

Pages Missing

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OVER LAND AND SEA.

Philadelphia has a Provident Loan Society Pawnshop started something over a year ago by the churches of the city, its object being to advance small sums of money to persons in urgent need, at reasonable rates of interest, and thereby assisting the worthy poor and preventing their falling into the hands of the Shylock pawn-shops. During the year over \$500,000 has been loaned, and \$200,000 has been repaid with interest, and the business of the society is in a satisfactory condition. This is holding out a helping hand in a practical business way thoroughly characteristic of the honest, friendly, but business characteristics of the City of Brotherly Love.

The *Chicago Tribune's* record of gifts to benevolent institutions in the United States in sums of \$10,000, or over, for the year 1895, shows a total of \$28,943,549, an increase of over nine millions over the gifts for 1894. The gifts of less than \$10,000 were correspondingly larger, and may be estimated at fifteen millions more. It is safe to place the voluntary benevolences, not counting the support of local churches, at a total of over forty million dollars for the year.

It is stated upon good authority that the working men of Great Britain and Ireland earn six hundred million pounds a year, 60 per cent, of which goes for drink. If this is indeed true, Archdeacon Farrar speaks to the point when he says. "Every nation has its own national devil, and the devil of England is intemperance."

The newspapers never reported a more pitiful story than the following: "A wretched mother dropped dead about four weeks ago at the feet of the son who had been a burden and a sorrow to her. This son, who was thirty years old, instead of helping his mother, spent his wages for whiskey. At last the mother concluded that committing him as an habitual drunkard might lead to his reformation. She was called to the witness stand to swear to the complaint, but the strain was too great for her, and she fell dead with the words on her lips: 'It's breaking my heart.'" No orator, living or dead, ever delivered a temperance lecture equal to this in pathos and eloquence.

The failure of missions! At the first Easter there were 120 Christians. Now there are 120,000,000 Protestants, who rule most of the area of the world. There were 500 brethren who saw the risen Lord at first. Now there are 500,000,000 in three great communions of Christendom who bear his name. Praise God for such failures.

Dean Farrar has publicly stated says the *Free Church Monthly* that seven thousand of the English clergy are avowed supporters of the Romeward movement. How that movement proceeds is being illustrated, for instance, at St. Pancras, where the confessional is being openly used; at Stratford-on-Avon, where a communicant was refused the cup because declining to receive the bread in the form of a wafer; and at the opening of a mission chapel in

Landport, under the shadow of Winchester College. The ceremonial in connection with the opening of this chapel was a very elaborate one. A procession was formed, of which the following is a description:—

First came a thurifer swinging the censer, from which was omitted the fragrant odor of incense. Besides him was an acolyte carrying the crucible. Both were attired in red cassocks, with shoes, stockings, and skullcaps to match; and above the cassocks was worn a white surplice or robe. Other acolytes, similarly dressed, came next. Some bore aloft long white candles, and another the cross. Following came the choir, the clergy, and other acolytes with an upraised crucifix, and a censer with incense. Immediately behind the choir came the bishop, and on each side of him walked two clergymen. Most of the clergymen wore birettas. The company of clergymen was brought up by 'Father' Dolling in gorgeous cope and alb; and then a large number of worshippers, walking four abreast, completed the pageant."

There is a passage in the works of the new Laureate, says the *Globe*, which has a peculiar appropriateness just now:

Across the trenches of the deep
Unflinching faces shine,
And Britain's stalwart sailors keep
The bastions of the brine.
Britain herself from strand to strand
Our citadel shall be,
And though the world together band,
Not all the legions of the land
Shall ever wrest from England's hand
The sceptre of the sea.

The King's Daughters began with ten women in New York less than ten years ago, and now have a membership of over four hundred thousand. They aim to work quietly, to take up new work quickly, and incite others to royal deeds of love for the King. It is a good name for every young Christian woman.

A foreign item announces that two Jews of Bagdad have purchased Babylon, and now own all that remains of the palaces and hanging gardens of the city where Daniel was thrown into the den of lions, and Shadrach, Meshach and Abednego into the fiery furnace.

