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MY BLESSING.

Sitting alone in the twilight,
Weary and listless and sad,
Missing a love strong and tender
Which many long years I had had.

Sitting alone in the twilight,
Yearning for what might not be,
Questioning what is the blessing,
This loneliness bringeth to me.

Surely it bringeth a blessing,
Blessing although unperceived,
For Jesus the Lord stands waiting,
To comfort the heart that has grieved,

Sitting alone in the twilight,
This is the message for me;
"Out of a sorrow so bitter
For service thy heart may be free."

Loving and serving unhindered,
Heart and affection all free,
This is the blessing so sacred
My loneliness bringeth to me.

OVER LAND AND SEA.

The First Presbyterian Church of Newburyport, Mass., known as the "Old South" Church, has just completed 150 years of life and its anniversary has been duly celebrated. It is thus of the same age as Princeton University. It was organized by George Whitefield, the great evangelist, who was compeer and associate of the Wesleys. This church is his burying-place, and his memory is most highly cherished as connected with the early life and work of the church.

A summary has been prepared by the editorial secretary of the America Board of Foreign Missions of Protestant foreign mission work throughout the world. Compared with last year the total increase in contributions has been about \$1,100,000. In the United States there was a decrease of about \$70,000. The communicants have increased by about 64,000. In the United States, Canada, Great Britain, continental Europe, Australia, India, Africa, etc., there are 267 Societies, 4,525 stations, 14,037 out-stations, 6,336 male missionaries, 5,675 female missionaries, 60,164 native laborers, and 1,221,175 communicants. The income is \$15,649,243.

The Salvation Army in Great Britain has raised \$118,775 during its late self-denial week to carry on the work of the Army. This is an increase of \$25,000 over the amount thus raised last year.

Twenty five years ago Queen Victoria made her will: but since that time so many changes have taken place that revision was necessary, and a new will will be drawn up and signed by her. The amount of property which the Queen has in her own right and at her disposal is estimated at \$175,000,000. Since ascending the throne in 1837 the Queen's civil list, that is the appropriation for her expenses as sovereign, has been about three million dollars per annum. Of this amount three hundred thousand dollars is for her privy purse, or pocket money. The net revenues of the Duchy of Lancaster yield her another three hundred thousand dollars. The Queen, therefore, has about six hundred thousand dollars per year to lay up, invest and provide

against a rainy day. Many of her investments in real estate have increased enormously in value, and her private fortune is thought to be one hundred million dollars. Prince Albert's estate, which was left to the Queen, has grown to twenty-five million dollars, and this alone, with other revenues and gifts, has brought the whole up to \$175,000,000.

At the late coronation of the Czar of Russia, it was essential that he should appear to be moving freely among his people, and yet that he should be protected from the murderous fanaticism that had assassinated his father. His safety was intrusted by the police to a strong body-guard of peasants belonging to the persecuted sects of the Stundists. Despised, deprived of some of their civil rights for conscience' sake, they were trusted before all other men to guard their Emperor because they were known to be consecrated to "another King, one Jesus." Perhaps the Czar never knew to whom he was indebted, for the cruel persecution of the Studists still continues.

Dr. Nansen's testimony is added to that of other Arctic explorers in favor of total abstinence. Referring to one of his earlier journeys, he says: "The only spirits we took were as fuel for our stove to melt the snow that we might have water to drink. I believe the use of stimulants to be a mistake." And in explaining his refusal to accept a proffered supply of very fine old Scotch whisky, he said: "I am of the opinion that the use of alcoholic drinks, especially in Arctic regions, is to be avoided."

The saloon keeper has the devil for one of his partners and the state for the other. "A threefold cord is not quickly broken." But though joined hand in hand with the devil and the state, the wicked shall not go unpunished. Their cord will be broken and their legal license to do evil will be annulled.

Dr Jessup writes that a French syndicate are building a large gambling hotel at Ain Soofar, one of the stations of the Damascus railway. This is intended to form a refuge for the gamblers at Monte Carlo when the Monaco license terminates. Several hundred men are engaged on the work, which is to cost £25,000. He also states that according to Mahomedan law gambling is illegal, and that it will lie with the Christian Governor of Mount Lebanon, who is appointed by six European Powers, to say whether this new Gambling Hell will be permitted to transfer its ravages to Syria.

The Orthodox Church of Russia is said to be the wealthiest Church in the world, and the statement has been made that it could easily pay the national debt of the empire, amounting to £200,000,000, and yet not be impoverished. Strange to say one great source of its income is the sale of candles. They are called consecrated candles and during the Easter season the demand for them is immense.

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ANNUAL CONGREGATIONAL MEETING.

NOW is the season of the annual congregational meeting. Thus far the reports have been very satisfactory. The past year proved, on the whole, a prosperous one in the various departments of Christian effort. In several of the reports a noted and welcome feature is the prominence given to work among the congregational poor; not merely Evangelistic mission work, but also in the direction of relief, and securing employment to artisans upon whom hard times have fallen disastrously. In cities such as Toronto and Montreal, every pastor knows of dozens of cases of real hardship for which it would be difficult to find a direct cause. These affect people who are trustworthy and industrious, but who have the misfortune to be, perforce, idle. How to deal with large bodies of the unemployed is a public question of great magnitude; the church in showing practical interest in this question is but following her usual practice, were it but generally known; and many a poor home has been rendered happier than it otherwise would have been by the timely aid of the pastor or elder, acting as the dispenser of church bounty. It is also noticeable that the claims of the church at large on the liberality of the congregations are being discussed with increasing interest. The churches begin a New Year with a promising outlook, which it is to be fervently hoped will be fully realized.

AMEND OR ENFORCE.

The value of righteousness in public affairs is incalculable. When the public conscience is dull or dead, national honor and national morality are on the lowest possible plane, and corruption worms out the core of public life; when, on the other hand, the public conscience is quickened, vice hides its head, and national integrity asserts itself. To maintain public opinion at a high pitch is one of the most sacred duties of the Church. Politics may be carefully eschewed, but a firm and abiding protest must be raised against politicians, of every grade, who trample under foot the laws of God and man. Corruption in politics is as deadly, if not more so, as the most demoralizing criminal offences, and it ought to be brought under the same repressive methods, as thieving, forgery, assault, etc. It would be natural to suppose that such is already the case, and that the laws against bribery and corruption in political elections are stringently drawn and sufficient. It may not be the letter of the statutes that is defective, but it is certain that the enforcement of the law is a failure. In the election trials recently disposed of in Manitoba and Ontario, on breaches of the law having been admitted by the defence the elections were declared void and the cases were thereupon dropped. There was no effort made to investigate the charges and to bring the guilty ones to punishment. That there had been

guilt was admitted but no fine nor imprisonment followed. The vacancy of a seat in Parliament is a punishment inflicted on the member only, who admittedly was personally innocent; while the real culprit, the briber and corruptionist is allowed to go at large. This certainly is a miscarriage of justice and if the law be at fault it ought to be amended, but if it be the practice, public opinion ought not to slumber. In this field the Church has a grave duty to discharge and the time is now opportune to set about the performance of it. The country expects the pulpit to arouse the popular feeling in favor of the right and ministerial utterances will be cordially welcomed.

THE WEEKLY HALF-HOLIDAY.

The course pursued by the Lord's Day Alliance with respect to the weekly half-holiday is to be highly commended. The appearance of the deputation representing the Alliance, before the Ontario Government, on Tuesday, with a well-defined, well-considered programme proves the comprehensiveness of the movement in which the Alliance is interested, embracing not merely Sabbath observance, but also an arrangement between employer and employed which will enable the latter class to enjoy the rest and blessing of the Sabbath to the best advantage. A Saturday half-holiday is a most desirable privilege and the favor with which it has met in European countries is of itself a strong reason why it ought to prevail in Canada. So far as it has been in use here the practice has proved successful, but there are many employments excluded from its advantages and legislation of a permissive kind is necessary to the uniformity so desirable in business. The propositions submitted to the Government were these:

1. All shops shall be closed in each week on the afternoon of one working day at the hour of one o'clock, with such exceptions as are necessary in the public interest, such as the case of drug stores and restaurants at all times, and butcher shops during the months of June, July, August and September.
2. In the absence of a municipal by-law appointing another day, the closing day shall be Saturday.
3. In each municipality the Municipal Council shall have power by by-law to appoint another day instead of Saturday.
4. All shop assistants in excepted shops shall have a half-holiday, from one o'clock on some working day of the week.
5. When a public holiday occurs in any week it shall be sufficient to close shops on such holiday instead of the closing day.
6. All shops may remain open on the afternoon of the working day preceding Christmas day, New Year's day, and other public holidays, although such working day may be the day appointed for closing.
7. All shops, except drug stores, shall be closed on Saturday evenings at nine o'clock.

THE NEW "DAYSPRING".

Canada has shown practical sympathy with Rev. Dr. J. G. Paton's Mission Steamer scheme and shared in the general regret with which the news of the wreck of the steamer was received. Nothing daunted by so serious a blow, the veteran missionary, lion hearted and splendid in his courage has appealed for funds to build another. And he makes out a strong case. After proving the need of such a Mission Steamer, and giving figures to show the advantage from the financial and missionary stand-points, of having a steamer. He concludes with these pathetic

words which will surely not go unheeded in Canada—"Do you now ask how we could get money to build another "Dayspring?" I reply our Lord Jesus is very rich. All the silver and the gold is His, the hearts of all men are under His control, and He has promised, "Seek and ye shall find. Whatsoever ye shall ask in My name will I do it, that the Father may be glorified in the Son." Trusting Him to fulfil His promises, let us go forward in His work, and "My God shall supply all your need according to His riches in glory by Christ Jesus." All we ask of you and all supporting our Mission is your hearty prayers, and not to oppose, but cordially sanction and do quickly all you can to get others to sanction, the building of another "Dayspring," and Jesus will soon give her to our Mission. If you wish to keep the £2,000 got by insurance, make a second insurance fund of your own of it, then you will have the interest of £5,000 per annum to help to insure the new ship. Give us the £2,000 yet remaining in the building fund which I raised in Britain for the last "Dayspring," and with it and the £1,000 already donated, and any other sums our Blessed Jesus may move His people in answer to prayer voluntarily to send us for the building, without asking our Church or any Church supporting our Mission for a sixpence to help, God sparing and helping me, I shall soon give you another "Dayspring" after the model of the last one, with fifty tons of larger cargo-carrying capacity, and all the additions we made to the last, after she came to Australia, added in Britain before she leaves the builder's hands. In this crisis I now make this offer, because I see that if it is adopted the work is likely to prosper till every island and tribe is led to love and serve Jesus; and, if rejected, I see at no distant day the coming ruin of our Mission. May our dear Lord Jesus guide you and all interested, so as for Him quickly to conquer the New Hebrides by the teaching of the Gospel."

THE PRINCETON BANQUET.

What may prove an exciting controversy has been initiated by Rev. J. W. Cochran, Chairman of the Milwaukee Synod on Temperance, on account of the statement—accepted as a fact, that wines had been used at the sesquicentennial banquet at Princeton. Mr. Cochran has addressed letters to the Chairmen of the Temperance Committees of the various Synods of the Church, calling their attention to the departure, and the following extract shows that he is hot on the trail and that he means business: "A professor of our state university returned from the anniversary with the tidings that it was practically a champagne supper, and four kinds of wine were upon the table. That a college which has been considered broadly denominational and representative of that type of Protestantism which, through General Assembly deliverances and the spirit of its members, is distinctively total abstinence in principle, should swerve so far from the beaten track, is viewed by educators here with astonishment if not dismay. Those who contend for state institutions point to it as indicative of the low moral tone in so-called denominational colleges. It puts a sneer upon the lips of those who believe in a purely secular education as against one of religious tendencies. It seems to me, and I believe I voice the sentiments of the Presbyterians of the State, that some action should be taken by your Committee with reference to this matter. I have written to President Patton, asking a confirmation of the report that wine was so used. He has referred the letter to the secretary of the anniversary committee, who has not seen fit to reply to my repeated requests. Dr. T. Cuyler replies: 'Princeton trustees ought to know better. If McCosh had been alive he would have

vetoed such an astonishing blunder. It was a foolish deference to the fashions and customs of distinguished foreign guests.'

"This unfortunate example to the youth of Princeton and to the colleges of the country ought not to go unchallenged. For the cause of our glorious Church and of the principle of total abstinence which your Committee upholds, let us protest against this lowering of the standard, even tho it be by an ex-moderator of our Assembly."

The result is a controversy that is developing bitterness and may involve a stirring debate in the General Assembly.

Combining Forces. Two of our most interesting and ablest western contemporaries have amalgamated and having joined forces will be able to throw renewed vigor into their work. The *Herald-Presbyter* and the *Mid-Continent*, will henceforth appear as one paper and the name of the former will be retained. We wish the consolidated paper all success.

Rev. Herman Warsyawiak. The New York Presbytery last week refused to receive the Rev. Herman Warsyawiak, the missionary among the Hebrews, apparently because he declined to consent to the Presbytery's overlooking his work. He said that if the Presbytery insisted on the control of his work he would withdraw his application for ordination.

