of time into the lasting realities of eternity!

V. 15. "He that was dead sat up."—How wonderful a fact, and how simple the language! He sat up filled with a new life power; he was delivered to his mother a new man. O, mothers, seek this same blessing for your boys who seem dead to Christ! He who did this for the widow of Nain, will do the same for you.

V. 16. "God had visited His people."—"A visitation of God," thus do we often speak when some great calamity occurs. Are we as quick to ascribe to His visits the great joys and rich blessings of our lives?

Correspondence.

Editor PRESBYTERIAN REVIEW:

Sir,—It seems to me that the conference for post-graduate study in Knox College struck high water mark on Thursday morning on the occasion of an exceedingly able paper on "The Christian Ministry and Modern Thought" by Dr. Armstrong, of Ottawa, and as his name has been mentioned as a candidate for the chair of Apologetics it is a pity that all who will have the privilege of settling the question of the coming professor should not have heard this paper, which Principal Cayon and Dr. Milligan so highly praised. If you could give your numerous readers the privilege of reading this address you would confer on them a very great favor, in order that an intelligent opinion may be formed.

ONE WHO WAS THERE.

[The paper referred to in the above we have secured and will publish in our two succeeding issues.—Ed.]

Church News

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

Montreal Notes.

At the communion service in St. Paul's church on Sabbath, Jan. 26th, Dr. Barclay made feeling reference to the fact that it marked for him the completion of twenty-five years service in the ministry, of which period nearly one half has been spent in Canada. At the annual meeting of the congregation on the following Tuesday evening he was able to report that the debt of \$20,000 which stood upon the church three years ago had all been cleared off. Both pastor and people are to be congratulated on this satisfactory result.

In a recent number your British Columbia correspondent refers to the comparative claims of Montreal and his own province for the services of a missionary to the Chinese. He makes out a strong claim for the Pacific Coast with its large Chinese population, and it is to be hoped that the number of missionaries there may be speedily increased. But there is no need to disparage the importance of the work in the east, where Dr. Thomson is rendering splendid service. There are at least 500 Chinese in Montreal at the present time, and this is only a part of Dr. Thomson's field. Either by personal visitation or by correspondence he has been promoting work among the Chinese in Ottawa, Toronto, Hamilton, London, St. Thomas, St. Mary's Stratford, Brantford, Galt, Simcoe and Perth. Other places will doubtless be added as soon as he can overtake them. The work is peculiarly hopeful in these places and especially in Montreal, owing to the strong support which it is receiving from the churches on all hands. Teachers have offered themselves freely as needed, and have thrown themselves into the service with enthusiasm. The expense is also being largely met already from local sources. During the past year over \$1,000 have been raised for this special work in Montreal alone. Besides the churches the Protestant school commissioners have thrown open their Berthelot street building for an evening class of forty, and it is pleasing to note that St. Paul's church has placed an organ at the disposal of the teacher so that they may learn the Gospel hymns as well as a knowledge of English. Two weeks ago a new school was opened in Erskine church under the charge of Mr. David Yule, who has taken a deep interest in the work. Let our British Columbia friends have a little patience, there is no better way to increase the interest of our wealthier congregations in this department of missionary effort than to have them take part in it themselves. More remote fields will soon fare all the better because of it. In another direction Dr. Thomson has just rendered an important service to the cause of morality among the Chinese. One of the institutions of Chinatown is a large hotel or boarding house to which the C.P.R. sends large numbers of those who pass through the city in bond. The proprietor of this boarding house was well known to be taking advantage of his position to carry on a good deal of gambling in the establishment. Largely through Dr. Thomson's efforts he has been convicted and heavily fined. The verdict gives much satisfaction to the resident Chinese in general,

who are glad to have this temptation, for the present at least, removed out of the way of their fellow-countrymen. One result has been an increased attendance at the schools, some of which have grown so large that they will shortly require to be divided.

The Anglican Synod for the Diocese of Montreal has been holding its annual session in the city during the past week. The discussions of course largely related to matters that are purely domestic and local. But two of the reports which created most interest were those relating to Sabbath Observance and French work. That on Sabbath Observance was given in by the aged Canon Anderson, and fairly electrified the house with its vigor and brilliancy. That on French work boldly proposed to open a summer school for French in the handsome new d'occean college now being erected, so that all the clergy of the diocese might be qualified to minister to the French speaking population of their parishes.

The Rev. J. A. Vernon, one of the pioneer French missionaries brought over from Europe by the old French Canadian Missionary Society, passed away at his residence, Ste. Sophie Lacombe, a few days ago. Mr. Vernon had not been in active service for some years past, but to the very last was interested in the work to which he had devoted his life, and communications from his pen frequently appeared in the French Protestant papers.

The Rev. M. S. Oxley has returned from Europe, but, unhappily, is still unable to resume his work in Westminster church. On the voyage home he suffered from an attack of pneumonia and is not yet fully recovered.

North-West Notes.

The Presbyterian church at Routhwaite had a narrow escape last week from destruction by fire on account of an overheated stove. The actual loss, which fortunately was small, was promptly adjusted by the North-West Fire Insurance Co.

The Rev. Wm. Meikle, evangelist, is conducting special services at Rat Post.

The annual meeting of the Gladstone Presbyterian church, Rev. J. E. Munro, pastor, was held on the 10th ult. The financial report showed that the stipend had been paid in full, and that about a thousand dollars had been paid on the debt. On the 17th the ladies gave a tea in aid of the funds of the church.

At the congregational meeting of Knox church, Calgary, Rev. J. C. Hordman, pastor, held on the 15th ult., reports from the treasurer and various societies in connection with the church were read and adopted. The reports almost without exception were more favorable than for years past, the financial report in particular. The chair was occupied during the evening by James Muir, Q.C., J. Grant Mackay acting as secretary. The following were elected managers for the term of two years: J. F. Glanville, Malcolm McCrimmon, J. Russell and G. W. McBride.