Some interesting excavations are being made at the foot of the volcano Agua in Central America, where a buried city similar to Pompeii has been discovered. At a depth of fourteen to eighteen feet human skeletons over six feet long have been unearthed, together with flint instruments, pottery, glassware and jewels.

It is stated that the pioneer Ashantee force are almost rigid teetotallers. Of the force of non-commissioned officers under Captain King nine were total abstainers. All the officers drink water with but a handful of exceptions. The manager of the National Temperance League's Publication Depot has received instructions from the secretary of the Army Temperance Association to forward copies of Temperance literature and some diagrams, suitable for Temperance work amongst the troops at Cape Coast Castle.

The Presbyterian Review.

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Toronto, January 30, 1896.

The Church Agency.

FOR several reasons, the Rev. Dr. Warden has been unable to decide the matter of the General Assembly's appointment as Agent of the Church in Toronto.

Upon learning however of the Rev. Dr. Reid's death, fearing lest there might be legal complications were there no duly appointed authorized Agent, he at once intimated to the Moderator of Assembly his formal acceptance of the position meantime, so that no interest of the Church may suffer. He has already entered upon the discharge of the duties of the office in Toronto, and until the meeting of Assembly in June will conduct the affairs of the Church there, as well as in the Montreal office.

He requests that all correspondence and money for the Toronto Agency of the Church be addressed Rev. Robt. H. Warden D.D., Confederation Life Building, Toronto and that all money and correspondence pertaining to the interests he represents in Montreal be, as heretofore, addressed Rev. Robt. H. Warden D.D., Box 1169 P.O., Montreal.

Uniformity of Public Worship.

Now that we have before us the three interesting letters of Mr. Sandford Fleming and the full statement by Dr. Laing in the *Record* for January of the action of the Assembly's Committee on Public Worship, the church is in a position to form some opinion as to the programme of change that is likely to be proposed in the near future for its acceptance. The Committee is to be commended for its course in taking the whole church into its confidence as early as possible and will doubtless welcome such discussion of its proposals as may be fairly given them in this preliminary stage of its work. These proposals are certainly interesting and extensive enough to afford room for a good deal of consideration.

The first thing that strikes one in connection with the programme sketched by the Convener is that either the title of the Committee is a misnomer, or the Committee has greatly transcended its functions. It certainly has interpreted in a very liberal way its instruction to "take the whole question regarding Uniformity of Public Worship into consideration and report to next Assembly." Many members who were present when this somewhat non-committal motion was rushed through must be rather astonished at the size of the scheme which has come out of it. Like the mysterious smoke from the little magic jar in the Arabian Nights it has well nigh filled the whole heaven with its cloud. Judging from the Assembly minutes one would suppose that it had taken its powers rather from the overture of the Synod of Hamilton and

London than from the resolution under which it was appointed. Uniformity at any rate is about the last thing the recommendations of the Committee are likely to promote.

It is true they propose to prepare an order of service for the guidance of congregations in the hope that it may be generally adopted for uniformity's sake. But they have really introduced additional opportunities for variation in suggesting that the audible repetition of the Lord's prayer, responsive readings, the Creed and the Ten Commandments should be embraced in that order. These are novel features in our service and will certainly not be adopted by the majority of congregations in the near future. If any or all of them are adopted by some it will give us greater variety than exists at the present time. This applies to the Communion services as well as to the ordinary Sunday diets of worship. About the only points where greater uniformity is likely to result are in the occasional services—marriages, baptisms and burials—which are now for the most part either furtively or openly read from some book. Forms of our own may displace some of these and hold the field. The fact is that the proposals of the Committee are obviously dictated far more by the desire to improve our services than to make them uniform. To this in itself there can be no reasonable objection. Only it is better to call things by their right names. Uniformity after all is never likely to be secured by any Committee however wise, and would be but a poor thing if it were secured. A living church had better leave room for wholesome development of its form of worship as its needs from time to time demand.

Assuming, however, that the Assembly really meant the Committee to consider the best mode of improving Public Worship let us look at their proposals from that point of view.