Supporting the Sultan. At a public meeting of Mahomedans at Madras the following resolutions were carried:—That the meeting notes with extreme regret and pain the foul and abusive language used and published by the press with respect to the Sultan of Turkey, who is recognized as the head of the Islam Church, in connection with the Armenian question; that Government is respectfully requested to put a stop to the publication of such language in the local papers; and, in forwarding a copy of these resolutions to the Government of India and the Secretary of State for India, that the meeting express its deep sense of obligation to the British Government, which by its voice and liberal policy has always respected the religious feelings of its subjects.

Sabbath Observance. Mr. Gladstone, as is well known, has always been a strict Sabbatarian, and now in the evening of his days he remains so. To the request of the editor of a new penny magazine, *Sunday Hours for Boys and Girls* (Religious Tract Society), that he might send something for the first number, the aged statesman has replied that he does not feel himself qualified to take part in the effort, and that he is also hampered with engagements to which he must not add. "But," he goes on to say, "my heart and desire are wholly with you, if your undertaking is bent specially towards promoting the observance of the Lord's Day. That observance is no article of the Christian faith, but for our country, at least, it lies at the very root of practical religious life."

The *North and West* repeats the humorous anecdote of the Esquimaux church thus:—"A Canadian bishop required six weeks of canoeing to reach his synod at Winnipeg. He reported that the diocese of a brother bishop had gone to the dogs. He had built a church among the Esquimaux north of Hudson's Bay where there was no wood. He therefore used whale's ribs for rafters, covered them with walrus hide, and could seat eighty furred folk. But the dogs became ravenously hungry and ate up the church."

MISSION WORK IN SUPERIOR.

BY REV. E. C. MURRAY, CONVENTOR OF H. M. COM.

For the Review.

Permit me to say a word with regard to mission work in Superior Presbytery. Commencing at the Eastern boundary we have a railway mission, extending over two hundred and fifty miles of the C.P.R., with head quarters at Schreiber. For several years an ordained missionary occupied this important field but since the resignation of Rev. R. Sturgeon we have been unable to secure, an ordained minister to occupy the field. During the past two years attention has been turned to this part of Ontario because of its rich gold deposits. Already several mines near the line of railway are under development, the country is full of prospectors, and a "boom" is expected next year. The work on a railway mission is different from, city or ordinary country work. The missionary does not always see the results of his work, but then "we walk by faith and not by sight." We are very anxious to see an ordained man in charge of this mission next year. The congregation at Schreiber has provided a study in the church for the missionary, and the expenses of a missionary are lighter here than in most places. The work is hard, but inspiring. Railway men are intelligent, practical, active and frank, even to being outspoken. Their life is full of risk and adventure. Surrounded by temptation they need sympathy and help. Who among our many students in the graduating classes, or among our young ministers who have graduated, will volunteer to take hold of this important field next spring, now rendered specially attractive to a real live missionary, in view of the mining interests rapidly developing? A knowledge of mineralogy as well as theology would be of decided advantage to a man taking charge of this field.

West Fort William, associated with Slate River and Murillo, is steadily progressing. The church at the West Fort was repaired last Autumn and a neat church was erected at Slate River. Mr. Angus Graham of Montreal College rendered excellent service in this field last summer, and Mr. F. A. Robinson is doing good work this winter.

Leaving Murillo, we come to the Ignace Mission which extends to Rat Portage, a short distance of three hundred miles. This mission about holds its own. In general it is similar to the Schreiber field, though not so strong. At Barclay, a point forty or fifty miles from Rat Portage, the Ontario Government have started an experimental farm. It is claimed that there is quite an extent of excellent agricultural land at this point. Already a number of farmers have taken up land and we are hopeful that the development here will add strength in a year or two to this weak and scattered field. Rainy River is an agricultural district. Our mission here extends along the greater part of the river on the Canadian side. Mr. R. C. McDiarmid occupied this mission for a year and a half, during which time he rendered the church good service. The mission consists of five stations, along the river. It is occupied this winter by Mr. Alex. McTaggart of Knox College.

At the head of Rainy River we come to the little town of Fort Francis. Here for some years our church has been endeavoring to sow the good seed. We have a neat little church, and under the ministry of Mr. M. P. Floyd for two and a half years, our cause witnessed considerable advance. Mr. Floyd left the field last autumn to complete his studies in Knox College, and Mr. D. Oliver of Manitoba College succeeded him, and is also doing excellent work. East of Fort Francis lies Rainy Lake and the Seine River country, rapidly becoming famous on account of its rich gold mines. A large number of settlers went into this district last year in quest of gold. A still larger number will follow next year, and it is felt that a mission will require to be opened at Mine Centre. Mr. Floyd made occasional visits to the mining camps and Mr. Oliver is enthusiastically continuing this part of the work. Let me quote from letters received from Mr. Oliver since he took charge of the mission at Fort Francis—Under date Sept. 23rd he writes: "I arrived at Fort Francis on Thursday evening 17th inst., and conducted service on Sunday. On Monday I came up here to Mine Centre and truly this is a wonderful place. There are about 200 men engaged in the camps. I have visited all the camps but one, and hope to call on it to-morrow. The men are rough but good natured. I have enjoyed going in and out among them. I ate at all the camps, and held service in each. To-morrow I will have a service at the hotel when

I expect a good attendance as the men seem interested. I think it is a great pity our church has not a regular mission here. Oh, this is just the place for work and where it is much needed." Under date Nov. 11th he writes again and I clip the following from his letter. "The great hindrance to church work at Fort Francis is "Drink." The town can only support two groceries and yet it supports three hotels and one wholesale whiskey store. I go down to Crozier school-house every Sunday morning." (Crozier school-house is seven miles below Fort Francis, and forms a separate station). "A great many new families have come in lately to take up land. They have plenty of provisions but little money. I believe that in years to come that will be one of the strongest Presbyterian centres on the river. The land is good and when cleared gives a splendid crop and now as the mines are developing the farmers will have a market for their produce. I have again visited Mine Centre, and on this occasion conducted two services, one in Mine Centre and the other in the hotel in Bell City. The collections paid my expenses, but when the boat stops my expenses will be doubled, and the collections may not cover them. But I cannot give up the work. I enjoy it far more than in any other place I ever preached. If you only felt the warm "shake-hands" that these rough men can give. After the meeting many of them remain to speak about their wives and children. Every time I go to Mine Centre it makes me glad I ever studied for the ministry. I had rather ten times go and work among those miners than the grandest city congregation in Canada."

The spirit that pervades Mr. Oliver's letters is inspiring, and I feel that the readers of the Review many of whom are liberally supporting our missions should know something of the men who are engaged in our work. Such men deserve support. The work in which they are engaged is a grand work. The church will not let men or fields suffer for lack of means.

The Manse, Port Arthur.

THE CURE OF SOULS.*

BY REV. LOUIS H. JORDAN, D.D.

Ian Maclaren has published so many books of late, that some have begun dubiously to shake their heads. "The pace is too rapid," they have said. Or, moved by an entirely different spirit, whose sinister quality in only partially concealed, they have persistently asked:—"Who is this new Rabbi, who, at home in every field, presumes to teach his seniors?"

Dr. Watson has emphatically something to say in his "Cure of Souls," and he has uttered it with characteristic force and grace. He who omits to read his book will surely be the loser. Notwithstanding the succession of able men who have already filled the Lyman Beecher Lectureship, Dr. Watson has shown his usual insight in the contribution which he has made to the exposition of a theme so familiar. He has not been surpassed by any of his predecessors, and by very few of them has he been equalled, in the sane, shrewd, eminently-wise way in which he counsels the young men to whom he specially addresses himself. Some have averred that the method of the lecturer is too mechanical, and they complain that he has cut up his recommendations into an innumerable number of "points"; but, in the estimate of his not-uncritical audience at Yale, this feature of his addresses added greatly to their value. If the Lectures are the very reverse of scholastic, their author in this particular likewise reveals his wisdom; their merit lies in their rare *practical helpfulness*, with which is coupled the charm of an engaging simplicity, a transparent modesty, and a playful, bright and felicitous diction.

Dr. Watson is one of those happy spirits, to company with whom it is to be made partaker of his happiness: this explains why it is that all who come to know Ian Maclaren become at once his admirers. His "Mind of the Master," brilliant as it admittedly is, has caused some searchings of heart; but his conception of The Servant of the Master will add considerably to a reputation from which nothing will be deducted. The lofty office of the Preacher, in this latest volume of the Yale Lectures, is worthily magnified. If the Pastor, or the student in Homiletics, fail to procure this book, he will ignore the worth of some of the wisest

*Lyman Beecher Lectures on Preaching, Yale University, 1896. By John Watson, D.D. Pp. 301. Toronto: Fleming H. Revell Co. Price \$1.25.

suggestions which have ever been addressed to him. If the ordinary reader fail to purchase this book, he will deprive himself of the pleasure of perusing some of the most penetrative paragraphs, and some of the happiest theological sketches, with which even Ian Maclared has enriched our English literature.

BEGGING AND SCOLDING.

There are two special forms of work which every faithful pastor is under obligations to undertake and to persist in, which are not agreeable to some persons in their congregations. One of these duties is soliciting offerings for the various benevolent and missionary operations of the Church, and those who do not like it seek to stigmatize it by giving it the unattractive name of "begging." The application of a hateful word to that with which they have no sympathy makes ready for them the way of escape from participation in the service to which they are urged.

The other duty is that of pointing out sin and using earnest efforts to deter people from participating in it. Of course, there are those conceited ones, in too many places, who are ready to apply the obnoxious term "scolding" in order to neutralize the good that might be accomplished. But the calling of names is a cheap piece of business, and the faithful preacher will not shrink from his business of describing and denouncing sin because there are some who find fault.

The Bible has a great deal to say against "covetousness which is idolatry," and against all forms of the love of money which may be described as avarice, miserliness, selfishness and greed. For our own self-development and self-protection we need to give, and to cultivate the habit of giving in the channels of Christian benevolence. If we do not, we grow sordid and stingy and shrunken and small. For our own sakes we need to give. And, then, in order that giving may not be a mere matter of self-culture, God has so ordered matters that there are pressing needs, all about us, in the Church of Christ and in the homes of the poor. The poor we have always with us, and the Lord's treasury is ever open near at hand. Those whose hearts the Lord has opened love to give, and are thankful for counsel from the pastor as to a wise direction for their gifts. Those who are undisciplined and unwilling to give are displeased by such counsel, and excuse themselves from compliance by the insinuation that the pastor is transgressing his limits when he becomes a "beggar." Appeals for Christ are not begging. The one who serves Him thus is not personally, nor representatively, a mendicant. Christ has a claim to our first fruits, our tithes, our offerings, our gifts, or whatever name may be applied to our rightful payments to His treasury. Thus cheerful recognition of His claims must ever be an element in the character of His followers, and the discharge of this duty must never be neglected, nor must encouragements to it ever be belittled.

The word of God is profitable not only for doctrine, general and formal, but for individual reproof and correction. The wise parent and teacher and pastor must often reprove those for whom they are responsible. Much as they may shrink back from it, they must not permit evil habits or tendencies to go uncorrected. The young tree must be straightened if crooked; the child must be corrected; the pupil must be carefully tutored and disciplined; the congregation must be instructed in righteousness. The worldling will resent such faithfulness, and the perverse one will refuse to be benefited by it. None the less the pastor can not always speak soft and smooth words. Only the fool, the blind or the time server will always say peace, even when there is no peace.

The ambassador for Christ has a plain and straightforward duty. He is to be a proclaimer of the whole counsel of God. He is to lead men to Christ, and to instruct them in His service. He is to be gentle, and is not to strive, but he is to reprove sin and to restore offenders. He is to use every right means for upbuilding the cause of Christ, and, although he may sometimes be called a beggar and sometimes a scold, he is to regard such words as less than idle. He is in trust of the gospel, and he has respect to the will of God.—*Herald and Presbyterian*

"WHEN JESUS COMES."

BY THEODORE L. CUYLER, D.D.

Ther one very sweet sence in which "Jesus come." to His own followers in these days: He does not come in fleshly form, as He did eighteen centuries ago; nor does He come amid clouds and celestial splendor, as He will at the final judgment. But in spirit, seen by the eye of faith, Jesus draws delightfully near to those who seek for His presence. He comes to the awakened penitent who cries out to Him, "Come and take away my stony heart, and make it a heart of flesh." If any one doubts this, let him fervently call upon that wonder-working Saviour who visited the house of Jairus and the tomb at Bethany. He is very close at hand my awakened and anxious friend. Already you may hear His knock at your heart and His loving voice: "It thou wilt open the door, I will come in unto thee and sup with thee, and thou with Me."

Hasten to let Him in! When Jesus comes in, He will bring pardon for your sins. When Jesus comes, He will bring light and joy, and such true peace as you never tasted before. He will not be satisfied with a closet or a corner of your heart, or with a paltry share of your thoughts grudgingly given. He wants every room—your facilities, affections and will, must all be surrendered to Him. The key to your purse must be His too. Don't plead that you are not worthy that He should come under your roof. He loves to stoop to the lowly in spirit. He will bring His own entertainment with Him when He "sups" with you. You will be fed with more than angels' food when the King sitteth at the table. This is the very essence of conversation; to turn sin out of the door and to convert your heart into a dwelling-place for the sinner's Friend.