The Rev. Robert Frew, of Birtle, is announced to lecture in Kildonan Presbyterian church on the 22nd; in Winnipeg, for the Y.M.C.A., on the 23rd, and in Emerson on the 25th. His lectures are "Robbie Burns" and "Europe Re-visited."

The Sabbath school children of Carman instead of receiving gifts at their Christmas festival were asked to bring donations to be sent to Indian children, and the result is that a well filled box has been dispatched to supply the needs of destitute and otherwise uncared for Indians at Indianford. The Rev. A. McTavish, of Treherne, has kindly undertaken the distribution of the gifts. Similar supplies have recently been sent by the Sabbath school of Morden to the Crowstad, and by the Young People's Mission Band of Knox church, Winnipeg, to Rolling River.

The Rev. John Herz was, unfortunately, confined to his room by illness and was unable to be present at the annual congregational meeting of St. Giles' church. Mr. John Craig opened the meeting with devotional exercises and Mr. M. Hozack acted as chairman. The session report showed an addition of thirty-four members, but on account of removals the net increase is only ten. The Sabbath school has an average attendance of 155. The revenue amounts to \$2,513 for ordinary purposes, and \$231 for missionary purposes, a total of \$2,744. The managers elected were Messrs. McBean, Hozack, Folsom, Arlathnot, Faltzberg and J. Manson.

General.

For the benefit of friends in the business portion of the city who desire to purchase tickets for the Knox College convocation, February 7th, the committee in charge have placed a number of tickets on sale at the Upper Canada Tract Society, 102 Yonge street. Extensive preparations are being made, and the event promises to be one of the season's best. Those who have been at the previous "At Homes" given by the students of Knox College will not be slow to take advantage of this opportunity of spending another social evening within the college walls.

The Presbytery of Maitland nominated Rev. Prof. D. M. Gordon, of Halifax, N. S., moderator of the next General Assembly.

The Rev. R. McLeod was inducted into the pastorate of Haron church congregation on 20th Jan.

The Presbytery of Maitland will celebrate the jubilee of Rev. A. Sutherland, Ripley, in Knox church, Ripley, on March 16th.

The Presbytery of Maitland nominated Rev. J. Somerville, D.D., of Owen Sound, Ont., as professor to the chair of Apologetics and Church History in Knox College, Toronto.

Mr. W. Dewar, B. A., who has been laboring in the Rreadalbane congregation during the past few months, was ordained by the Presbytery of Brandon on the 21st inst. at Virden. It is expected that Mr. Dewar will be a valuable addition to the personnel of the Presbytery, weakened by the recent departure of two of its ministers.

The anniversary services, in connection with the Alma Presbyterian church, were very ably conducted on Jan. 12th, by the Rev. J. B. Mullis, of Fergus, who was moderator of the congregation during the recent vacancy. On the Monday evening following a large audience assembled to hear his lecture on "Rambles in Great Britain," which was exceedingly interesting. The collections on Sabbath and Monday evening amounted to \$80.

At an adjourned meeting of Presbytery of Orangeville, held at Camilla on the 21st ult., Rev. James McMillan was inducted as ordained missionary to the congregations of Camilla and Mono Centre. At the same time Rev. R. Hughes, of Rosemont and Mansfield, resigned his charge to accept a call to Worcester, Mass., U. S. The resignation takes effect Feb. 23rd, and Rev. A. E. Neilly, of Horning's Mills, was appointed interim moderator.

St. Andrew's, King, Aux. of the W. F. M. held their annual meeting in St. Andrew's church on the evening of Tuesday, the 21st Jan. The report showed good work done during the year. The membership is 47, and the amount contributed was \$92. Beside this they sent a bale of clothing to the Indians in the N. W. Dr. Smith, late of Honan, was present, and gave a splendid address on the work out there, and the need for still greater efforts to save the "heathen Chinese." Mr. Campbell, of Maple, and Mr. Watt, of Lasky, were present and gave excellent addresses.

SOUTH SIDE Presbyterian church, Toronto, the Rev. J. G. Potter, pastor.—The sixth year of this congregation has been so encouraging and successful that they have determined to celebrate the occasion by special services on the 9th and 16th of February. The Rev. Dr. Jackson, of Galt, will preach at both services on the 9th, and the Rev. Munro Fraser, D.D., of Hamilton, on the 16th. There will also be a special address to children and parents on the afternoon of the 16th by the Rev. W. W. Wells, of Walmer road Baptist church. The annual social reunion will take place on Thursday, the 13th. The services of the above mentioned eminent clergymen will certainly be appreciated.

Young People's Union.

The annual meeting and conference of the Y. P. U. of the Presbytery of Toronto, is to be held in Bloor street church, Toronto, on Monday, Feb. 10th, commencing with devotional exercises at 10 a. m. The programme is a very attractive one and should not fail to attract a large attendance.

Annual Meetings.

The board of managers of Knox church, Stratford, have prepared the financial statement for the year ending December 31, 1895. It shows that the finances of the church are in a very satisfactory condition. The following shows the receipts and expenditure for the year: Receipts, \$6,114.19; expenditure, \$5,857.16; balance in bank, December 31, 1895, \$257.03.

The annual meetings of the different sections of the Melrose, Lonsdale and Shannonville congregations were held recently, and the Deseronto Tribune states that the different statements showed steady progress all along the line. The financial obligations of each section have been honorably fulfilled, and there is the greatest satisfaction among the people with the services of Rev. D. O. McArthur, their faithful minister, who is very popular with all classes and denominations in the district.

Successful anniversary services were held on January 19th, in First Presbyterian church, London, the preacher morning and evening being the Rev. Louis H. Jordan, B.D., pastor of St. James' square, Toronto. The building was filled in the forenoon, and crowded in the evening. At the close of the evening service Mr. Jordan addressed a few warmly congratulatory words to the congregation. The pastor, Rev. W. J. Clark, had asked the congregation to put a thousand dollars on the plates for the building fund. The exact amount contributed was \$1,002.48.