There are three directions in which improvement may be attempted. We may elevate the character of the existing parts, or we may add new features more suitable for certain ends or we may substitute a liturgy. The committee have endeavored to provide something for all three.

They indeed decide that no liturgy in the common meaning of that word should at present be contemplated. But they nevertheless propose a liturgy for the use of laymen that they may conduct services when no clergyman is available, and also one for the guidance of ministers in conducting such special services as the Sacraments, marriage and burial. If judiciously drawn up something may come of these last, for there is a very widespread desire among younger ministers for help in that direction at the outset of their ministry. But the lay liturgy, whatever may be said in its favor, is likely to be still-born. As long ago as 1849 the Church of Scotland appointed a Committee for this very purpose. After struggling with the problem for nine long years they managed to get their report through, but from that day to this it has never been heard of.

The new features which they propose to add to the service—the audible repetition of the Lord's Prayer, responsive reading of selected passages, the recital of the Creed and of the Ten Commandments, are harmless enough in themselves and are being introduced as a sort of novelty for freshness sake into some of our Sunday schools and Young People's Societies. But it has yet to be shown that they can maintain themselves in the Presbyterian Church after lengthened use. They all had a place in John Knox's Liturgy, but after about

three quarters of a century of trial gave way to the freer service of the Westminster Directory. There is no reason why the Church should legislate against any of them. By all means give liberty to any congregations that wish to introduce them. But it is surely premature to put the Church's imprimatur on them before they are tried.

By far the most pressing need of our services in the improvement of those features which we now have. Here unfortunately the scope of the committees recommendation is somewhat limited. They have nothing to suggest for the improvement of the Psalmody, or for the improvement of the sermon, not even for the improvement of the collection, though these are the directions in which improvement would be most appreciated. They confine themselves to the prayers and they have very little to offer regarding these. Happily they do not despair of extempore prayers altogether. They neither recommend a liturgy nor adopt Mr. Fleming's suggestion of a printed collection of prayers for the minister's use in the pulpit to be given out by numbers apparently like the hymns so that the people may know what is coming. But with a view to enriching and varying the Public Worship of the sanctuary they propose to recommend to ministers the study or use of certain service books that may be regarded as containing appropriate prayers. Now we do not propose to revive Jenny Geddes and her cutty stool, but really one wonders what the Committee expect to be accomplished by this method. We do not know what service books they mean to select but some of these have been before the public for a generation past without leading to much improvement. The archaic devotional forms that make up the bulk of them do not come naturally to one's lips in an extempore prayer, and they are apt to be soon discarded. By all means let ministers study or commit to memory such service books if that is the best they can do, but it would be far more to the purpose if the Committee were to recommend a deeper spiritual life and urge ministers to stir up the gift that is in them by meditation and much exercise in private.

Altogether one cannot help feeling that, with the best intentions in the world, the Committee have somehow got the whole matter awry. They have set themselves a task to which they were not clearly called. It is not yet too late to retrace their steps. It is to be hoped when the report comes to be finally adopted that which is visionary will be dropped and only that retained which is clearly called for.

The New Financial Agent of the Church.

The Rev. Dr. Warden, who on the death of the lamented Dr. Reid, as announced in our last issue, immediately intimated to the Moderator of the General Assembly his acceptance of the appointment made last June as his successor, and has promptly entered upon the duties of the office; is already too well-known throughout the Church to need any special introduction or eulogy at the present time. But we cannot forbear extending our congratulations to the Church on obtaining for this important work the services of one who is in every way so abundantly qualified for the position.