"Admit Him, for the human breast
Ne'er entertained so kind a guest;
Admit Him, and you won't expel,
For where He comes, He comes to dwell."

The richest and most joyous hours in a believer's experience are those in which he tastes of Christ's presence in close spiritual communion. Sometimes when feasting on such words as those in the 14th chapter of John, sometimes at the Lord's table, sometimes in secret prayer, Jesus comes into the soul just as He did into that upper-room where the disciples were assembled. The believer feels the warmth and the light of His countenance. His left hand is under our head, and His right hand doth embrace us. We can roll off our cares and worries and doubts upon His everlasting arm. Such times of close companionship with Jesus are our holiest and happiest hours this side of heaven.

Into sick rooms where His children lie Jesus often comes. No physician visits so faithfully. Noble old Halyburton, of Scotland, said one morning to his family: "Jesus came to me in the third watch of last night, walking upon the waters. He said to me, 'I am Alpha and Omega, the beginning and the end, and I have the keys of hell and death.' He stilled the storm in my soul, and lo, there was a sweet calm."

When Jesus comes into the house of sorrow, He speaks the same wondrous words which He spake to the mourners of Bethany. He allowed death to come there first to make ready for His own coming. Is not this one reason why death is allowed to take our loved ones? Then we are ready to send for Jesus!

THREE FAITHS.

To do the most successful work in the world three faiths are needed—faith in God, faith in one's fellow-men, and faith in one's self. Whatever tends to diminish either of these, is an injury and a loss to a man. Whatever is likely to increase them should be carefully cultivated. Faith in God give peace and rest from worry. Faith in others give hope and cheerful kindness. Faith in one's self gives confidence and courage. These are all essential qualities. Happy he who has them! Still happier he who has learned to guard them against abuse, and distinguish them from their counterfeits. Faith in self must not be allowed to pass into egotism, nor faith in others into fatuity, nor faith in God into presumption. To avoid the false and foolish in all these directions while holding firmly to that which is good, shows great wisdom and brings true prosperity.

WILL YOU BELIEVE ON THE LORD JESUS CHRIST?

BY REV. LOUIS RICHTER.

God's answer to every soul seeking salvation is: "Believe on the Lord Jesus Christ and thou shalt be saved." Because it is God's answer it must be complete and correct, for Him hath God given to bear our sins. He is, "the Lamb of God which taketh away the sin of the world."

Believe on the Lord Jesus Christ for He hath said: "He that believeth on the Son hath everlasting life."

Believe on the Lord Jesus Christ for He saith: "Him that cometh to Me I will in no wise cast out."

Believe on the Lord Jesus Christ for He "gave Himself for our sins that He might deliver us from this present evil world." Deliverance from evil in this world is the hopeless desire of the unbeliever. A worldly life is a disappointment and vanity. It is impossible that it should be otherwise from the nature of things. The soul is created for God and cannot rest until it has found God.

Believe on the Lord Jesus Christ and your soul will be filled with peace. The troubled conscience will be brought to rest in the assurance that your sins are forgiven: "I have blotted out, as a thick cloud thy transgressions, and, as a cloud, thy sins: return unto me, for I have redeemed thee."

Believe on the Lord Jesus Christ, for in Him you have a helper in your fight against sin. The unbeliever in his conflict with his evil passions is left to the resources of his own strength, and these fail him when most needed. His good resolutions are ropes of sand. "Without Me ye can do nothing."

Believe on the Lord Jesus Christ, for if you believe in Him life will be worth living. It will be invested with new interest. The soul feels that it has entered on a career of true progress that needs to fear no backward movement. It is the progress toward God and heaven, and toward the growth of that knowledge that will fill the soul with new delights through never ending ages of eternity.

Believe on the Lord Jesus Christ and death will be robbed of terror. It will come to you as a beautiful angel, lulling you to sweet rest and sleep, for Jesus said, "I am the resurrection and the life; he that believeth in Me though he were dead yet shall he live; and whosoever liveth and believeth in Me shall never die."

Believe on the Lord Jesus Christ and thou shalt be saved with a salvation that includes everything that can bring joy to the soul. Unbelief is the sum of all misery. Faith in Christ is the sum of all blessedness. Come, then, with your burden of sin. Come with your fear of death and eternity. Come with all your sorrow to the Lord Jesus Christ; believe on Him and your salvation for time and eternity is assured, and the effect will be joy unspeakable and full of glory.

Believe on the Lord Jesus Christ and you shall receive the gift of the Holy Spirit, of whom the Scripture saith: "The Spirit itself beareth witness with our spirit that we are the children of God." By the indwelling of the Holy Spirit we are enabled to enjoy the highest privilege "whereby we cry, Abba, Father."

Child of God, what more can you want? Thy cup of joy may be filled to overflowing!

LIGHT IN THE BOOK.

In Dingah, Punjab, the missionaries have met with much opposition from the Hindus (Sikhs). But one of the most prominent of the adversaries has just been won over in a remarkable way. He asked for a private interview with the missionary, who expected a fierce expression of hostility, and was immensely surprised when the man pulled out a New Testament and said, "Sahib, I have read this book, and I find it to be pure and holy. Up to ten days ago I was a bitter opponent of yours. I gave a public lecture against you and against your work. Then I resolved that I would expose your book. So I began to read it in order to pick faults in it; but, do you know, as I read I was drawn to it. My heart was captivated, and now I cannot oppose you. I know God's light is in that book."

Looks into Books.

PROCEEDINGS of the Sixth General Council of the Alliance of the Reformed Churches holding the Presbyterian System held at Glasgow, 1896. London, James Nisbet & Co., Toronto, Wm. Tyrrell & Co.

This volume is edited by the Secretary of the Alliance, Dr. G. D. Mathews, and is the official report of the Council. It gives not only the minutes but also the reports presented on a variety of subjects, the papers read and the discussion that took place. It therefore furnishes a valuable repository of information as to Presbyterianism throughout the world, and a fair idea of the currents of thought prevailing in its widely scattered sections. A glance through the volume, however, justifies the criticism which found voice in various quarters that far too much time is taken at these meetings with rather common-place papers which nobody much cares to hear, and far too little with open discussion of the subjects which they suggest. No doubt this arrangement prevents many foolish things from being said, but it also robs the meetings of much of the legitimate interest which otherwise might attach to them. The value of these Councils must not be estimated by the amount of work they do, for they do little that could not be as well done without them, but by the sentiment they create, the outlook they afford over a wider field, and the lift that is given to small struggling churches by the sense of fellowship with larger bodies. The volume is gotten up in a style worthy the importance of the body it represents and should be in the possession of everyone who desires to know something of the great Presbyterian world.

THE CHRISTIAN LESSON COMMENTARY for 1897, by W. W. Dowling. cloth 8 vo 407 pages. St. Louis Mo. Christian Pub. Co., Price \$1.00.

The annual issue of this valuable aid to Bible study has become a standard and indispensable book. Prepared with scholarship, ability and excellent method, this book furnishes abundant material for the careful study of the weekly Sunday-school Lesson. The following extract from the Preface will demonstrate its completeness. In the gathering of exegetical, illustrative and applicatory material, the best sources available have been drawn upon, and laid under liberal contribution. The most prolific of them have been the former volumes of this Commentary, prepared by the beloved teacher and commentator B. W. Johnson, of sainted memory. Free extracts have likewise been made from the Commentary on Acts by Dr. Lyman Abbott, and from Notes on the New Testament by Albert Barnes. Many gems of thought and apt illustrations have also been gleaned from Illustrative Notes by Dr J. L. Harbison and R. R. Doherty, as well as from the works of Peloubet, Miller, Pentecost, Trumbull, Beecher, Gray, Hackett, Plumtree, Wythe, Schaff, Arnot and others, all of which it has been the aim to duly credit in the proper places.

The January issue of *The Art Amateur* appears in a new dress of type, and presents a very rich and handsome appearance from the typographical point of view. Two excellent color plates, "The Old Mill," a soft and beautiful landscape by Bruce Crane, and an instructive study of Violets by Maud Stumm, are given free with this number. Wood Carvers, Pyrographers and China Painters will find many practical designs in it, and some excellent reproductions of famous Lawrences and Gainsboroughs are scattered among the text, together with instructive examples of the work of the painter, Madrazo. Miss Hallowell treats of drawing from photographs, and Mr. Shull of flower analysis, both papers being illustrated by their authors. There is an especially valuable, illustrated article on remodelling a city house, two pictorial pages of ideas for furniture, and a timely paper on Economy and Art in the Home. The doings of all the Artistic Societies are chronicled, the picture shows described, and in a word, no one interested in Art, either from the practical or the aesthetic point of view, can afford to be without *The Art Amateur*. Art students, in no matter what department, will find it to their advantage to send to the office for the circular announcing the specially handsome premiums offered this year to new subscribers. (Price 85 cents, or \$4.00 a year. Montague Marks, 23 Union Square, New York.)

The *Preacher's Magazine* for January contains only three sermons in full, being by Dr. Stalker, Dr. Brooke and Mark Guy Pearse, respectively, but it gives a large amount of homiletical matter especially suitable for the beginning of the new year. The materials are mainly drawn from Britain, and therefore, probably more acceptable to many in Canada than some of the other homiletical magazines published in the United States. Wilbur B. Ketcham, New York. \$1.50 a year.

CANADIAN PULPIT.

No. 73.

PREVAILING IGNORANCE OF SIN.

BY REV. WALTER M. ROGER, PETERBORO, ONT.

TEXT:—"Who can understand his errors?—Pa. xix. 12.

Contemplation of the starry heavens, in their architectural vastness and grandeur, deeply impressed the Psalmist with the greatness, wisdom, and power of the God who created and upheld them.



REV. WALTER M. ROGER, PETERBORO.

But the poetic worshipper in the temple of Nature received no such moral and spiritual influences as when he entered the sanctuary of revelation, and there meditated upon the unapproachable perfections of Jehovah. Then his eyes were enlightened and he saw the beauty of holiness and the hideous deformity of sin as never before. No wonder he cries, "Who can understand his errors? O cleanse Thou me from secret faults." He found out that all his previous estimates of his sins were faulty. He had yet to learn their number, their

enormity, their aggravations, their danger.

I. *Their number.*—In the darkness of ignorance we do not suspect the swarms of evil things which flourish and multiply around us. Science, with its microscope, has made startling revelations to us as to armies of destruction working in darkness and preparing to waste at noon to-day. So in the moral world; men, men wandering in heedless self-complacency, have no conception of the real state of the case. If religious at all, it is after the fashion of the Pharisee who thanked God he was not as other men. But all is changed when they suddenly stand before the mirror of God's Word and behold what manner of men they really are. Let any man focus on his conduct the light of divine declaration, "Whatsoever is not of faith is sin," and the better the man, the more alarming and painful will be the discovery—the more ready will he be to cry with David (Ps. xl. 11), "Innumerable evils have compassed me about, mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head, therefore my heart faileth me."

II. *Their enormity.*—Many a man claiming to be unusually thoughtful, boldly questions the justies of eternal punishment for momentary transgression, as if the moral quality of the action depended upon the time occupied in its performance, instead of the nature of the action itself, and the person against whom performed. An any blow from a boy to his playmate would be sinful, much more so would be the same blow against his own mother. Accustomed to the standards of the world's estimates the superficial and self-biased observer knows little of the real character of his actions. The teachings of nature give him better help, but only in the glass of God's Word does he discover what manner of man he really is. In the light of the infinite greatness and goodness of the Creator-Sovereign therein revealed, he learns the infinite evil of his sin, and need not be surprised to find it rated as deserving an infinite penalty—death temporal, spiritual and eternal. The very possession of that word, and the attendant privileges it brings, he also finds to add undreamed of aggregations to his guilt. The man who would indignantly protest against being "taken for a heathen" discovers that his condition and position are really far worse, his case being that of the servant who knew his Lord's will and did it not, and who should therefore be beaten with many stripes. Such sin committed within the precincts of nineteenth century Christianity is worse even than that of the sons of Eli, of which the prophet said, "If one man sin against another, the judge shall judge him, but if a man sin against JEHOVAH, who shall entreat for him?" According to revelation, every sin is an insult to the majesty of the eternal, and a defiance of His authority and power. To the "Thou shalt not," of the Sovereign of the universe, it replies with a brazen but puny "I will!" Like Amalek, the sinner's hand is upon the throne of Jehovah. He would overturn it;

he could. Hence the war of extermination Moses and Joshua directed to wage against these rebels.

III. *Their danger.*—This lies not only in the inherent heinousness and guilt of the action itself. "Cursed is every one that continueth not in all things that are written in the book of the law to do them," but in the *self-propagating and self-perpetuating possibilities and probabilities* of sin. The discoveries so frankly owned by Coleridge would be more common were his insight and candor more general. He says, "I used to think that word of James (ii. 10, 'Whosoever shall keep the whole law and yet offend in one point, he is guilty of all') very harsh, but now I feel the awful, the tremendous truth of it. In the one crime of opium, of what crime have I not made myself guilty! Ingratitude to my Maker and to my benefactors; injustice and unnatural cruelty to my poor children; self-contempt for my repeated breach of promise; too often actual falsehood."