The annual meeting of the Paris congregation was held on January 15th, and was largely attended. The pastor opened the meeting with devotional exercises, after which ex-Mayor Fisher was called to the chair. Reports were presented from every department of the church's work, which showed steady and gratifying progress. The report of the committee of management was received with great satisfaction. After paying all liabilities they were able to set apart \$500 to pay on mortgage on church property. The total amount for all purposes, including missions, raised during 1895, was only a few dollars short of \$7,000.

The congregation of the above church held a most satisfactory and encouraging annual meeting on Wednesday, January 8th. The different branches of church work showed a decided advance over previous years. At the conclusion of the business of the evening a pleasing event took place, namely, the presentation of an address and a purse of money from the congregation to their respected pastor, to which a feeling response was made. Later on in the evening the members of the C.E., in the lecture room spread a very tempting repast which was much enjoyed by all.

The annual congregational meeting of Knox church, Scarborough, was held on Monday evening, January 20th. There was a good attendance of members present. Mr. George Elliott was elected chairman. The treasurer's report, as well as the reports of the various organizations in connection with the congregation, was most encouraging. Notwithstanding the continued depression that is still so keenly felt in almost every rural district, still the liberality of the congregation during the year has been very gratifying, especially their givings to the missionary schemes of the church. Their contribution to the schemes for the past year amounted to nearly eight hundred dollars.

The annual meeting of Chalmers' church was held on Wednesday, the 15th inst, and was well attended as well as most harmonious. The report of the kirk session and of the Board of Managers were of an encouraging nature, showing the congregation to be in a flourishing condition. The total revenue for all purposes amounted for the year 1895 to upwards of \$4,000, being an average of about \$12.50 per communicant, or \$25 per family. One very pleasing feature of the reports was the interest manifested by the young people of the congregation in Christian work. A few young ladies had each taken the sum of fifty cents from the Juvenile Missionary Society and so diligently used it that it netted over \$50, while a couple of them had in addition worked an autograph quilt which brought in nearly \$40 more. These sums were donated to the building fund, and the quilt itself presented to the minister's wife, was a piece of artistic work greatly admired. The church, in

November last, celebrated its semi-jubilee, and its future is bright and hopeful.

The annual meeting of Allandale Presbyterian church for the year 1895 was held on Wednesday evening, January 16th. Reports of the work done by the following organizations for the past year were read and adopted, viz.:—Session, board of managers, Sabbath school, Christian Endeavor, Ladies' Aid, W.F.M.S. and Mission Band. The number of members added to the church during the year was thirty-eight; withdrawals, eleven; present membership, 135. Total amount of money raised during the year was \$1,250, of which \$175 was for the missionary schemes of the church. The church in all its organizations is in a healthy and prosperous condition.

The annual business meeting of Knox church, Morrisburg, was held in the lecture room on Wednesday evening, January 22nd, when there was a fair attendance. During the year 1895 the congregation paid into the treasury for all purposes \$1,891.74 and paid out for various purposes \$1,602.27, and have now balances on hand amounting in all to \$199.47. They have no debt of any kind against them but have a very satisfactory sum of money laid aside as a nest egg to build, before long, a comfortable manse for their pastor. The congregation deserve credit for the work accomplished by them, considering that they are not in a sense, a very large congregation.

The annual congregational meeting of Burns church, Hullett, was held on the 5th inst., the pastor in the chair, and Mr. George Watt, sr., secretary. The pastor reported an addition of ten new members during the past year. In 1895 the congregation raised, for all purposes, \$924.77; of this, \$13.50 went to the British and Foreign Bible Society, and \$261.42 to missions and other church schemes. Of the \$251.42, \$165 was put on the collection plates on Thanksgiving day; \$36 was the amount of the Sabbath school collections for six months, and \$30.45 was given in money and clothing for foreign missions, by the ladies of the auxiliary of the Women's Foreign Missionary Society. The main items of expenditure are the re-shingling of the manse, and re-fencing of the cemetery. The treasurer has a balance on hand of over \$200.

The annual congregational meeting of Bradford church was held on Friday evening, January 24th, and was fairly well attended. The pastor, Rev. F. Smith, presided. The several reports presented showed the church to be in a healthy condition. Mr. G. McDonald, treasurer, presented a financial statement, showing that the congregation had raised during the year, \$1,467.64. The W.F.M.S. raised for the mission schemes of the church \$88.12, and the Sabbath school \$63.57. The contributions to missions and schemes of the church amounted to \$185.97, which is a slight increase over last year. Raised for other missionary schemes, \$59.50. Mr. Chas. Elliot, treasurer of the building fund, gave a statement showing sums paid amounting to \$536.55. The total receipts amounted to \$620.65, which includes \$398.05 raised by the talent society.

The annual meeting of the congregation of Chalmers' church was held in the lecture room on January 22nd. Mr. Peter Craib occupied the chair, and Mr. John A. Mackay was elected secretary. Reports of a very encouraging nature were received from the various societies connected with the church. The financial statement, read by the treasurer, J. A. Mackay, showed that the current expenditure of the church had amounted to \$2,164.11, and the receipts exceeded this by \$17.63. The sum of \$3,721.17 was raised from other sources for missions, etc. This includes the subscriptions during the year for the new manse which, including Mrs. W. C. McLeod's gift of \$2,500, amounts to \$2,500. Thus the total receipts for the year from all sources were \$5,855.25. Fifty-three new members were received into the fellowship of the church during the year, making the present membership about 400. There are 200 in the Sabbath school and Bible class. A hearty vote of thanks was passed to Mrs. McLeod for her magnificent donation. A vote of thanks was tendered to Mrs. Dr. Brownlee as treasurer of the schemes of the church, and to the collectors. Votes of thanks were also tendered to the choir, to the treasurer and to the elders. The following is the present board of trustees: George Innis, J. S. Mac-

kay, Thomas Mackay, Alex. McGaw, Wm. Amos, James Weir, George Hart, John Campbell and John A. Mackay.