Dr. Warden is a native of Dundee, Scotland, but obtained his professional education in Knox College, Toronto. In 1866 he was ordained as minister of Bothwell, Ont. After a successful pastorate of some eight years, during the greater portion of which he was Clerk of his Presbytery, he resigned in order to accept the position of Financial Agent for Knox College, which was then making an effort to raise an endowment. In that capacity he visited a large number of the principal congregations in Ontario and gained an intimate knowledge of their circumstances as well as made the personal acquaintance of very many of their leading members. In 1876 he was appointed Secretary-Treasurer of the Board of French Evangelization with headquarters in Montreal, and shortly afterwards Treasurer of the Presbyterian College, which positions, with some modifications of the duties, he has continued to hold ever since. He has also been for many years Secretary of the Home Mission and Augmentation Committees (Western Section) and is complete master of all the details of these important schemes whose operations extend from Gaspe to the Pacific. In the Presbytery of Montreal he has largely guided the administration of all its missions and the thorough organization of the work in that important district is greatly due to his efforts. As Director of the Pointe-aux-Trembles Schools and of Coligny College he has brought these institutions up to the highest measure of efficiency. In recognition of his high character and varied services the Presbyterian College, Montreal, conferred upon him the honorary degree of D.D. in 1888.

During his twenty years of activity in the commercial capital of the Dominion he has given abundant evidence of his energy, ability, and prudence in the management of financial affairs. Watchful of every item of expenditure so as to avoid the slightest unnecessary outlay, insisting especially upon the fullest measure of local liberality before consenting to grants from Church funds, he has commanded the confidence of contributors, whether congregations or individuals, and has been eminently successful in awakening their interest in the Church's work. His investments of trust funds have always been made with the most scrupulous care and with excellent judgment, so that in no case has loss resulted. So fully has his financial ability been recognized that he has been the trusted adviser of those who had any claim on his interest, and more than once he has been offered large salaries, amounting to more than double of what he has ever received, to undertake the management of important commercial companies. He has, however, always turned a deaf ear to such tempting overtures and recognized the prior claim which the Church had upon his services. She is fortunate in being able to entrust her large and increasing financial interests to one who is in every respect so well-fitted to guard them. We feel sure that she will give him her perfect confidence and that under his administration the various schemes will be sustained with ever enlarging liberality.

The General
Assembly.

The following letter has been received
from Rev. Dr. Campbell:—

In view of the decease of my venerable colleague, Rev. Dr. Reid, will you kindly request all Presbytery clerks and others having communications to make regarding the business of the General Assembly, to address their correspondence to me, at 68 St. Famille street, Montreal, and oblige.

Yours faithfully,

ROBERT CAMPBELL,
Clerk of Assembly.

Home Class Work.

(From a Presbyterian Standpoint.)

BY D. TORRANCE FRASER, MONTREAL.

Written for the Review.

Reference was made, in a previous article, to what a "Home Class" is, namely, studying the Bible and recording the result. Now, how would you start a Home Class, in a school connected with a congregation?

Some one has to resolve that it is necessary, and that it can be done. This someone, might be the Sunday School Superintendent or an Elder or any Church worker. But let us say that it is the Minister. He knows who are his actual workers, and also who might take up this particular branch, and who would be the best to oversee or superintend it. These likely persons are called together, full explanations made, and then considered prayerfully; for the matter deserves both thought and prayer. Well, it is decided to try. A list is made of those likely to join, and a few given to each to visit, and to invite to join. Now, it is the general experience that very few decline to accept this invitation kindly made with Christian courtesy. Do not burden any worker with a great many names, only just as many as they can conveniently go over, and let them report the result at a meeting of all the visitors. In one Presbyterian School of four hundred or over in a City Church, a dozen of these workers started, and in a couple of weeks had over one hundred enrolled. The result of their first year was, that not only these continued, but the school itself increased. In one country parish such a Home Department was enrolled, as numerous as the school itself, and the school continued just as large as before. But mark you, with this difference, that between the Home Department and the School, twice as many in that congregation were studying systematically God's word.

Again, it is well to remember that these visitors should visit at regular intervals, and report regularly to their Superintendent as this work needs oversight, just as much as any school work. It is well also, that the visitors should confer together in regard to the work and encourage one another.

The minister can render valuable aid in counselling the workers, and also by referring to the study of the Bible in his sermons; but he should be relieved from any actual work, for his own regular duties are quite sufficient for any man. It is found that the system can quite efficiently be managed by ladies, and in most of our congregations, they are the ones who have the time, and possibly most ability to do this work, if they are started.