What naturalist has ever gauged the spawning powers of sin "when it conceives and brings forth?" Then who can tell the danger that lies in the *probability*, as well as possibility, of its self-propagation? When we think of this we do not wonder at our Maker's warning against the danger of "eternal sin," from which there is no recovery (Mark iii. 29, R.V.). There seems to be a law in the moral world like that of gravitation in the natural. Like the stone which falls 12 feet in the first second, 800 in the fifth, and 1,200 in the tenth, the farther the sinner goes in sin, the faster he descends. Ere he knows, he passes the point where, unheeded, the red light illumines the warning, "He that is unjust, let him be unjust still; he which is filthy, let him be filthy still," and it is too late to turn. Through all eternity he will continue his headlong downward career, ever faster and deeper down the depths of the bottomless abyss!

There is a time, we know not when,
A point we know not where,
Which marks the destiny of men
To glory or despair.
There is a line by us unseen
Which crosses every path,
The hidden boundary between
God's patience and his wrath.

I. *Be warned.*—Every sinner is in danger of the "great transgression." That danger is all the greater if he be insensible of it, especially so if familiar with the warning, "He that being often reprov'd hardeneth his neck shall suddenly be destroyed, and that without remedy." "How shall they escape who neglect so great salvation?"

The very fact that God has provided such a salvation, so gloriously full and free, and has brought it to the sinner's notice, and has so patiently and lovingly urged it upon his attention and reception, constitutes a peculiar danger. Its simplicity and freedom is made a stumbling-block, and its loving urgency a pretext for delay. Be warned, O sinner, if you will not yield to the pleading, be not deaf to the warnings. Continue to neglect, and escape is impossible. At any moment you may hear the voice of your offended Maker saying "Because I have called and ye have refused, I have stretched out my hand and no man regarded: but ye have set at nought my counsel, and would none of my reproof; I also will laugh at your calamity: I will mock when your fear cometh: when your fear cometh as a desolation and your destruction cometh as a whirlwind: when distress and anguish cometh upon you, then shall they call upon me, but I will not answer; they shall seek me early but they shall not find me: for that they hated knowledge and did not choose the fear of the Lord. Therefore shall they eat of the fruit of their own way and be filled with their own devices; for the turning away of the simple shall slay them, and the prosperity of fools shall destroy them. But whose hearkeneth unto me shall dwell safely and shall be quiet from fear of evil." Prov. i. 24-33.

2. *Your only hope* is in the mercy of God set forth in the cross of Jesus Christ. Promptly and humbly bow and cry, like the publican, "God be merciful to me, the sinner!" Thus and only thus is forgiveness and safety found. Take the place of the lost sinner, and He who came to seek and to save the lost will soon give you the place of the saved sinner. Remember that sin is still and ever insidious and ensnaring and that your safety lies, not in any new power acquired, but, in Christ's unfeeling care and your conscious nearness to Him. Let David's experience teach you the value of his prayer, "Keep back thy servant also from presumptuous sins. Let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression. Let the words of my mouth and the meditations of my heart, be acceptable in thy sight, O Lord my Strength and my Redeemer."

The sinner is always grinding at the devil's mill; and the devil is no less busy in supplying the hopper, lest his mill should stand still.

MY LOST PEARL.

I do not know where I lost it,
For it slipped from a broken string;
And far and away from my sight to-day
It lies a neglected thing.

Or worse, since it may be another
Is wearing my pearl of price,
And the gem that was mine, with its luscious shine,
May be set in some strange device.

I do not know when I lost it;
It was just as the dawning burst
Through the crystalline bars of the lingering stars
That with sorrow I missed it first.

Perhaps in an opaline twilight,
Perhaps when the moonbeams lay
With their delicate quiver o'er field and river,
And night was fairer than day.

I never dreamed half how precious
Was my beautiful pearl to me,
Till the grief of its loss, a heavy cross,
I bore over land and sea.

You marvel? You do not divine it?
I have lost what I could not lend;
What I'll mourn while I live; for no art can give
To my heart the lost heart of my friend.

M. E. SANGSTER.

THE NAME ABOVE EVERY NAME.

BY THE REV. JOHN WOODS, D. D.

The desire to be remembered by after ages seems to be almost universal. It is a sort of natural instinct. Men seek in a thousand ways to perpetuate their names. And yet to die and be forgotten is the fate of almost the entire human race. The vast majority fall and disappear like the leaves of the forest. Few are remembered beyond their own generation. Fewer still find a place in history. As the centuries pass away, even the greatest names become mere shadows dim and indistinct in the distance, like objects seen through a mist.

There are two classes of persons found among the few who have gained an earthly immortality. The first class is composed of the men of thought, the great geniuses who have left their impress upon the world of mind: the thinkers, sages, philosophers, poets. A supreme work of literature is the most enduring of monuments. It is more imperishable than marble or bronze. Homer, Plato, Aristotle, Bacon, Spinoza, Shakspeare—these are among the names "that were not born to die," names that shine undimmed through all the ages.

The second class is composed of men of action, men whose names are connected with great historical movements, which have changed the face of society, and given a direction to the stream of human progress. Some of these have been great soldiers and conquerors, like Alexander, Cæsar, Napoleon; some have been statesmen, as Solon, Lycurgus, Charlemagne, Alfred, William of Orange, Washington, Cavour; some have been great religious teachers and organizers, like Athanasius, Augustine, Bernard of Clairvaux, Anselm, Thomas Aquinas, Luther, Calvin, Wesley. All these names are linked with great historic events, with political, social and religious movements which have profoundly affected the welfare and the happiness of the human race.

But there is one name that stands apart by itself, far above all others—the name of Jesus Christ. He is an historical personage, as certainly as the Emperor Augustus, or Herod the Great, or Pontius Pilate. Like Confucius and Buddha, he is the founder of a great religion, which has gradually extended, until it is now embraced by more than one-third of the human family, and has become the faith of the most enlightened and progressive nations of the world. It is certain that the name of Jesus has never been forgotten, and that it never will be forgotten. It is pronounced many millions of times every day by devout lips and grateful hearts.

Jesus Christ held in his hands the gift of earthly immortality. There is a hint of this in the words which He spoke concerning Mary of Bethany, when she broke the alabaster box of ointment and poured it on His head: "Verily I say unto you, whosoever the Gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her." Nothing could seem more unlikely, at that moment, than that the Gospel should extend throughout the world, or that Mary's act of love and devotion should be remembered in after ages. But has not the prediction been fulfilled? The religion of Jesus Christ has penetrated to every land; the story of the anointing is read to-day in more than 225 different languages, and is known in

every quarter of the globe. The fragrance of that ointment is diffused through every clime, and the name of Mary of Bethany is encircled with the light of immortality.

It has been said of Dante that he immortalized his whole generation. He lifted the city of Florence, that had cast him out and disowned him, into the faderless light, and made it forever resplendent by his genius. So Jesus Christ is not only remembered throughout the world, and throughout the ages, but He has made immortal the humble names of those who were associated with Him in His earthly life. A host of characters in the New Testament, who otherwise would never have been heard of beyond the bounds of Palestine, or beyond their own age, are made forever illustrious by their relation to the Son of Man. They owe their fame, not to their own genius, nor to their own achievements, but to the fact that they were associated for a few years with the Christ. They stand transfigured in His light.

The name of Jesus is above every name. It is to all other names what the sun is to the planets. Even rationalistic and unbelieving critics are constrained to acknowledge the supreme excellence and singular beauty of the character of Jesus Christ. Brief and fragmentary as the four Gospels are, the picture which they present stands out with wonderful distinctness, as a unique and transcendent personality.

The outward conditions and circumstances of Christ's earthly life were as remote from those of our own age and civilization as it is possible to conceive, and yet how little there is in His teaching that is local or temporary. We seldom think of Him as a Jew, or even as an Oriental. His character is not accounted for by any law of natural development. The Jew had for ages been trained to a narrow exclusiveness. Nothing is more remarkable in the character of Jesus than the breadth of His sympathies. He is always and conspicuously the Son of Man. His religion is the only faith that can become universal. It is limited by no lines of latitude or longitude, and by no peculiarities of time or race.

Every nation has its own heroes; every religion its saints, confessors and martyrs. Some of these will live in history while the world endures, and will receive the homage and veneration of mankind. But the name of Jesus is above every name. At that name every knee shall bow. "Which in his own time he shall show, who is the blest and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in light unapproachable; whom no man hath seen or can see; to whom be honor and power everlasting. Amen."—Interior.

DO YOU KNOW YOUR BIBLE?

Do you suppose you know the Bible? The Sadducees thought they did, and when they came to Jesus Christ he said, "Ye do err, not knowing the Scriptures." The scribes thought they knew the Scriptures; indeed, they were the very men who wrote the holy words and read them; they were, so to speak, the custodians or treasurers of the divine literature, and if they did not know the Scriptures, who did? You would think the people who live in a mountainous country would love the mountains best. You and I have gone through Alpine villages in which the people evidently looked upon the mountains with eyes unlighted, without wonder, without emotion. Why? Because of their familiarity with those gigantic and glorious hills. It was so with the scribes; they were so familiar with the letter that they did not understand the spirit, as we may be so familiar with church ordinances as merely to observe the ceremony and never realize the divine intent and mind. Jesus Christ said, "Search the Scriptures." Have we understood that word "search?" You have seen a man dig for silver? That is one help toward the meaning of the word "search." You have seen a woman light a candle and sweep the floor and seek diligently till she had found the piece that was lost? That is a hint toward the word "search." You have seen a man looking for one document, which, if he could find, would make him a peer of the realm? Look at him with spectacled eyes, with busy fingers, with bent form, with eager face; look how he listens to any suggestion, what letters he sends out to registrars, clerks, any person or persons likely to help him. Have you seen such a process? This will give you some idea of what Jesus meant when He said, "Search." He did not mean that we were to look round with cold, indifferent eyes, and take up anything that might happen to occur in our process of blind looking. He meant the industry of the soul, the very agony of the spirit, a searching, seeking, digging, striving that meant the very agony of the combined faculties which make us men.

Jesus did not come with a new Bible. He read the old one, and when he read it men's hearts turned within them. We need no new Bible, we need the right heart to read the old one, and then it will make the heart that so reads it glow with sacred emotion; it will lift up that heart to heights of rapture and triumph, in the feeling of which time will be but a passing shadow, and earth a speck neither to be mentioned or named.

THE BIBLE CLASS.

PETER AND JOHN IN THE TEMPLE.

(Acts iii.—For Sunday Jan. 31st.)*

BY REV. PHILIP A. NOBDELL, D. D.

After the extraordinary scenes of Pentecost the Church in Jerusalem enjoyed a season of rapid growth both inwardly and outwardly. The piety and devotion of its members, their mutual love, and the purity of their lives were such as to commend them greatly to popular favor. Day by day converts were made until presently the number had increased to about five thousand souls.

THE HEALING OF THE LAME MAN.

This happy condition lasted several months, possibly a year¹ without any event of marked importance occurring to disturb the peace and joy of the Church. The jealousy and hatred of priests and rulers seemed to be dormant, for they made no sign that they were aware of what was taking place in the religious life of the capital. But an entirely unforeseen event quickly changed all this. As Peter and John according to their daily custom were entering the temple to offer prayer, a beggar asked an alms. The man was forty years of age, a deformed and helpless cripple who had been laid at the Beautiful Gate of the temple to seek charity from those who were passing in to thank God for the blessings they themselves enjoyed. Instead of giving him silver or gold, which they had none, Peter took him by the hand and commanded him in the name of Jesus Christ to rise and walk. How could Peter venture to do this? Because, being filled with the Holy Ghost, he spoke from a divine impulse. That the power of the risen Christ was operative through him was seen at once, for the helpless cripple arose, seized the hands of both his benefactors and entered with them into the temple, "walking, leaping, and praising God."

PETER'S ADDRESS IN THE TEMPLE.

This occurrence so extraordinary quickly drew a crowd of curious people about the Apostles and the well known man who had been healed. In an age peculiarly superstitious, and when miracle-mongers abounded on every hand, the people naturally took the Apostles for members of the same craft, and were astonished at their power. Peter instantly apprehended the feeling, and, disclaiming the power attributed to him, he seized the opportunity to declare the true source of that power by which the impotent man had been healed. In so doing he presented the claims, dignity, and nature of Jesus whom the Jewish rulers had put to death, but whom God had proved to be the Messiah by raising Him from the dead and by showing forth through Him the power by which this man was healed. This great truth of the Messiahship of Jesus Peter thereupon applied to his Jewish hearers, who as sons of the prophets might properly be expected to rejoice above all other men in the fulfillment of that great hope of which the prophets had spoken.

SIGNIFICANCE OF THE MIRACLE.