The annual meeting of the Essa Townline Presbyterian congregation was held in the church, on Friday, January 10th. The pastor, Rev. Mr. Greig, presided. There was a good deal of important business transacted. The appointment of the various financial and managing officers for the current year, together with the presentation and adoption of the several financial and business reports of the session and office-bearers of the congregation were attended to. The report of the treasurer, Mr. Thomas Black, showed very encouraging progress in the financial standing of the congregation since the present pastor, Rev. Mr. Greig, was inducted into that charge nine months ago, the congregation being now able to pay their minister his stipend one year in advance.

The annual meeting of St. Andrew's, Carleton Place, was held on Friday, January 10th, and was well attended. Marked progress is noticeable in all departments. The session's report laid special emphasis on the activity and enthusiasm displayed in the Sabbath school, Bible class, Y.P.S.C.E., and Y.P.H.M.S. During the year 80 names were added to the roll, making the membership 353. The schemes account showed receipts of \$339.89; Ladies' Aid Society, \$219.25; W.F.M.S., \$126.95. Sabbath collections increased from \$521.81 in 1894 to \$659.49, and stipend from \$1,023.45 to \$1,074.35. The Y.P.H.M.S. contributed \$93.79. Messrs. D. Breckenridge, R. Latimer and C. McIntosh were re-elected managers, and Mr. P. McDonald in place of Mr. F. Castle, removed. Mr. H. M. Williams was elected treasurer in place of Mr. C. McIntosh, resigned.

The annual congregational meeting of Oshawa Presbyterian church was held in the lecture room, on the 15th inst., and was well attended. The reports showed that a successful and satisfactory year in the church's history had been closed. The treasurer's report showed that the total receipts, exclusive of the building to be \$1,934.62, of which sum \$401.47 was contributed, by direct giving, for home and foreign missions, as follows:—Per Congregational Missionary Association, \$250.91; W.F.M.S., \$100.16; O.B. Mission Band, \$20.23; Boys' M.B., \$20.13; Y.P.S.C.E., \$10.00. The building fund was increased by \$1,553.17, of which amount \$749.60 was contributed by the Ladies' Aid Society. There is about \$300 more belonging to the building fund, not appearing in the treasurer's report, collected by the ladies during part of their current year yet unexpired, so that the total of that fund at present is \$2,250. Report of session showed 217 names on the communion roll; 20 were added during the year, and 27 disjoined. Attendance on ordinances continued about as usual. At the close of the meeting Mr. T. Morris and Mr. W. H. Scott, were each presented with an easy chair, by the congregation.

The annual meeting of St. Andrew's church congregation was held Monday, Jan. 13th, in the school room and was attended by a fairly representative body of the congregation. After devotional exercises conducted by the pastor Rev. J. C. Smith, upon motion Mr. James Anderson was appointed chairman and Dr. Lowry secretary. Reports of the different organizations were presented and showed evidence of growth and activity all along the line. The most gratifying report was that of the Ladies' Aid, which indicated that the task undertaken by them two years ago, viz., wiping out the existing debt of a thousand dollars had been fully completed before the end of 1895. The members and adherents of St. Andrew's have very great reason for gratefulness to the ladies of the association for their zeal and activity during the last two years and can show their appreciation in no better way than by responding to further appeals of the association during the year now entered on. The manager's report though showing a deficit, was much more encouraging than might have been expected during the stringent times. The managers appointed were W. A. Knowles, Joseph Fielding, John Smith, W. H. Toole, Robert Howie, G. D. Pringle, C. Pettitard, A. B. Scott, W. Spaulding. The elders appointed were W. E. Toole, W. Spaulding, John McGregor, T. Cadenhead, F. Broadfoot, Howard Till. The meeting closed with the doxology.

The annual meeting of the Theasson church was held on the evening of Tuesday, January 7th, in the church. Reports were received and read from the secretaries and treasurers of the church, Ladies' Aid, Christian Endeavor and Sabbath school. Report from the church showed increase of membership twenty-eight and receipts during the year of \$343.83; expenditure, \$324.09, balance on hand \$19.79. Ladies Aid reported great interest in the work by its members; receipts \$172.21, expenditure \$165.33, balance on hand \$6.88. Christian Endeavor showed steady increase, twenty-one active and thirty associate members; receipts \$22.47, expenditure \$19.35, balance on hand, \$3.12. The Sabbath school made a grand showing of an aggregate attendance of 3,609, with receipts \$31.31, expenditure \$47.01, balance \$34.30. Mr. Thompson was reappointed superintendent and appointments were made to fill all the vacant offices.

The annual meeting of the Mimico Presbyterian congregation was held on Monday evening, January 27th. Mr. McMillan, who is moderator of session, occupied the chair, and read the report of session, which showed the standing of the congregation to be about the same as last year. Mr. D. Hendry, treasurer, presented the report of the trustee board which showed a slight increase of receipts over expenditure. Mr. Slater on behalf of the Sabbath school reported a slight increase of revenue and attendance for the year. Mr. McMillan then gave a short address congratulating the people on their attendance and liberality during the year. The question of calling a minister was then taken up, and after considerable debate, it was almost unanimously decided to call Rev. H. Hamilton. Representatives from various boards were then appointed to prosecute the call before Presbytery.

At the annual meeting of the Napanee church, reports from the various organizations showed the church to be in a good financial condition. Mr. W. Templeton in his report says: We look with pride on the work carried on by the Ladies' Aid Society, and recognize the great assistance which their labors have yielded to the financial support of the congregation. The Christian Endeavor Society has grown to be an important auxiliary of our church and has proved a blessing to those connected with it. The work of the Woman's Foreign Missionary Society has been faithfully carried on, and the interest of its members in both home and foreign fields have been deepened. The treasurer's financial statement for the year show the income as follows: cash on hand, \$25.73; envelope, \$872.90; collections, \$335.73; insurance, \$2,000; Ladies' Aid, \$110.79; excursion, \$23.50; special collection, \$130.30. Total, \$1,518.95.