The visitation can be extended much further than within the congregation. In some places those who do not go to church or school can be invited. This wider invitation comes under the head of House to House Visitation, which has produced such marked results in some of the States, and has been partially attempted, in some parts of our own country. It is well to extend gradually, and to work within the congregation first, allowing circumstances to govern the extension.

In the previous article on this subject, reference was made to this system, as of advantage to schools closing part of the year, either in winter or in summer. We need stirring up in regard to Bible study. We need the very best helps we can buy. Really good ones do not cost much. Some prefer the *Sunday School Times* which is very elaborate, possibly too much so for the inexperienced. Peloubet's, especially the *Teacher's Quarterly*, is very useful. Mrs. Kennedy's *Quarterly* for the Primary cannot be surpassed, though some like Mrs. Crafts *Quarterly*. The *Westminster Teacher* of the Philadelphia Presbyterian Board is very good; there is nothing better. These all cost forty to fifty cents a year, and are of good workmanship and sound doctrine. They are mentioned simply as specimens, to offer variety; for some like one, and some another. The main point is to get the help that suits you best. But as a good workman needs good tools, do not waste your time on inferior and unreliable articles, because they are cheap. Use the Bible first, then take the assistance of the Teachers Notes.

There is yet another system of record, and that is the "envelope." This envelope is marked with the Sabbath of the quarter, just like the card; and the idea is, that Sabbath by Sabbath, a thank offering can be placed in it. This money can be used if desired to defray, first the Home Class expenses, or passed into the general school funds, or possibly devoted to some special mission

These Home Classes, formed thus into a Home Department, can be connected with the main school in various ways. On certain days, for example at the *Quarterly Review*, they can be invited to visit the main school, and can be recognized in the exercises. They can be allowed to use the school library. They can be invited to the School Anniversary or Picnic. In fact, in some way, it matters not how, they can be made to feel that they belong to the main body of Bible students in that Church. There can be special meetings also, or reunions, of the members of a class; this cultivates class sympathy and is sometimes effective. You see the great object is, to get all within reach of the workers of that particular Church or School, to study the Bible. "All" is a broad word: there are always some, whose duties prevent regular attendance at School, commercial travellers, railway men, telegraph and telephone employees; in country parts, those in charge of cattle. In many a home, there are invalids, the "shut 'n ones." There are mothers with young children. There are nurses and domestic servants. Now every one of these comes under the heading "All." If you think this system will not be a help to them, just try it for awhile, and see the results. In some of our homes, there is an objection to Sunday schools and a preference for home instruction. The parents say they instruct their children. It is a good plan to suggest, in these cases, that this system of record keeping be tried, and the home instruction regularly marked down on the card. Would it not help the Minister and Session to know by facts before them, that there was definite Bible study amongst the families under their charge?

Much more might be said about this home class work, for the details in full, form books, but these explanations may suffice to produce some action. At present, cards or envelopes can be had, at the rate of two or three for one cent, from the Home Class Secretaries of the various Provinces. But the main point is, first to grasp the value of this simple system of record keeping by a stroke in the space for that particular Sunday, and second, to be filled with the paramount importance of Bible study. Let no one imagine there is no need of prayer, for every visitor as well as student, needs to pray, and if there are difficulties, perhaps to give thanks for that privilege. You know anybody can do easy work. Workers may meet with indifference, let them study those "Overcometh" in the early Chapters of Revelation. Let them remember that last great command, in the end of Matthew's Gospel, with the encouragement before it. "All power," is given unto Him in whose name we go forward. May many of our Presbyterians, who naturally as such specially advocate Bible study, decide to go forward, and seek to gather all within their reach into regular systematic study of God's Word.

The Value of a Day.

REV. J. A. R. DICKSON, B.D., PH.D., GALT, ONT.