Since this lesson has to do with the miracle itself rather than with its historical consequences, we note that it typifies the relation of Christianity to human suffering. As the priest and the Levite passed by on the other side without assisting the man who had fallen among thieves, so the great world-religions ignore as far as they can the woes which they can neither understand nor alleviate. Moreover, as the beggar was unable to heal himself, and as he well knew that no human power could work physical perfection in him, so humanity is helpless and hopeless, in view of the universal ruin attendant upon sin. Looking for no release from pain in this world men welcome any temporary alleviation in the hope that death mayhap will open the door to fairer worlds. Into the midst of these bruised and perishing generations of earth, groaning under poverty and oppression, hunger and famine, disease and pestilence, carnage and war, Christianity comes like an angel of God. She looks all this terrific story of human woe in the face and dares to speak not only of hope for another world, but of help for this. Christianity knows that sorrow answers to sin as face answers to face in the glass. Therefore she does not seek to mitigate merely the external want and misery that are laid at her feet, but to cure the deep-seated inward malady from which outward evils spring. As the abundance of spiritual power in the Apostles overflowed upon the helpless beggar, so the fulness of divine energy operates through Christianity for the redemption of mankind. Christianity contemplates nothing less than the redemption of the entire man, soul and body, for this world as well as for the world to come.

When Jesus sent forth His disciples to preach He committed to them the twofold Gospel of spiritual salvation and of physical healing. We may not be able to summon to our aid miraculous agencies as did the disciples, but we are not therefore left without resources. Because a spirit of world-wide sympathy and of loving helpfulness is still the distinguishing characteristic of Christianity, the earth blossoms in her path with hospitals, asylums, schools for the deaf and blind, homes for the aged and infirm, and charities in a thousand forms for the relief of every phase of human suffering. All the resources of science and civilization are drawn upon for aid.

But if these philanthropies, beautiful and noble as they are, were the only measures by which Christianity attempts to alleviate the woes and wretchedness of the world, the relief would be small indeed. It is because Christianity does not work at the circumference merely but in the heart, because it seeks to replace sin by holiness, that it is able to guarantee to the individual and to the race the realization of a condition in which the ruinous consequences of sin shall be overcome and displaced by the beneficent fruits of righteousness. In thus purifying and sweetening life at its source, it gladdens, brightens and glorifies all the outgoings of life. Destroying evil at the root is better than miracles for undoing its full development and accumulated effects.

FOR THE SABBATH SCHOOL.

International S. S. Lesson.

LESSON V.—THE BOLDNESS OF PETER AND JOHN.—JANUARY 31.

(Acts iv. 1-14.)

GOLDEN TEXT:—"There is none other name under heaven given among men, whereby we must be saved."—(Acts iv. 12.)

TIME AND PLACE.—A. D. 30. Jerusalem.

INTRODUCTION.—The present lesson begins in the temple, where the last closed, and where the great meeting was held in Solomon's porch. The two Apostles are arrested and pass the night in prison, probably in some cell of the temple cloisters. On the morrow they are called before the Sanhedrim, or great council of the Jews, to answer the charge preferred against them, and in their presence Peter boldly preaches the Gospel.

VERSE BY VERSE.—V. 1. "They."—The Apostles, Peter and John. "Captain of the temple."—The head of the temple guard which preserved order in the temple. "Sadducees."—One of the Jewish sects who rejected the doctrine of the resurrection. "Come upon them."—To arrest them.

V. 2. "Grieved."—Used here in the sense of vexed or offended. "Preached . . . the resurrection."—They had declared that Jesus had risen from the dead.

V. 3. "Laid hands on them."—Arrested them. Put them in prison. "Eventide."—It was three o'clock when they healed the lame man; it was now night.

V. 4. "Heard the word."—The word that Peter preached. "Believed."—On Jesus. "The number of the men."—This is generally understood as though the clause were added, "besides women and children." "About five thousand."—Whether this means that five thousand men were converted at this time, or that the disciples now numbered five thousand men, is uncertain. The latter is the probable interpretation.

V. 5. "Rulers, elders, etc."—It is intended to mean the classes that made up the Sanhedrim, or great council which was now assembled.

V. 6. "Annas, Caiaphas."—There are the same under whose leadership Jesus was tried and condemned. Annas was the lawful high priest, but Caiaphas, his son-in-law, had been made high priest by the Roman power. "John and Alexander."—Nothing is known of them, but they appear to have been relatives of Annas. "Gathered together."—Assembled in council.

V. 7. "Set them in the midst."—Brought the Apostles before the council. "By what power, etc."—They would have been glad to charge the Apostles with the use of sorcery. "Done this."—That is, healed the lame man.

V. 8. "Filled with the Holy Ghost."—He received a special inspiration of the Holy Ghost to meet this occasion.

V. 10. "By the name of Jesus."—That is, by the power of Jesus. "Whom ye crucified."—They do not hesitate boldly to bring this charge against the council.

V. 11. "The stone . . . set at naught."—Jesus despised and rejected. "Head of the corner."—The corner stone of God's home—His kingdom.

V. 12. "None other name, under heaven."—No other power on earth.

V. 13. "The boldness."—Used in the sense of confidence in their cause and in their message. "Took knowledge of them."—

*An Exposition of Lesson 5 in *The Bible Study Union Sunday School Lessons* on "The Three Great Apostles."

The words, the spirit, the acts of the disciples were like those of Jesus.

V. 14. "Standing with them."—The lame man had come with them to the trial, and stood there as proof of the miracle wrought. "Could say nothing against it."—Could not deny the fact, or condemn them for their beneficent deed.

Thoughts.—The Name is a Symbol of Power. Let a man show a writing with the signature of Queen Victoria, and it will open any door in the British Empire. The autograph of a railroad president will enable a man to travel without cost upon the road controlled by him. Let us see what this lesson shows concerning the Name of Jesus.

A Life-Giving Name.—Through the power of Jesus the dead are raised at the last day, and through His Name those who are dead in sins are raised to the life of righteousness.

A Growing Name.—On the day of the Ascension it represented only 120 persons; ten days later it swelled to 3,000, a few years afterwards we find it has reached to Samaria, Damascus, Antioch, Ephesus, and Rome, and now it embraces the world.

A Mysterious Name.—The rulers could not comprehend the strange power that dwelt in the Name of Jesus. And the world has not yet ceased to wonder at this power of Christ's Name.

A Healing Name.—Notice what emphasis Peter lays on the "good deed." That is the kind of work done through the Name of Jesus; It healed the impotent man; It has been healing ever since from the paralysis of sin.

The Only Name.—There was but one door to the Ark in the days of the Deluge: And there is but one name which has the power to open the gates of Salvation to men. It saved at all we must be saved through the Name of Christ.

The Dreaded Name.—How the priest and rulers feared that Name: How the foes of Christ have feared it ever since! How its enemies fear it now.

"Jesus, the Name high over all
In hill or earth or sky
Angels and man before him fall
And devils fear and fly."

CHRISTIAN ENDEAVOR.

PRAYER MEETING TOPIC.—"Endeavorers loyal to Christ—what will they do?"—John xiii: 31-33; viii. 31. (Christian Endeavor Day.)

LOYALTY.

Shown in love—John xxi. 15-24.
Shown in obedience—Matt. vii. 21-29.
Shown in truth—Mal. ii. 1-7.
Shown in earnestness—Isa. lxiii. 1-7.
Shown in toil—Ex. xviii. 13-24.
Shown in praise—Ps. cxlvii. 1-11.

ENDEAVORERS LOYAL TO CHRIST; WHAT WILL THEY DO?

1. They will be out and out for Christ. That means that they will renounce all for His sake. The Kingdom of Heaven will be first in their thoughts, first in their prayers, first in their plans, first in their offerings. They will put first what Christ puts first. They will put last what He puts last.

2. They will bear much fruit. They will not come into the vineyard to sit down under the shade of the trees and watch and criticize others at work. They will not be ornamental trees, but fruit-bearing trees. What is fruit? The fruit of the spirit is love, joy, peace, long-suffering, gentleness, etc. Love stands at the head of the list. Joy is love exulting. Peace is love in repose. Long-suffering is love in this busy world. Gentleness is love at home. It is love all the way through. But, the happiness of love is in action; its test is what one is willing to do for others.

3. They will grow in grace and in knowledge. "Speaking the truth in love" they will grow up into Him. But how shall we know when we have come "unto a perfect man, unto the measure of the stature of the fulness of Christ?" How may we know when a plant has reached its maturity? That plant sprang from a seed; that seed came from a flower.

Not, then, until the growing seed has developed a flower like that from which it sprang, can we say that it has come to its fulness, but when flower answers to flower, then has the mission of the seed found its fulfillment.

The Word of God is the seed of the Kingdom. It came forth from Christ, the divine flower of humanity. It is planted in human hearts. It springs up and grows, struggling against drouth and hindering weeds, and chilling winds until the time of transplanting comes. Then in the summer land of God it grows, as it could not in this world, until flower answers to flower and we are like Christ. Then shall we have come to the fulness of our growth.

But here we sit down to the table of plenty, but we hunger again; we drink of life's flowing fountains, but thirst returns; we look upon life's beautiful scenes, but as we look their lustre fades; but when we see the King in His beauty, when Jesus shall lead us out unto fountains of living water, when we wander along the banks of the river of life by the side of the dear Redeemer we shall hunger no more, we shall thirst no more and "we shall be satisfied when we awake in His likeness."

THE WORLD OF ENDEAVOR.

Great Britain now has more than four thousand Christian Endeavor societies.

Two Protestant Episcopal churches in Providence, R. I., have Christian Endeavor societies.

Three members of a St. Louis Christian Endeavor society are on the way to Africa as missionaries.

One hundred and fifty sailors were given a Thanksgiving dinner by San Francisco Endeavorers.

One psalm a month is committed to memory and used in their meetings by the Endeavorers of a Beverly, Mass., society.

A company of girls in Sydney, O., are taught sewing regularly by the young ladies of a Christian Endeavor society.

The first society of Christian Endeavor among the Japanese in the United States was organized a few weeks ago at Santa Cruz, Cal.

A Christian Endeavor society, holding weekly prayer meetings at the noon hour, has been organized among the young people in a Pittsburgh office.

Following their custom, the Endeavorers of Louisville sent twelve hundred letters to the inmates of the State penitentiary at Christmas time.

A blind man is led to church every Sabbath by the missionary committee of a St. Thomas, Ont., Christian Endeavor society. A practical endeavor.

A fine theatrical exhibition in Worcester, Mass., was recently closed as a result of good-ship work inaugurated by the Endeavorers.

Twenty-seven Albany Christian Endeavor Societies were represented in a recent successful service in the penitentiary. After the meeting each prisoner was visited in his cell.

President Clarke has left Europe for India, and expects to reach Bombay, December 27. The meeting for Northern India will begin immediately upon his arrival.

The use of all its car sheds has been granted by the Philadelphia Traction Company to the Christian Endeavorers of the city for the holding of gospel meetings.

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

There are signs put up at every railroad crossing to warn people of the danger. The signs are in different forms—"Railway Crossing"; "Look out for the Locomotive"; "Stop! Look! Listen!" They all mean the same. They are intended to warn people and save life. There are people who pay no attention to the warning, and so accidents occur and people are killed. The railway crossing is not the only place of danger. Signs of various kinds are to be seen in every community—"Saloon"; "Sample Room"; "Race Track"; "Theater," etc. They all mean the same thing. They are danger signals from which careful people should turn aside. It matters not who placed them there, or for what purpose, they may be read and understood by all.

A Veteran who was charged by the Duke of Wellington to take a difficult position, quickly replied: "I will go, sir, but first give me a grip of your conquering hand." That gave him courage and strength, and he did his duty nobly. We have a mightier and more victorious Captain, Jesus Christ. He calls us to occupy many a trying place in His ranks, and we sometimes find it hard work to respond promptly to His demands, yet we ought ever to be ready to say: "Master, I will do what Thou desirest, but let me first grasp Thy all-conquering hand." This is our high privilege and the secret of our success. Grasping the hand of omnipotence and love by faith, we are equal to every danger and duty.

This is a page from our great **PREMIUM FAMILY BIBLE**, a book of nearly **1,000** pages beautifully illustrated, and a most fitting and appropriate gift.

Sent, express charges paid, together with Two Subscriptions for one year for the **PRESBYTERIAN REVIEW**, all for \$5.00. Send your own and a new name and secure this great offer.

David's complaint in sickness.

PSALMS.

God's glory magnified by his works.

PSALM V.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

PSALM VI.

David's complaint in his sickness.

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

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

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

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

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

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

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

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

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

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

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

• Hab. 3. 1.
• 2 Sam. 16.
Or,
business.
about 1062.
• Ps. 31. 15.
• Ps. 3. 4.
• Ps. 35. 2.
• Ps. 30. 15.
• Ps. 38. 13.
• Ps. 130. 6.
• Hab. 1. 13.
† Heb.
before
thine eyes.
• Rev. 21. 8.
† Ps. 55. 23.
† Heb. the
man of
blood and
deceit.
• 1 Kings
8. 29, 30,
35, 39.
Ps. 28. 2. &
132. 7 &
138. 2.
† Heb.
the temple
of thy
holiness.
• Ps. 25. 5.
† Heb.
those
which ob-
serve me
Ps. 27. 11.
• Ps. 25. 4.
• Ps. 27. 11.
Or,
steadfast.
† Heb. in
his mouth,
that is, in
the mouth
of any of
them.
† Heb.
wicked-
nesses.
• Luke 11.
44.
Rom. 3. 13.
• Ps. 62. 4.
Or, Make
them
swilly.
• Jer. 17. 1.
• Jer. 17. 10.
• Jer. 17. 12.
Rev. 2. 21.
† Heb. My
backles
upon God.
• Ps. 125. 4.
Or,
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• Deut. 32.
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• Deut. 32.
23, 42.
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• Job 15. 35.
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• Ps. 50. 22.
† Heb.
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THE LITTLE FOLK.