The annual congregational meeting of St. Andrew's congregation, New Westminster, B. C., was held on the 16th inst. After devotional exercises, conducted by the pastor, Rev. Thos. Souler, Mr. J. S. Clute was appointed chairman. The reports of the session, managers, the Sabbath school and Bible class, the Ladies' Aid Society, the Y. P. S. C. E. and the choir were read. Notwithstanding the hard times, and condition of business in the city, the financial record was very gratifying. The W. F. M. S. had collected \$125, and the congregation through its various organizations, including the W. F. M. S., had collected for missionary purposes, home and foreign, \$600. The managers showed that after paying all liabilities to the end of the year, there was a shortage of only \$38, which, considering the removals from the city and congregation during the year was a remarkably good showing. Special contributions to the amount of \$350 had been received during the year, which greatly helped the finances of the congregation.

The annual meeting of Calvin church, Pembroke, took place on Wednesday, January 15th. The attendance was large; the reports were all forthcoming and showed careful preparation. The utmost harmony prevailed, and everybody seemed pleased with the healthy condition of affairs. The Rev. Dr. Payne presided, and opened the meeting with devotional exercises. Mr. T. M. Skinner acted as secretary. Mr. A. Johnston presented the report of session; number of families, 159; and members in full communion, 465; twenty-three additions to the membership. The Sabbath school raised \$195.02 for library, missions and other per-

poses. An encouraging report on behalf of the Y. P. S. C. E. was presented. The W. F. M. S. raised \$140.74, and the Mission Band \$100.90, all for Foreign Missions. Mr. John P. Miller, trustee of the building fund, reported that \$620.25 had come in from all sources. A balance remained on hand amounting to \$359.75; and Mr. Alex. Miller reported that \$461.25 had been added to the manse fund through the efforts of the W. V. B. S., the latter society having raised for all purposes \$572. Mr. Hunter submitted the report of the treasurers. It showed the total revenue, besides the sums already reported—to be \$3,045 for 1895, as against \$3,002.93 for 1894, and \$2,999.12 for 1893. The balance on hand, as already reported, is \$276.04. The sum of \$357 had been raised for missions, besides the amounts reported by the various missionary societies.

The annual meeting of Alma congregation was held on January 23rd ult., and was well attended. After tea had been served the business of the evening was proceeded with, Rev. T. A. Watson, the pastor, occupying the chair. The reports of the managers and the various organizations were very satisfactory, and on the whole showed increased interest and marked progress. The managers reported a "balance on hand" of \$77; the Missionary Association reported an increase of \$29 in the contributions for missions and the various schemes of the church; the W. F. M. S. reported an increase in membership and contributions, and called attention to the mission fund which they had recently organized, known as the "Wallace Mission Band"; the Ladies' Aid Society raised nearly \$100; the report of the Sabbath school showed it to be in a flourishing condition. During the year there has been a net gain of 12 members, making the present membership 134. After various other items of business were disposed of, the meeting closed with the benediction.

The annual meeting of St. Paul's church was held Jan. 14th, and was well attended. Rev. Dr. Armstrong presided and Mr. W. J. Irvine was secretary. The report of the church session presented by the pastor showed that 36 new members had been added during the year. The temporal committee's report stated that over five thousand dollars had been raised by the congregation towards the building fund and church purposes. The collection for the sustentation fund amounted to \$2,500 while \$2,600 had been raised for the building fund. The treasurer of the mission schemes of the church, Mr. James Dunnett showed that over four hundred dollars had been given towards missions, a considerable increase over the sum for the same purpose last year. Encouraging reports were presented by Miss Matthews for the Ladies' Aid Society and Mrs. Dr. Thorburn for the W. F. M. S. The report of the Sabbath school was not presented. Three members were elected for a term of three years to the temporal committee as follows: R. A. McCormack, John Robertson and T. R. Davis.

The First church, Brantford, held their annual meeting in the schoolroom on Wednesday evening, Jan. 6th. After devotional exercises, the Rev. R. M. Hamilton, pastor, was elected chairman and Mr. Fred. Gray, secretary of the meeting. The report of the session dealt with matters pertaining to the spiritual life and welfare of the church, and showed that sixty-three members had been added to the roll, but death had during the year claimed ten members and twelve adherents, twenty-two members were disjoined by certificate and otherwise, leaving the present membership on roll 352, being an increase of thirty-one for the year. The board of management presented a very satisfactory report showing amount raised from all sources to be about \$2,400, an increase of nearly \$1,000 over previous year. There was a marked increase in the voluntary offerings by envelopes of \$1834 over 1894. The various societies of the church, viz., the Ladies' Aid Society, Senior Y. P. S. C. E., Junior Y. P. S. C. E., Auxiliary Foreign Missionary Society and Sabbath school have all been very active and all show balances on the right side. The debt reduction scheme proved a success, as did also the talent. There was some forty-two \$1 bills distributed to parties during February, March and April, with instructions to invest and turn over the amount as often as possible, and from all accounts the results prove the scheme a success. Thirty-four have so far

reported with a total of \$316 paid in. Special mention was made of the success of two adherents of the church, one having handed in \$56 from her talent of one, and the other \$33.50 without a talent. Several increased their little one to \$10, some to \$15, and very few, if any, have hid theirs in a napkin. The vacancies in the board of management were filled. The usual votes of thanks were passed and the meeting closed with devotional exercises.

The adjourned annual meeting of the congregation of St. Andrew's Presbyterian church, London, was held on January 20th. The meeting was interesting, as it showed that the year had been most prosperous under the guidance of the new pastor, Rev. Robert Johnston. During the year \$2,798.60 had been raised for mission purposes alone by the different societies and bands. The Murray Mission band, organized in September at the north end Sabbath school as a memorial to Rev. J. A. Murray, reported progress with its membership of thirty-five, and the Outlook band, with forty-two members, had raised over \$20. There was an increase of thirty-nine in the average attendance at the Sabbath school (exclusive of the pastor's Bible class), nearly one-half of which was credited to the primary class. The attendance of Chinese had fallen off, owing to the removal of several from the city. The north end school has eighteen teachers and officers, an average attendance of 100 scholars and a balance on the right side. The London West school, held in the Temperance hall, has forty-five scholars and ten teachers and officers. It raised \$50.31 in the year.