He has a great part of the secret of living well who knows the value of a day. It is in the use of small things that a man's character is best seen, and he who takes care of the days knows right well that the years will take care of themselves. To be thoughtful of the employment of each day is the way to pack the year with golden acts and delightful thoughts and refreshing memories. A day seems a brief space, the loss of which need not concern us. But it is in itself a complete portion of time. It is as that thoughtful and judicious noter of facts observed, "Every day is a little life, and our whole life is but a day repeated." Day by day time comes and passes, the rising and the setting sun measuring it for us, portion by portion. And this is the divine appointment, and so time is given us by the day, and the promise commensurate with it, "As thy day thy strength shall be." And we are taught the prayer, "Give us this day our daily bread." Thus God instructs us to measure time by days. His spiritual dealing moves along the same time scale, "To-day, if ye will hear his voice harden not your hearts." "Boast not thyself of the morrow, for thou knowest not what a day may bring forth." This truth was so wrought into the nature of men in the past that when one was asked the question, "How old art thou?" he answered, "The days of the years of my pilgrimage are an hundred and thirty years; few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage."

Horace has his advice "Cæsa Diem" seize the day. Enjoy it as it comes. Let it not pass by unimproved. It is as though he had said; the day is all you have at your command, dispose of it wisely. Miss it and it is gone with all its golden opportunities, and it never returns. Titus' the Emperor of Rome, on one occasion, as the twilight faded into darkness and reflection brooded o'er the mind, reviewing the day, and finding that he had done nothing to make any one happy, cried out, "Perdidi diem" I have lost a day. Would that we were as thoughtful about the right use of our time! This heathen Emperor may teach us a most important lesson. A lesson we need. A lesson that ought to be written deeply on our hearts and engraven on our memories.

There is an old Arabic proverb to this effect, "Every day of thy life is a leaf of thy history." Do we believe that it is so? It is so whether we believe it or no. But did we believe it, we could make more out of our life. It would become more earnest, more active, more intelligent, more precious, more noble and pure and worthy. We would guard it jealously lest it should go to waste. We would pack it full of the material we desired to preserve. We would employ each one as though another might not come. We would be eager to make the most and the best of each day. The sacred treasure committed to us would be put out to usury so that it might make a large return.

What should we do with each day? Exercise repentance toward God and faith in the Lord Jesus Christ. These are the necessary acts of everyday. Our spiritual life lies in them. Our progress in goodness depends upon them. When we require neither we shall be out of the flesh and among the spirits of the just made perfect. One of the Jewish Rabbi's was wont to urge his disciples to repent one day before their death. And on being appealed to as to the time when that should be done, he asked them if they knew how long they had to live. On being answered that they did not, they might die to-day or to-morrow, then said he Repent to-day! If we have never repented, we ought to begin to-day. The soul should be dressed for eternity. Clothed upon with the wedding garment. Building the joy and peace and hope of its spirit upon Christ Jesus the only Saviour of sinners. Apart from Him we are lost for ever. Lost without remedy. Lost by our own rejection of His message and His mercy. "Now God commandeth all men everywhere to repent, because he hath appointed a day in which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance to all men, in that he hath raised him from the dead." We are to turn away from trust in our own goodness to trust in Christ, who alone is good—the Lord our righteousness. We are to build on Him as the true cornerstone. When we are united to Him by faith, we are like the branch grafted into the vine stock, which lives on the sap of the vine, we live by His life, and His life produces in us His character. And that more and more completely as our faith is more and more entire, and our surrender to Him without reserve. We are like a picture painted by an artist—as line by line, feature by feature, comes forth, so we grow into the likeness of Christ—the image is reproduced in us. But oh how slowly! how imperceptibly! sometimes it is hardly discernable.

Our Lord went about doing good, His life was one of philanthropy. His Spirit was love, His words were gracious, His acts were mercies, His being blessing, blessing, only blessing. He cursed the Pharisees but that was to be to them blessing. He kills to make alive. He casts down to lift up again. Only goodness is in His heart. This is the sphere into which the life of Christ brings us, and here we have much to cultivate. Time need not hang heavy on our hands with such a field of philanthropy to reap.

Let me whisper this into your ear—Christianity is not doctrines, Bible reading, attending church, being a professor,—these are only means—these with all that they imply—the end of these is Christianity and that is *Philanthropy*—Doing good. Doing good because we are good, that is all.