THE GRUMBLE BOX.

"Here, Nell, put in your cent; that was a big one!"

"I only said the potatoes are stone cold, and it's the honest truth—they are. If that's grumbling, I'd like to know. Is that a grumble, mother?"

"I rather think it is, Helen;" answered Mrs. Porter. "Some one had better read our contract again. We haven't heard it for nearly two days. You read it, Harry." Harry took a box from the middle of the table, and read aloud:

"Each and every member of this family of Porter agrees to pay one cent into this box for each and every grumble or complaint he or she shall make about any article of food on this table. Signed, Edward Porter, Mary Porter, Harry Porter, Helen Porter, Elizabeth Porter."

"If that isn't the strangest agreement I ever heard!" exclaimed Aunt Margaret, who had come in unexpectedly for lunch. "How did it ever come about?"

"Oh, we've had it for a month or more now, and the box is nearly full," said Helen. "For the first day or two, cents just poured in; but now father can eat salt butter and drink weak coffee without a word. He's almost heroic. Mother always was a martyr; nothing but tough beefsteak ever made her complain, and she would swallow shoeleather now and smile. I suppose Harry and Bess and I are to fill the box; we're no saints, yet."

"But," said Aunt Margaret, "you haven't told me why you began to have a grumble box."

"I'll tell you," said Mrs. Porter. "Don't you remember some of the times you have been here to lunch or to dinner when everything was wrong on the table? The soup was either too hot or too cold: the beef was overdone; the vegetables either too salt or not salt enough, the bread was dry or the toast was burnt. Sometimes we didn't even have the right kind of dessert. If there was pie, every one longed for custard or cream." Aunt Margaret smiled.

"I've known such things to happen in other people's houses, too."

"So have I," said Mrs. Porter; "but don't you remember, too, the little blessing, father so often asks before meals: 'O Lord, for the food that Thou hast given us, give us grateful hearts?' We would bow our heads and listen, and then grumble over every mouthful."

"You didn't mother; you never did. It was the rest of us."

"Well," continued Mrs. Porter, "one beautiful Sunday morning we all went to church and heard an unusually good sermon. Then we came home and sat down to a very good dinner; but it was worse than ever, and before we left the table, father stopped us and said: 'I've been thinking, children, it would be just as well not to ask a blessing on the food any longer. We have such poor things to eat we cannot feel grateful.'"

"I tell you, that took the breath out of us!" said Harry.

"Yes, but it opened our eyes," said Helen. "We couldn't believe that we found so much fault with everything."

"It was father who thought of the box," said Harry. "He said it would help us keep a good resolution if we had to pay for breaking it."

"I've got some pennies in it, too," said little Bess, "'cause I cried for more sugar on my oatmeal."

"And what are you going to do with the money when the box is filled?" asked Aunt Margaret.

"We don't know yet what kind of heathen are to have it," answered Harry. "Chinese, Siamese, Japanese, Indian, or plain American, it will go from heathen to heathen."

Aunt Margaret rose to take her departure.

"Must you go, Margaret?" asked Mrs. Porter. "I am so glad you came in for lunch. I am only sorry we did not have a better meal to offer you."

"A cent, mother! a cent from you!" exclaimed

the children. "That's a genuine out-and-out grumble."

And Mrs. Porter laughingly slipped a coin into the grumble-box.—S.S. Times.

HOW TOTTIE HELPED.

"More callers! Oh, dear, I shall never get this sewing finished," and mother sighed as she let the breadths of a skirt that she had just pinned together for her machine, slip to the carpet, and began to make a hurried toilet.

Tottie looked up from her blocks with a pitying expression on her round childish face.

"Poor mamma!" she cried. "I wish I could help you."

"I wish you could, dear," mamma answered. "If you were a few years older, I should expect to find these long seams all sewed up when I came upstairs again, for I know you would help mamma if you could."

Mamma had given the last touch to her hair by this time, and giving Tottie a kiss, she hurried downstairs to her waiting guests.

Tottie sat on the floor by the blocks for a while, but they had lost their charm, for she was thinking how nice it would be if she could only help mamma while she was downstairs, and have a nice little surprise for her when she came back.

"I believe I could sew on the machine," thought Tottie, going over to the machine and looking questioningly at it. "I know mamma raises that little thing up and puts the sewing under, and then slips it down again and turns the wheel. I know what I will do. I will just try and sew up her dress while she is downstairs." Her blue eyes sparkled with delight, as she picked up the breadths of the silk skirt and began her work. The thread was white and the silk was blue, but four-year-old Tottie did know that it made any difference.

It was a little harder than she thought it would be to get such a large piece of work in place, but she kept patiently at it until she succeeded at last.

It had always seemed so easy for mamma to put her foot on the treadle and make the wheel spin, and Tottie grew hot and flushed as she tried to imitate the regular motion.

Slowly she stitched down the seam, and by the time mamma had accompanied her callers to the door, and ran lightly upstairs to get back to her work again, Tottie had triumphantly reached the end of the long skirt.

"Look, mamma, dear!" she cried joyously, as her mother entered the door. "I did help you after all, I really did. I sewed this long seam for you all by myself. Now wasn't that ever so much help to you?"

Mamma checked the exclamation of dismay that rose to her lips, as she saw the closely stitched white seam running in a wavering zigzag line down the blue silk.

The dear little face was so eagerly happy, and Tottie seemed so delighted to think that she had really helped, even if she was a little girl.

Sitting down and taking her little daughter up in her arms, she thanked her for her loving intention that had prompted the effort, but explained to her that she must never touch the machine again until she should be older and know how to use it, lest she might hurt herself.

Tottie promised to obey, and happy in the thought of what she had accomplished, went back to her play again. Mamma sewed up the other seams, and that evening, when Tottie was fast asleep in her crib, she patiently ripped out the long seam with its closely set stitches.

"Dear little witch, I am glad she didn't know how much unnecessary trouble she gave me," she said, as she picked out the last thread, but then as she thought of the loving impulse that prompted the mischief, she added, with a tender smile at the little sleeper, "yet she did help me, after all, for she showed her love for me, and her willingness to lighten my burden."—"The Daisy."

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.

Archbishop Langevin, the educational firebrand from St. Boniface, is now sitting from one Episcopal palace to another in the Province of Quebec, and the air is thick with rumors of coming ecclesiastical mandements for the annihilation of all opponents of Separate schools. Recent experience, however, shows that episcopal thunder strikes but little terror into the hearts of those who a few years ago would have had most reason to dread it. Some evade it by one device or another while others openly bid defiance and dare the bishops to do their worst. Their boldness is not without considerable justification. Occasionally similar independence has been shown in the past and nothing has come of it. But the indications are that at the present time they will be sustained by a very large proportion of their co-religionists. The ultimate issue of the conflict is so certain that we can afford to wait for it with considerable patience. The lessons of history are too plain to permit despair for the cause of liberty and true progress.

At the meeting of the Protestant Ministerial Association on Monday morning last, an interesting paper was read by the Rev. J. Nichols of St. Mark's church, on the Book of Ecclesiastes. He took the modern critical view as to its origin at a time considerably later than the captivity, and gave a resume of its line of thought together with an estimate of its predominant conclusions. The paper was sharply criticised in an animated discussion that followed.

A few evenings before Christmas day the quiet manse of Richmond, Que., was entered by quite a numerous and forcible band of ladies and gentlemen belonging to the congregation of Chalmers' Church, who had concocted a plan by which they could surprise their much-esteemed pastor and his wife. Their counsel was indeed well kept, for it was not until one after another trooped in, laden, not with implements of hostility, but with quiet looking and well-filled baskets, that it dawned upon Dr. and Mrs. Kellock that they were in for an old-fashioned surprise party. The event proved that, what with presents and people, the manse was filled to the very door. The presents left by the party at the manse were both numerous and substantial, consisting not only of eatables but also of articles of apparel and other niceties. The whole event went to show the esteem in which the pastor and his family are held by his generous and loving flock, and that the relation between them seems to become more and more affectionate and pleasant as time goes on.

At the monthly meeting of the Erskine church Woman's Missionary Auxiliary held on Monday afternoon, Jan. 11th, an able address was given by Mrs. Ashley Carns-Wilson on "Educational Work in the Missions of India." There was a large attendance of members who listened to the address with the greatest interest and at the close accorded the speaker a hearty vote of thanks. Mrs. Carns-Wilson is the Secretary of the local branch of the Church Missionary Society and has done much to awaken the members of her own denomination to a practical interest in Foreign Missions. She has a sister working as a missionary in Cashmere, and is in constant touch with the missionary field. It may be interesting to some to know that she is a near relative of Dr. Flinders Petrie the eminent Egyptologist.

A few days ago the Rev. Mr. Love of St. Andrew's church Quebec, was presented with a handsome purse of money by a few friends in the congregation.

The Rev. John Macgillivray of Melville church Westmount died suddenly and unexpectedly about midnight on Friday the 15th inst. He had been slightly unwell during the week but it was supposed to be nothing more than an attack of grippe. On Friday evening the annual social of the congregation was held and at it was read a bright cheerful letter from him written the

same day in explanation of his absence. After the close of the meeting one of the elders called in to see him but only to find him dying. In the mean time a serious hemorrhage of the lungs had started. Two physicians had been called in but all their efforts were unavailing to check it and he speedily bled to death. Much sympathy is felt for his young widow and child and also for the congregation which loses an earnest devoted and godly pastor.

The present year is the jubilee of the union by which was formed the United Presbyterian Church in Scotland, and many plans are being suggested for the suitable celebration of the event. The half century has been one of remarkable achievement both at home and abroad, and they have reason to be proud of their history. There are many in Canada who have received their religious training in that Church, are proud of its record and keenly rejoice in its prosperity. Our Church has also received not a few most eminent and worthy ministers from that body and it would be well that in some way our greetings should be conveyed to their Synod at its meeting this year. The voluntary principles of the United Presbyterian Church are perforce the practice in this continent and many of their problems are necessarily the same as ours. We may learn much from their experience, and it is not presumptuous to think that our experience may be of some help to them. At any rate we can wish them well.

We notice with regret that some of the prominent ministers of the Church of Scotland are discussing the advisability of diminishing the number of their Mission Schemes by dropping the Colonial and Jewish work. As to the Jewish work we are not in a position to express an opinion, but surely the Colonial work has a claim on the Scottish people which they cannot disown. It really is nothing but Home Mission work a little further afield. They are but following their own sons and daughters with the means of grace under which they have been reared, and it is unfair to throw upon the Colonial Churches the whole burden of caring for the immigrants from abroad. It is perhaps fortunate that our Dr. Robertson is on the ground when the matter is up to give the information necessary for enabling the churches to look at the matter in the true light. So far as Canada is concerned we can assure them that the aid given is spent to the very best advantage, and the rapid extension of our work in the North-West during the past twenty years shows that it is not being spent without results. We do not know of any ecclesiastical investment any where which is yielding as good a return. Instead of cutting us off, they would do well to increase their grants and plan for greater liberality.

GENERAL

Rev. A. McVicar, pastor of the Presbyterian Church at Nelson, B. C., has sent in his resignation. The church being now self-supporting has the right of electing a pastor. Mr. McVicar goes east to complete a course preparatory to getting his B. D. degree.

Presbyterian students were entertained by the pastor and members of Westminster church, Toronto, on the night of Jan. 12th, to the number of about 600. The "at home" was held in the parlors of the church, where a good programme was given. The pastor, Rev. Mr. Neil, gave an address of welcome.

Knox Church, Ottawa, was on Jan. 15 declared free of debt, amid great congregational rejoicings. Two years ago an effort was begun to remove a mortgage of \$15,000 on the property. The obligation was fully discharged on the last day of 1896. The mortgage was exhibited to the congregation while it sang the Doxology.

When Rev. A. T. Love, Quebec, reached home on Jan. 11th, he found that a note had been left for him at the Manse which contained the sum of \$221 and a sheet of paper upon which was written: "From the members of the congregation of St. Andrew's Church, Quebec, as a token of appreciation and regard, January 11th,

1897." It was only about a year ago that a testimonial of a similar nature was presented to the same reverend gentleman by his congregation, and he was consequently as surprised as he was gratified with the presentation of the other day. It is, however, a well-merited token of the mutual esteem and good feeling which exists between the pastor and his flock.

When the Rev. R. J. Hutcheson, Almonte, returned from a few holidays he was surprised on entering his study to find the floor covered with a handsome Brussels carpet, an easy-chair for himself sat near his coal stove, and several other chairs provided for any callers he may have. A portiere was at the study door and the windows were set off with a handsome set of curtains.

Rev. John Macgillivray, pastor of Melville Presbyterian Church, Westmount, died on January 15th after a brief illness. He was taken ill in church last Sabbath evening and had to retire from the pulpit, but his death was quite unexpected. He has been pastor for the past ten years. He was a native of Goderich and a graduate of Toronto University and Knox College.