The annual business meeting of the congregation of the Church of the Redeemer, Deseronto, was held in the church on the evening of Thursday, January 9th. There was a good attendance. The Rev. W. S. McTavish, B.D., the pastor, opened the proceedings with devotional exercises, after which S. Russell was appointed chairman for the evening. I. D. Bruels was elected secretary. The various reports were presented. These, notwithstanding that the pulpit was vacant for the greater part of the year, were of a very encouraging character. The session report showed that during the year 21 members had been dismissed, chiefly by removal of families to other places; however 26 new members had been added to the roll, 13 by profession of faith and 13 by certificate, leaving a slight gain. The collections for the schemes of the General Assembly were slightly in advance of the previous year. The envelope and plate collections were about equal to those of the preceding year, a state of affairs very creditable, considering the protracted vacancy. The Ladies' Missionary Society and Golden Rule Mission Band reported the most successful year in their history, the attendance and interest having both been increased to a marked degree. The former society have contributed \$81.92, and the Mission Band \$141.56 to mission and other funds of the church. The Christian Endeavor Society's report was deeply interesting and encouraging; the financial sheets showing a slight increase. The Sabbath school report was also very cheering. The report of the West End Mission was listened to with very marked interest, it is in a prosperous condition. Its people raised \$142.40 an amount most creditable to all concerned. The different reports all united in expressing gratitude to God for the success which had crowned the year and for the satisfactory settlement of Rev. W. S. McTavish as pastor of the congregation, and the assistance he had already given the different societies in their work. Before the close of the meeting Mr. McTavish thanked all for their kind references in this respect and for the encouragement he was receiving from all in his work. R. Miller, Dr. Newton and I. D. Bruels were elected to fill the vacancies caused by those retiring from the board of managers, and Wm. Stoddart was chosen to succeed C. W. Tocker, who had removed from town. A. D. McIntyre and G. W. Wright were chosen auditors. After a vote of thanks to the chairman, the meeting was closed with the doxology and the benediction.

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THE LITTLE FOLK.

Uncle Danny's Resolution

It was a few days after Christmas that a rumour prevailed that Uncle Danny had sobered up.

"An nary a revival in town, neither!" said Uncle John Carter, one of the group around the stove that stood in the middle of the store.

This store was the nucleus around which the gossips of the town centered. There were four of them there now. Outside, it was snowing fast, and the stove's glowing heat was far too comfortable a thing to leave in a hurry.

"Uncle Danny calculates to sober up gin'rilly w'en a rousin' evangelist gits in his work; but I ain't never heern tell of his a-doin' it at nary other time before," continued Uncle Jack, splitting with great precision into the midst of a huge box filled with sawdust, and provided for that purpose.

"They's a bang up English family livin' Uncle Danny's way," said the store-keeper, joining the group; "and the young womans

a philanthropist, ef you know what that is. She's got a lot of new fangle notions 'bout churches an' sech.

"Heow do they all come to be hero in the winter?" it was asked.

"I dunno," said the store keeper; "her dad owns a lot o' mines. An' I did hear as how she's a writtin' a book: mebbe we all 'll be in it, boys, like's not. An' she's started a Sunday School. Likely Uncle Danny's kids go, an' she's got in her work on Uncle Danny, jus' now, 'long of New Year's resolutions, an' sech fool nonsense.

"Likely; but it's a 'tarnal pity to get a man to quit 'bout Christmas, w'en they ain't nuthin' else to do."

"Wonder of Uncle Danny will git his old job av night watchman, now he's sobered up?"

They were soon to see. Little Danny junior, and his little sister Mary both attended Miss Moore's school. She at once became interested in the two pale, thin, half-clad children who were eager to learn, and devoted to each other.

Miss Moore soon found out that their Uncle Danny was responsible largely for their pitiable condition, and as she was a most energetic young woman, who believed in going to the bottom of things, she vigorously attacked Uncle Danny himself. But apparently, it was without avail.