To maintain the philanthropic life we shall need the Bible and its teachings, and all that it prompts us to do—to believe, to pray, to praise, to proclaim the good-

ness of the Lord and to do His will. This is the programme for each day. Ah, you may be saying, "I am a business man." Very well: "Not slothful in business; fervent in spirit; serving the Lord." Whatever our business is, we are to serve God in it. Any business we cannot do that in, should be abandoned instantly. It draws heaven's lightning on it. If it seems to go on well and prosper, it is only that its doom may be more distinctly marked. Every day for God, with God, in God. He it is who makes all golden. Without Him all is dross. He turns the water of life into wine; and makes the wine sacramental. He will enable us to keep any day from being lost. As Keble has so sweetly sung:

New mercies each returning day,
Honor around us while we pray;
New perils past, new sins forgiven,
New thoughts of God, new hopes of heaven.
If on our daily course our mind
Be set to hallow all we find,
New treasures still, of countless price
God will provide for sacrifice.

Christ Forgiving the Sinner.*

BY REV. ADDISON P. FOSTER, D.D.

It is most significant that by Mark the healing of the paralytic and the presence of Christ at the feast given by Matthew are related consecutively. These events apparently did not occur in immediate connection. But they do follow one another logically. They illustrate two facts in regard to Christ equally important for us to know and supplemental to each other. The history of the paralytic shows us

CHRIST'S ABILITY TO SAVE THE SINNER.

When the paralytic, borne of four, was let down through the roof, our Lord said unto him, "Son, thy sins are forgiven?" This was an astounding statement, and it is not strange that the Jews resented it as blasphemy on the ground that God only could forgive sin. What evidence was there that Jesus could forgive sin, that the sins of this man were forgiven as stated, that Christ had come as our Saviour? These are questions that concern us as well as the scribes of Christ's day. We cannot see the sins remitted; we can only know that we are saved through Christ by knowing that Christ has power to forgive sin.

God alone can forgive sins. The power to remit them must emanate directly from Him, and any one who assumes to forgive them must prove himself to be God's agent, acting with divine power. This Christ did prove by resorting to the argument from miracles. "That ye may know that the Son of man hath power on earth to forgive sins, (He saith to the sick of the palsy), I say unto thee, Arise, take up thy bed, and go unto thy house." The man obeyed, and to the amazement of all he walked who could not walk before. What is a miracle? A direct exercise of the will of God producing results without the use of adequate means. "He spake, and it was done." This is a miracle. Miracles are invariably the credentials of God's ambassadors to satisfy men that their words are from God. Christ, then, His statement, being in question, did that which no physician could do,—something quite beyond the power of medicine or second causes. Since He could do this, which was possible only as God was with Him, it must be that He spoke the truth in His claim to forgive sin. Had He deceived in His claim, God would not have enabled Him to work the miracle. The power of God was manifestly with Him; then if He claimed to forgive sins, it must be that He had the power to do this also. There was significance in the order of Christ's acts; first, the forgiveness of sins, and then the healing of the palsy; the healing, a visible act of divine power, as a proof of the forgiveness, an invisible act of divine power. The argument was unanswerable.

It is thus that a miracle always shines out with a halo of divine truth around it. It is invariably designed to substantiate a revelation. God is economical in His use of forces, and He never resorts to miracles when the operation of natural laws will suffice. He works no miracles except to authenticate the message of the

*A Meditation based on (Mark ii : 1-17) in the Bible Study Union Course on "The Teachings of Christ."

miracle-worker. "Thy sins are forgiven," was a revelation of paramount importance. There is no question of deeper importance than that asked by Job, "How can man be just with God?" Christ told the way. It was a truth for all time, and of such tremendous moment to the well being of humanity that suddenly, in the midst of ordinary events, a divine hand appeared and wrote in letters of shining grace, "This claim is true; Christ is able to save the world." Whenever you see a miracle, search for the accompanying truth. If what you see certifies to no grand revelation worthy of God, it is no miracle.

Just here the Evangelist Mark brings in an account of Christ's presence at the feast given by Matthew to show us

CHRIST'S PURPOSE TO SAVE THE SINNER.