The annual congregational meeting of the Presbyterian Church in the Scotch Settlement was held recently, and was well attended. The usual business was attended to, such as receiving reports, appointing officers, etc. It was also unanimously resolved to allow the use of the organ in the psalmody of the church, and Mrs. James Sutherland was appointed organist. This congregation is financially in the best condition and an era of prosperity is anticipated.

The members of Kew Beach Presbyterian Church Sabbath School children and teachers on Monday evening Jan. 11th celebrated their anniversary and at the same time extended to the Rev. Malcolm Bethune, who has just taken pastoral charge of the young congregation, a hearty welcome. The church was beautifully decorated. Refreshments were served at six o'clock to all present. Then Mr. W. H. Marcon, took the chair, and an excellent programme was presented by the children.

There was a good attendance on Jan 5th to witness the induction of the Rev. Paul F. Langrill of Fort Erie, to the pastoral charge of St. Andrew's church, Martintown. Flowering plants were tastefully arranged around the pulpit and a full choir gave excellent music. Rev. Mr. McCallum of Hawkesbury, preached the introductory sermon and Rev. Mr. Graham of Lancaster, conducted the examination preceding the formalities of the induction, in which ceremony Rev. Mr. McLaren of Alexandria, and Rev. D. D. McLennan of Apple Hill, took part. Rev. J. Matheson delivered a most impressive address to the newly inducted pastor, followed by Rev. Mr. Givan of Williamstown, in an earnest address to the people. After the conclusion of the church services the congregation and many friends adjourned to the church hall to discuss the bountiful repast provided by the ladies.

ANNUAL MEETINGS.

ERSKINE PRESBYTERIAN CHURCH, TORONTO.

The annual meeting of the congregation of Erskine Presbyterian Church, Toronto, was held on Jan. 11th, and the reports submitted were of a most gratifying character. After tea, provided by the Ladies' Aid Society, had been partaken of, the meeting was opened with the customary religious exercises. The chair was occupied by the pastor, Rev. W. A. Hunter, and the Secretary of the church, Mr. Alex. Munro, kept the records. The reports were submitted and taken up in order. The report of the session, which was submitted by Mr. John Young, showed that the actual membership of the church at present is 658, an increase of nine over last year. The sacrament of the Lord's Supper had been administered four times and twenty-nine children and adults had been baptized.

Inspector Wm. Stark, Chairman of the Board of Managers, presented the report of that body, which was highly satisfactory. It stated that what had promised to be a deficit of \$200 had been reduced in various ways to the nominal figure of \$45. Towards this reduction the special collection of the 10th inst. had realized \$220, and this had

been supplied by \$100 from the Ladies' Aid Society, \$40 from the Bible class, \$36 from the William St. Mission and \$14 from the Christian Endeavor Society. No reduction had been made in the mortgage on the church, but a reduction of $\frac{1}{2}$ per cent. in the interest had been obtained.

Following this report was one from the congregational Auditors, on whose recommendation it was decided by the meeting to change the date of the annual meeting to the third Monday in January.

Mr. George Moir read the Treasurer's statement, which showed that the receipts of the church had been \$5,157.77, and the expenditure \$5,203.10, leaving a nominal deficit of \$45.33.

The report of the Ladies' Aid Society, of which Mrs. J. K. Mitchell is President, Mrs. Hugh Munro, Treasurer, and Mrs. Millar, Secretary showed a balance on hand for the renovating and furnishing of the church of \$261.72. The question of renovating the church was left in the hands of the managers and the Ladies' Aid Society.

The report of the Sabbath school, the Missionary Association, the Bible class and the William St. Mission were all highly gratifying.

All these reports were adopted as read.

The following were elected the Board of Managers for three years:—Mr. James M. Young, Inspector Wm. Stark, Mr. Wm. B. Campbell, Dr. McLaughlin and Mr. James Hathaway. Mr. Wm. Gibson was also elected for one year in the place of Mr. A. M. Sinclair, who has retired.

At a meeting on Wednesday night next the reports of the Christian Endeavor Society, the Woman's Auxiliary, the Harvest and Happy Home Mission Bands and the choir will be read.

The meeting was closed with religious exercises.

ADJOURNED MEETING.

Rev. Dr. Hunter occupied the chair at the adjourned annual congregational meeting of Erskine Presbyterian Church, held Jan. 13th, in the lecture-room of the church. There was a large attendance. The principal business of the meeting having been disposed of at the last meeting, there only remained to hear the reports of the choir, Ladies' Auxiliary, and Harvesters' Mission Band, which were all very satisfactory.

COOKS' CHURCH, TORONTO.

The 45th annual meeting of Cooks' Church, Toronto Jan. 13th, was well attended. Mr. P. G. Close presided and Mr. J. P. Mar:in acted as Secretary. The various reports submitted showed that the past year had been a prosperous one, all the organizations connected with the church having been eminently successful in their work.

Mr. Samuel Wallace presented the report of the Session. At the beginning of the year there were 1371 members, and the twelve months closed with 1,375 on the roll. By profession of faith 101 were admitted, 84 by certificate, nine members and nineteen adherents were removed by death, and 66 were dropped from the roll. Eighteen adults and 52 children were baptised.

The standing of the Bible class and Sunday school was a very favorable one. A coat in the Sick Children's Hospital, at a cost of \$100, and a pulpit at Pointe Aux Trembles school, at a cost of \$50, have been maintained by the classes. Mr. Caswell, for eleventh years Superintendent of the school, resigned owing to the extra work devolving on him on account of his election as President of the Sons of Temperance.

The Christian Endeavor Society's report was presented by Miss Mable Pennington. This branch, which is the largest in the world, raised \$325.46. Of this \$100 was given to missions and the same amount to the building fund. The Woman's Association collected \$654.07 for the furnishing fund. The Dorcas Society handled \$54.20 during the year. The Woman's Foreign Missionary Society, with a membership of sixty nine, raised \$178.62, and the Young Woman's Missionary Band \$96.94. The Missionary Association, started in April last, reported a total of \$1,075 taken up, which will be devoted to the missionary schemes of the church.

The statement of the Treasurer, Mr.

James Allison, showed a balance on hand of \$116.40. The receipts amounted to \$8,848.52. The expenditure was \$8,732.12. The liabilities were \$47,785.59.

Three new trustees, Messrs. J. P. Martin, W. L. Wallace and W. G. Wilson, were elected, and the meeting closed with the usual vote of thanks to the officials.

ST. JOHN'S CHURCH, TORONTO.

There was a large attendance at the annual meeting of the congregation of St. John's church, Toronto held Jan. 13th. Mr. John McMillan presided. Reports presented showed an increase in membership of nineteen, bringing the present membership up to 301. The receipts from Sabbath collections aggregated \$3,377.66; missionary and benevolent offerings totalled \$943.50; bringing the receipts from all sources up to \$3,331.16. The church was enlarged during the year, a new infant class-room erected, and other improvements effected, notwithstanding which, and after all expenses had been paid, there was a balance on hand of \$10.82. The church debt amounts to only \$3,000, and steps were taken at last night's meeting to organize a plan whereby this may be paid off. The congregation decided to raise the salary of their pastor, Rev. J. McP. Scott, by \$200 per annum. The reverend gentleman's work was eulogized. The average attendance at the Sunday school was 805 scholars and forty five teachers an increase over last year. The reports from the Christian Endeavor Societies (senior and junior), the Women's Auxiliary, and the Ladies' Aid Society were all satisfactory. The following were elected in the place of retiring managers:—Messrs. O. E. Lee, J. McCandless, and Fred H. Ross, for three years; Dr. Scooth and B. Armstrong for two years; and John McMillan for one year. Messrs. Charles Caldwell and Andrew Allison were appointed auditors.

EAST PRESBYTERIAN CHURCH TORONTO.

Robert Cahoon occupied the chair at the annual congregational meeting of East Presbyterian church, Oak street, held Jan. 13th in the lecture-room of the church. There was a large attendance. The report of the session was very gratifying. It referred in terms of warm praise to the work accomplished by the pastor, Rev. J. A. Morrison, during the past year, and wished for him continued success. The following statistics were given:—Members added during the year, by profession of faith 45, by certificate 78, total 123; removals by death and disjunction 28, net gain 95. Last year the net gain was 45. The present membership is 524. Session poor fund receipts, \$107.29; given out to deserving poor, \$85.15; balance, \$22.14. Contributed to Lord's Day Alliance, \$18.50. Total receipts from the Managers Report showed \$4,815.55, total disbursements, \$4,415.49; outstanding accounts, \$99.06, leaving a net balance on hand of \$300.56. Since 1889 \$1,919 has been paid off the church debt, and of this \$319 was paid during the year just closed. The report of the Bible class, which is conducted by the pastor, was very gratifying. The receipts were \$173, disbursements, to Sunday school \$29, to the managers for the reduction of church debt \$100, to Upper Canada Tract Society \$5, to the schemes of the church \$30, working expenses \$5, leaving a small balance on hand. The average attendance was 121, an increase of 45 per cent. Reports from the Christian Endeavor Senior and Junior Societies, Mission Band, Woman's Auxiliary, and Ladies' Aid Society, were all very satisfactory. High praise was given to Mr. Jas. Stoddart, leader of the choir, and to the other officials, for their services during the year. Taken all round, the reports presented were such as to give much encouragement for the future. The following managers were elected in place of those retiring:—Messrs. John Anderson, Thos. Brinnmead, Robert Cahoon, B. Cairns, Chas. Culross, and David Thompson.

KNOX CHURCH, PERTH.

The annual meeting of the congregation of Knox church was held on Jan. 6th. The statement of affairs exhibited by the different societies of the congregation made an

excellent showing, and, no doubt, proved a source of great satisfaction to pastor and people. The ordinary plate collections which are applied towards the current expenses of the church amounted to \$705 while the collections for missions amounted to \$410.50. To this latter sum must be added the sum of \$189, raised by the W.F. M.S. of the congregation; \$102, collected by the Missionary Committee of the Y.P.S. C.E.; and \$103, contributed by the members of Sunday School and Bible Class; in addition to the amount expended upon the maintenance of the school. The Minister's stipend had been paid quarterly in advance and \$451 applied towards payment of debt.

After the appointment of officers for the year and the transaction of all other business, Mrs. A. Kippen and Mrs. Motherwell, representing the Ladies' Aid Association, presented Mr. James Allan, who had been Treasurer for the congregation for thirty-five years and who was retiring from office, an address accompanied by a well-filled purse. Mr. Allan thanked the congregation most heartily for this expression of their good will, he asked leave to return the purse for the use of the congregation, and suggested that the sum be applied towards payment of the church debt.

ZION CHURCH, HULL.

At the annual congregational business meeting of Zion church, Jan. 13th, reports were presented showing the church to be free of all debt. The pastor, Rev. Mr. Scott, presided.

Mr. J. Taylor, Secretary-Treasurer of the Sunday school, reported a balance of \$50 with an attendance at the school of 90 scholars.

Rev. Mr. Scott reported for the membership committee that 17 had joined the church during the year through profession of faith and 2 by letter.

The officers elected were: Treasurer, Mr. J. R. McKay; Secretary, Mr. R. Nesbitt; Superintendent of Sunday school, Mr. J. R. McKay; Secretary-Treasurer of Sunday school, Mr. Jno. Taylor; Auditor, Mr. S. S. Cushman.

Management Committee—Messrs. J. R. McKay, H. Merryweather, F. Bonney, R. Nesbitt, C. Darreh, S. Lindsay and W. Gowdie.

ST. ANDREWS' CHURCH, ARNPRIOR.

The annual congregational meeting of St. Andrews' church was held on Jan. 11th, and was well attended. Geo. Craig, J.P., was appointed chairman and Mr. J. C. Williams recording secretary. Reports were read from the Session, the Ladies' Aid Society, the Band of Hope, the Sunday school, the W.F.M.S., the Mission Band, the Choir and the Temporal Committee, nearly all of which were of a cheering nature. Mr. M. D. Graham, the Secretary-Treasurer for the past year, gave a detailed account of the finances of the church, showing \$1,000 has been paid on the mortgage during the past year, the amount now remaining due on the church amounting to \$3,400. The next business was the election of four gentlemen to fill the vacancies caused by the retiring members of the board of managers. Those elected were: Messrs. Jas. Blair, John Stewart, Geo. Grant and Geo. Mallock. There was considerable difficulty in securing a Secretary-Treasurer to fill the place of Mr. M. D. Graham, one of the retiring managers. It was finally resolved to leave it to the temporal committee. Mr. E. K. Johnston was re-appointed choir leader and Miss Milne organist and Messrs. Hughton and Macnamara, auditors. A unanimous vote of thanks was tendered to Mrs. H. F. McLachlin, the lady who each Sunday supplies the flowers for the pulpit. At the conclusion of the business meeting the ladies served refreshments.

WESTON PRESBYTERIAN CHURCH.

The annual meeting of the members of the Presbyterian Church Jan 13th was a very harmonious one. Despite the hard times and the fact that Weston has lost many of its citizens by removal of the woollen mill machinery, the debt is only \$569.22. About 18 years ago the church amalgamated with the Woodbridge Church and since then one minister has supplied both pulpits.