Perhaps it might have continued so, if, on Christmas morning

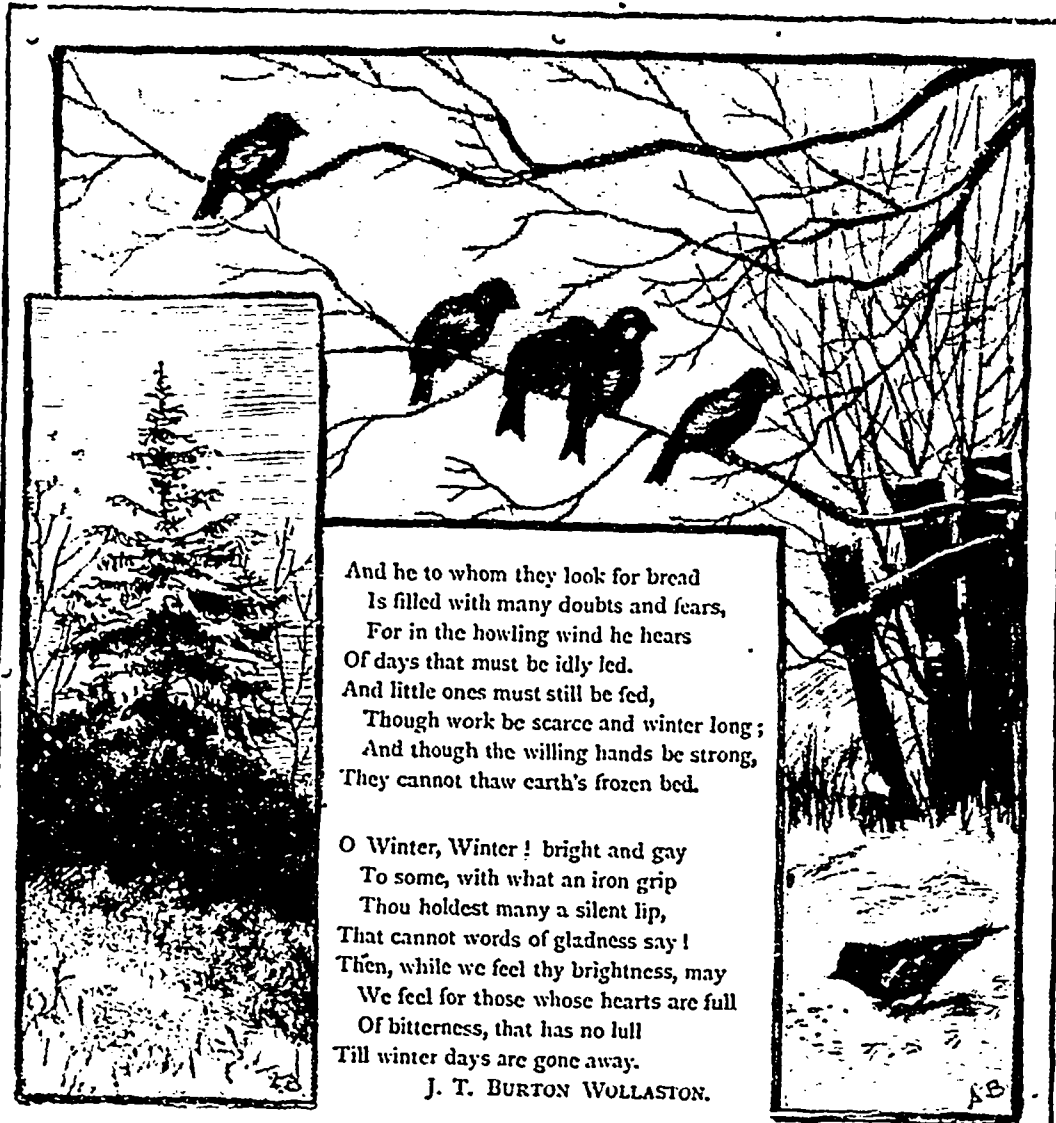


WINTER.

THE cold winds from the northward roar,
The quivering snowflakes thickly fall,
And cover with a velvet pall
The russet sward of mead and moor;
And standing at his cottage door
The labourer thinks of labour scant,
And sees the haggard hand of want
Throw shadows on his chamber floor.



The children shout for joy, and cry,
"A merry Christmas!" as they see
The whitened cloak of bush and tree,
And the soft feathers in the sky.
They know not why the father's eye
Is sad and heavy through the storm,
They only know the fire is warm,
And that the skating-time is nigh.



And he to whom they look for bread
Is filled with many doubts and fears,
For in the howling wind he hears
Of days that must be idly led.
And little ones must still be fed,
Though work be scarce and winter long;
And though the willing hands be strong,
They cannot thaw earth's frozen bed.

O Winter, Winter! bright and gay
To some, with what an iron grip
Thou holdest many a silent lip,
That cannot words of gladness say!
Then, while we feel thy brightness, may
We feel for those whose hearts are full
Of bitterness, that has no lull
Till winter days are gone away.

J. T. BURTON WOLLASTON.

Uncle Danny, slowly issuing from a heavy drunken sleep, had not overheard the children talking.

"I should think, Danny," said Mary, "that this would be a particularly good time to ask the Christ Child for what we want being it 's His birthday like."

"Tis," said Danny, positively; "specially for poor people. He came to poor people to kindly comfort 'em like, I reckon. Anyway, it did me, when Miss Moore told us about it. Ef it hed happened He 'd 's' came all decked out in gold an' things, wo'd 'a' been scared of Him."

"Yes, that's so," answered Mary. "Ise a-thinking' I wished Uncle Danny 'ud quit drinkin' an' be like folks. An' I thought this 'ud be a good time to ask to have him quit."

"Well—mebbe," said little Danny, a trifle doubtfully; "but you better not expect it too hard, sister."

"You must expect, if you ask," said Mary, her eyes alight with faith.

"Well, I don't mind, then," said Danny.

"Let's ask Him right before this beautiful Christmas tree that you fixed there," said Mary.

Uncle Danny, adjusting his somewhat swimming sight, was aware that the children had decorated an old branch of a tree, in one corner of the room, with advertising cards and tissue paper. Five cents of Danny's, earned at the Moores' had bought a tiny bit of candy, and it made the most of itself strung over the bare branches, each piece wrapped in a separate piece of red paper.

Before this tree the two now knelt, and the simple childish prayers sank deeply into the heart of the man listening to them, and for whose welfare they were offered.

Some days later later, Uncle Danny presented himself to Miss Moore, and told her the story. She, looking into his eyes, took courage, and in a few days he was, through her influence, reinstated as night-watchman on the railroad that passed through the settlement.

There were several turns in the road running round the mountains that needed constant attention. So the position was a responsible one. Uncle Danny was just the man for it, if he could keep sober.

New Year's Eve, Uncle Danny went up to the Moores' to consult with Miss Moore about the plan he had made.

"The kids, you see, didn't have no Chris'mas to speak of 'cept the things you give 'em; an' there both a-needin' clothes, an' things, an' I 'lowed I'd git 'em some things fur to-morry."

"That's right," said Miss Moore, heartily. "I will send the dinner over, for my part."

"Thank ye kindly, mum," said Uncle Danny.

But when, in the morning, instead of sleeping as usual after his night's work, he arose and said he must go to the settlement, the children were filled with forebodings.

"For he ain't been onct since he stopped drinkin'," said Danny and I'm 'fraid—"

As the day wore on, and the snow fell so fast that they could scarcely see an inch from the window, their uneasiness increased. By and by, Danny turned from the darkening window, and said:

"Mary, are you afraid to stay alone? I must go and find uncle. Rats can stay with you."