Last night a committee consisting of T. Moffat, H. E. Irwin, Mr. Welsh and Mr. Robertson was appointed to confer with the members of the congregation, with a view to raising sufficient salary to have a minister of their own. At the time the two churches amalgamated, Weston had only 15 heads of families. To-day they have 79. The following officers and managers were elected: President, James Robertson; secretary, Jas. Cruickshank; treasurer, T. E. Elliott; managers, Thomas McLennan, Alexander Sangster, R. Somerville and T. Moffat.

KNOX CHURCH, SCARBORO'.

On Monday Jan. 11th the 48th annual meeting of Knox Church, Scarborough, was held. The session's report shows that 21 persons united with the church during the year, seventeen being on profession of faith. There were nineteen removals, eight being by death; present membership 267. The Treasurer's statement, considering the prevailing low prices for farm products, was very encouraging; total receipts \$2,074. The contribution to missions and the other schemes of the church is \$709.

BANK STREET CHURCH, OTTAWA.

The annual congregational business meeting of Bank Street Presbyterian Church was held January 11.

The report of the management committee showed a deficit of \$482, caused by forced expenditure in the church in providing increased means of exit to comply with the fire by-law. The extra sum was partially met by extra subscriptions. The balance of the deficit was due to a falling off in the sustentation fund, caused by a number of the prominent members of the congregation joining the Glebe Church. Steps are to be taken to wipe out the balance of this sum as soon as possible.

The report of the "mission collectors" as presented by Mr. Robert McGiffin showed that the church subscriptions to the regular mission fund, including those of the Sabbath school, amounted to about \$1,000.

Most satisfactory reports showing the various branches of the church work to be in a most flourishing condition were presented from the Ladies' Aid, of which Mrs. John Robertson is President; the Sabbath school, Mr. S. Stewart, Superintendent; the Y. P. A., Mr. Jas. Young, President; the W. F. M. S., Mrs. Hardie, President, and from the Chinese class, conducted by Mr. Alex. Rose.

Mr. W. J. Christie was re-elected church treasurer; Mr. Robt. McGiffin, treasurer of the mission funds; Messrs. W. R. Blyth and J. P. Carruthers, auditors; and Messrs. Crawford Ross, W. R. Blyth, A. M. Fraser, Richard McGiffin, Jas. Graham and G. A. Snider to the vacant places on the management committee.

At a subsequent meeting of this committee, Mr. J. H. Thomson was re-elected church secretary, and Mr. G. I. Dewar chairman of the management committee.

ST. PAUL'S, OTTAWA.

The annual meeting of St. Paul's Presbyterian Church, Daly Avenue, was held on January 12th. The pastor, Rev. Dr. Armstrong presided.

The treasurer's report showed the finances of the church to be in a very satisfactory condition. About \$4,000 has been raised for all purposes during the year. There was a small deficit, which will be wiped out before the annual report is printed.

Reports were also received from the W. F. M. S. and the Young People's Association each showing these branches to be progressing satisfactorily and doing splendid work.

The officers for the ensuing year are:—Secretary, W. J. Irvine; Treasurer, W. Whillans; Asst. Treasurer, J. McKinley; Temporal Committee, Dr. Thornburn (chairman), J. Robertson, W. Hodgson, James Dunnet, R. A. McCormick, W. H. Sproule, T. R. Davies, J. E. Wallace, Mr. McNab, T. W. Anderson and the other elected officers.

A resolution of thanks was also passed to the Ladies' Aid of the church for their untiring efforts and great assistance on behalf of the church during the past year.

AN IMPORTANT SECRET.

It is generally conceded that the handsomest advertising pamphlet issued by any proprietary medicine house in Canada, come from the office of the Dr. Williams' Medicine Co., Brockville, Ont., and one which has just reached us is no exception to the rule. The cover is printed in colors, the main feature being a reproduction of a painting from the brush of a famous German artist, entitled "An Important Secret." The pamphlet contains calendars for 1897 and 1898, together with a mine of information as to the curative qualities of Dr. Williams' Pink Pills for Pale People. This handsome pamphlet will be sent post paid to any of our readers who write their address on a post card and mail it to the Dr. Williams' Medicine Co., Brockville, Ont.

A SUGGESTION FOR THE UNINSURED.

Every man who gets his life insured not only does a manly thing and cares for the future of his family but he sets a noble example to men who have neglected their duty in this respect.

The following satisfactory acknowledgment recently received by the North American Life Assurance Company should show the advantage to intending insurers of a policy in this successful company:—

Hamilton, Dec. 21st, 1896.

To the North American Life Assurance Company, Toronto:

Gentlemen,—My life fifteen year investment policy matured on the 20th inst., and having considered the options offered, namely, (1) a cash value of \$2,300.48, or (2) paid up life policy for \$4,360.00, or (3) withdraw the accumulated surplus of \$1,135.88, and retain the original policy for \$5,000, I have decided to take the last mentioned option and acknowledge the receipt to-day of your check for the same.

In making a personal calculation, I find that the accumulated surplus has netted me slightly better than a 5 per cent. compound investment on my premiums.

Considering the fact that I have had life insurance for \$5,000 for fifteen years at between the ages of 29 and 54, I look upon the result as a very satisfactory one, and trust that your company meet with the same success in the future as has characterized its operations in the past. Yours truly,

(Signed) CHAS. E. MORGAN.

For full particulars regarding the company's attractive plans of insurance apply to Wm. McCabe, Managing Director, 22 to 28 King St. West, Toronto, or to any of the company's agents.

SUNLIGHT SOAP'S LATEST SCHEME.

Messrs. Lever Bros., Ltd., proprietors of Sunlight Soap, do nothing by halves. They have built up the largest soap business in the world, first by turning out a very superior article, and second by plucky and attractive advertising. Their latest stroke in Canada is a bold one. It is a Monthly Wrapper Competition, the tempting features of which are the pres-

Why

Do people buy Hood's Sarsaparilla in preference to any other,—in fact almost to the exclusion of all others?

Because they know that Hood's Sarsaparilla cures when others fail.

The question of best is just as positively decided in favor of Hood's Sarsaparilla, as the question of comparative sales. Remember,

Hood's Sarsaparilla

Is the One True Blood Purifier. All druggists. \$1. Prepared only by C. I. Hood & Co., Lowell, Mass.

Hood's Pills cure Liver Ills, eat, to take, easy to operate. 20c.

entation of \$1,025.00 worth of bicycles and gold watches every month of the year 1897, to those who collect and send in to Lever Bros., Toronto office, the largest number of Sunlight "coupons." The total value of the prizes to be awarded during the year 1897 is \$10,500.

This Competition will commence in January when ten Stearns' Bicycles and twenty-five Gold Watches will be awarded to the successful competitors of that month residing in the districts of East and West Ontario, the Province of Quebec. N. B., N. S., and P. E. I.

A great advantage in this Competition is that it is held monthly, and, therefore, those who do not succeed for one month have many more opportunities during the year. Rules and full particulars are given in our advertising columns.

HEART FAILURE.

Great Danger Involved In Weak Heart Action.

The Trouble Can be Cured, and Mr. D. A. Bullock, of Georgeville, Points Out the Road to Renewed Health.

From the *Magog Que., News.*

Mr. D. A. Bullock, boatbuilder, of Georgeville, is well and favorably known to all the residents of that village. He has passed through a very trying illness from which his friends feared he could not recover, but he is once more happily enjoying good health. To a correspondent of the *Magog News* Mr. Bullock recently gave the particulars of his illness and cure, saying that he would be very glad if his experience would prove helpful in enabling someone else to regain health. He says:—"There is no doubt in my mind that Dr. Williams' Pink Pills brought me from the horrors of death to the glad cheerful world. Some years ago, owing to over work and trouble I was reduced to a weak state of health, wherein the heart failed to do its work properly, and not unnaturally the stomach became inactive. I had visits from three doctors, but without beneficial results. The medicine given by one of them caused a nervous shock that prostrated me for several weeks. The last one who treated me gave me a preparation of strychnine which upset my kidneys to such an extent that I was confined to the house and daily growing weaker. I had to keep stimulants constantly at my side to keep the heart at work, and even with this artificial aid its action was very faint. Then I began to try advertised medicines, but still without any good results. I lost strength, flesh and hope. I was advised to try Dr. Williams' Pink Pills and that reminded me that I had a box of them at my place of business, which had been lying there for more than a year. Without very much confidence in them I decided to give the pills a trial. The result I must confess seemed to be almost magical. I had not taken the Pink Pills long when I was able to rest in my chair and take good refreshing sleep, something that had not taken place for months before. From that day with the use of the Pink Pills I continued to gain in strength, and am to-day a strong and healthy man. I believe that even Pink Pills should be assisted in their good work on the system, and that assistance is exercise, and this exercise I took from the time I began to regain my strength. I have now every faith in this medicine and believe that if those who are sick will use it, health will be the reward.

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

Chronic Dyspeptics
Sallow Complexion
Lustreless Eyes

Is the natural outcome of the use of the notoriously adulterated, worthless Teas of China and Japan.

"SALADA"
CEYLON TEA

Is your salvation—being Pure, Nutritious and delicious.

SEALED PACKETS ONLY.
NEVER SOLD IN BULK.
BY GROCERS EVERYWHERE.

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

Pain-Killer.

(FERRY DAVIS')

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

Pain-Killer.

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

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

For **Farm and Dairy Use**

E. B. EDDY'S

Indurated Fibreware

Is always sweet and clean.

Made of impervious pressed wood pulp, it never water soaks, and is practically indestructible.

Milk Pails,
Milk Pans,
Butter Tubs,
Stable Pails,
Barrel Covers,
etc., etc.

Sold by all first-class grocery stores.

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Hull, Montreal, Toronto.

Decorations

Roses
Palms,
Holly and
Mistletoe
Cut Flowers

SLIGHT'S

411 YONGE STREET

REITERATION.

The effect of persistent reiteration is wonderful, as the following Eastern story illustrates:—A pious Brahmin made a vow that on a certain day he would sacrifice a sheep, and went to buy one. There lived in the neighbourhood three men, who, hearing of the intention of the Brahmin, laid a plot to deceive him. The first, meeting him, said, "O Brahmin wilt thou buy a sheep; I have one fit for sacrifice." Then he opened a bag and produced an ugly dog. The Brahmin cried out, "Wretch, do you call that unclean animal a sheep?" "Yes, truly," answered the other, "it is a sheep of the finest fleece and the sweetest flesh." "Friend," said the Brahmin, "either you or I must be blind." Just then the second accomplice came up. "Praised be the gods," said he, "that I have been spared the trouble of going to market for a sheep; this one will just suit me. For how much will you sell it?" When the Brahmin heard this, he began to doubt. The third confederate now arrived upon the scene. "Let us ask this man," said the Brahmin, "what the animal is, and I will abide by his decision. The Brahmin then said, "O, stranger, what dost thou call this beast?" "Surely, O Brahmin, it is a fine fat sheep," answered the new-comer. Then the Brahmin asked pardon of the owner, and bought the dog, taking it for a sheep fit for sacrifice. We have no desire to press this illustration too far into particulars, for in the Pope's case the parable is reversed as he represents the sheep as being the dog; but we use it as pointing the broad moral of the result of persistent dogmatic assertion. If the Brahmin had stuck to the evidence of his own senses and kept to his first utterance, "Friend, either you or I must be blind," he would have done well.

NOVEL GOLD MINING.

There is at present a veritable gold-mine being worked in an old watch-case factory in Brooklyn. It occurred to the new purchasers of this property that during the long years of manufacturing of gold watchcases that took place there, a large quantity of gold particles must have been absorbed by the flooring, walls, furnace chimney, etc. So they went carefully to work and tore the old building down bit by bit, and burnt and crushed the material, after assaying the ashes. So far something like \$50,000 has been recovered. Say an ounce of this lost gold were recovered. If we melted it down and gilded a fine silver wire, it would extend more than thirteen hundred miles; or if nineteen ounces were recovered (which in the form of a cube would be about one inch long and a quarter square it would gild a wire long enough to compass the whole earth like a hoop.

Established 1780.

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Dorchester, Mass., U. S. A.

The Oldest and Largest Manufacturers of



PURE, HIGH GRADE COCOAS AND CHOCOLATES

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

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goods, made at

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W. H. ELLIOTT, Manufacturer, 40 King St. E., Toronto

Bark says, "The duty of the Artist is to put a generous deceit on the spectators and effect the noblest designs by easy methods."

BRUCE goes him one better. He not only puts a generous deceit on the spectators, but on the subject of his art as well. By a wise selection of the point of view, a judicious arrangement of light and shade, a happy choice of pose and expression, and a careful softening of harsh lines and shadows, he brings into prominence the best points of character, and so idealizes his subjects, as to make the finished result "a thing of beauty and a joy forever." The application is plain. Don't fall to test the truth of the above by going to

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Save Time

on whatever you wash or clean, by using *Pearline*. Save your labor; let *Pearline* take away the dirt. It does it without harm and without trouble—without wearing out what is washed—without tiring out the woman who washes; *it does away with the Rub, Rub, Rub.* *Pearline* makes a saving all around. It may be hard to make money, but it's easy to save it with *Pearline*.

Beware of imitations which are being peddled from door to door. First quality goods do not require such desperate methods to sell them. *PEARLINE* sells on its merits, and is manufactured only by JAMES PYLE, New York.

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