"Rats" was their little Scotch terrier, given them by Miss Moore.

"No, I ain't afraid," said Mary. "I'll make some strong, hot coffee, and have it ready for you w'en you get home. An' you take Rats with you, for he'll help you find uncle."

It was bitterly cold, and Danny struggled up the track in the tooth of a terrible gale, with his thinly-clad body shivering so he could hardly walk.

All along he could hear the snow sliding, and as he rounded the curve, a small snow-slide met him; and though he sprang aside, a rock struck him and laid him senseless, half buried in the snow.

At the same time, coming from the other direction around the foot of the mountain, came a man, running with all his might. All at once, he became aware of a tiny dog barking around his feet. He stopped and lifted him up.

"Why, Rats!" he cried, "is it you?"

Rats whined joyfully.

"Where's the children?" cried the man, anxiously.

Rats, at this, whined and struggled so that he let him go, and, following closely, came to where poor little Danny was lying. Half-distracted, Uncle Danny knelt and listened, with his ear on the child's heart. Yes, thank God! he was still breathing. So catching him up, he wrapped him in his own coat, and ran up the track to the cabin.

Mary met them at the door, and as her uncle staggered in with his burden, her heart stood still with fear.

"No, Lawd," said her uncle; "don't be scairt. I'm all right, and please God, Danny soon will be. They's a big slide between here and the settlement, an' I've been workin' there ever since I left here. They won't be no trains through for a day or so, 'cept a snow-plow and engine, I reckon. Towards night, I surmised as how you'd be uneasy 'bout me. So I started home, a little too late fur poor little Danny; but he's comin' around now, I think."

Presently, Danny opened his eyes and smiled into their faces. And the next day he was so much better that he was able to eat of the good things Miss Moore sent, and admire his stout and warm new clothes, and Mary's also.

But with it all, his eyes always came back to his uncle; and the look of loving tenderness in them clenched Uncle Danny's resolution stronger than ever, as he told Miss Moore.

THE CHURCH ABROAD.

The Rev. R. S. Stimpson, Turrit, has accepted the call from Edinburgh Free High Church.

Considerable damage was done by fire on Thursday last in Allans U. P. Church, Hawick.

The Rev. E. Gordon Mitchell, assistant to Dr. King, New Kilpatrick, has been elected minister of the Parish of Shapinshay, Kirkwall.

The Rev. A. N. Bogie, M. A., assistant to the Rev. Peter Charles Purves, M. A., St. James's Free Church, Ferry-road, Edinburgh, has received a call from Larbert.

Mr. John Ronald, M. A., B. D., Annan, has been appointed assistant in Cambridge-street United Presbyterian Church, Glasgow.

The Rev. Dr. Adamsom, Edinburgh, has received a cordial and unanimous invitation to the pastorate of the Carver Memorial Church, Windermere, in succession to the Rev. Professor Taylor, D. D., who resigned in May last. He has also been offered the pastorate of Queen's Park Congregational Church, Manchester.

At a meeting of the Edinburgh U. P. Presbytery, in the Synod Hall, Castle Terrace, on Tuesday, the 7th inst., a resolution was agreed to condemning the barbarous outrages being perpetrated in Armenia, and desiring Her Majesty's Government to adopt some measures which shall effectually help the Christians in Turkey. Ministers were asked to lead the public devotions of their congregations to Almighty God for the deliverance of their fellow-Christians in Armenia.

A handsome communion table has just been presented to the congregation of Lerwick Parish Church by Mr. Robert P. Gilbertson of Liverpool. The table is made of solid oak, and is finely carved.

The Presbytery of Kilmarnock and Ayr met at Irvine on Thursday last and inducted the Rev. Robert Pollok, M. A., B. Sc., Granton, to his new charge, the Relief United Presbyterian Church.

At the annual meeting of the Finner U. P. Church, Greenock, it was shown that the affairs of the congregation were in a satisfactory condition. Mr. R. Muir, who has been treasurer for thirteen years, was presented on his retirement with a handsome silver vase.

The United Presbyterian Presbytery of Edinburgh met last Sunday evening in Argyll-place Church—the Rev. T. S. Dickson presiding—and ordained Mr. J. Miller Graham as a missionary to Manchuria. Dr. Westwater addressed the newly ordained missionary and the congregation.

Mr. Neil MacLean, Edinburgh, a native of Coll, has forwarded to Mr. John Nicolson the sum of £20 as a contribution towards the building fund of the church to be presently erected in the High-street, Oban, for the new Free Presbyterian body.

A special service was held last Sunday evening in the Barclay Free Church, under the auspices of the Edinburgh Free Church Praise Union, when the Rev. Dr. J. Hood Wilson preached a sermon on praise to a large congregation. The choir, numbering seventy voices, supplied by various congregations connected with the union, was under the leadership of Mr. Allan Reid.

We are informed that the name of the Rev. Dr. John Robson, of Aberdeen, is being favourably considered in connection with the Moderatorship. It is forty-five years since the Granite City gave a Moderator to the Church, and it is thought that the time has arrived when the eyes of the Church might again with advantage and fairness be turned to the north.

The contribution of the Free Church to the Sustentation Fund for the seven months ending 10th December amounted to £63,590—an increase of £1,545 as compared with the corresponding period of last year. From associations there was a revenue of £33,277—an increase of £112; while donations and legacies, 25,113, showed an increase of £1,432. Edinburgh Presbytery contributed £11,580—a decrease of £191. With regard to Sabbath schools there was an increase of 1,249 in the number of scholars, and upwards of 20,000 young people were receiving religious instruction under the Presbytery.

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years has for a long time been in a weak state of health, so much so, that she was not able to do any work about the house, and often was unable to comb her own hair; this has been the case for some years, and I feared she would never be strong.

"I was induced to have her use Paine's Celery Compound. She has used two bottles, and is now a different girl. She is not only able to wait on herself, but often does the whole of the housework, and promises to be as strong as a girl of her age should be.