It is not enough to know that Christ is able to save. Is He also willing to save? What is His purpose in coming to earth? This is a paramount question. It was answered by a surprising incident. Matthew Levi was a tax-gatherer, belonging to a hated class,—a class which of necessity, from its hateful duties and its great temptations, drew to it men of the meanest character and lowest position. The Romans themselves despised these officials, terming them "the wolves and bears of society," and their work "the basest of all livelihoods." Still bitterer was the feeling against them among the Jews. They were not allowed to contribute alms in the synagogues or to give testimony. They were an ostracised class. And yet Christ called Matthew to be His disciple, and when Matthew gave a farewell feast to his fellow-publicans, Christ allowed Himself to take a place among them and eat with them. He could hardly have done anything more shocking to high-bred Jews. It was an act amazingly impolitic. What did it mean? It was evidently done designedly. It was to show that Christ came to earth "to seek and to save that which was lost." "They that are whole," said Jesus, "have no need of a physician, but they that are sick: I came not to call the righteous, but sinners." Christ's mission is remedial, and Christianity is a remedial system. In this it is distinguished from all other religions of the earth. It recognizes man as sick unto death with the spiritual disease we call sin. He needs healing and he cannot heal himself. Christ's one purpose in coming to earth was to seek out these poor, sin-sick mortals and save them. Wherever a sinner is, there Christ has a mission. Whoever is a sinner may know that Christ is seeking him. Christ loves him, Christ died for him, would save him. And if this is Christ's mission, it should be that of every one of His followers. We are sent to the sin-stricken of every race and condition. Their very unworthiness, even their loathsomeness, is the ground of their claim upon us. They are sick unto death, and we, as disciples of the great Physician, are bound to give them healing if we can.

Queen's University.

FEBRUARY CONFERENCE OF THE THEOLOGICAL ALUMNI.

The Alumni who initiated these Conferences at Queen's are gratified at their success, and at the fact that they are being imitated in one form or another by sister institutions. This year's Conference promises to be particularly helpful, though one highly esteemed brother, who undertook last February to prepare a paper, the Rev. D. J. Macdonnell, will be unable to be present. It commences on Feb. 11th, at 7.30 p.m. Persons, intending to be present and desiring to be billeted, must apply to the Secretary, Rev. J. D. Boyd, B.A., Kingston, before Feb. 7th. Accommodation will not be provided for those who apply later.

The following is the programme for this winter:

FORENOONS.

1. "The Chancellor's Lectureship" Lectures on the Philosophy of Religion of Kant and Hegel are postponed till next session, and, in their place, Professor Watson proposes to give a critical estimate of A. J. Balfour's "Foundations of Belief," a work which has excited a good deal of comment. It is requested that those who propose to attend this session will make themselves familiar with the substance of Mr. Balfour's book.

II. (a) "Present Day Problems of Canadian Preaching." Discussions opened by the Principal.

Book recommended to be read: Sanday on Inspiration (Bampton Lectures for 1893).

Papers to be written and sent in by Rev. D. J. Macdonnell, B.D., and Rev. James Bennett, B.A.

(b) Other Present Day Problems of Ministerial Work. Papers are invited on this subject, to be sent to the Principal by Feb. 1st.

AFTERNOONS.

I. Sociology and Economics (under the guidance of Professor Shortt). (a) General view of Socialistic Schemes (J. Rae). Paper by Rev. John Hay, B.D.

(b) Introduction to the Modern Industrial System (A. Toynbee.) Paper by Rev. Salem Bland, B.A.

(c) Problems of Poverty (Hobson). Paper by Rev. John J. Wright, B.A.

(d) Problems of To-day (R. T. Ely). Paper by Rev. M. MacGillivray, M.A.

The following are also suggested: General Principles of Economics (J. L. Laughlin); Modern Political Society (F. O. Montague, P. Leroy-Beaulieu); Development of the Labor Problem (L. Brontano); Money and the Mechanism of Exchange (P. W. Jevons); Monopolies and the People (C. W. Baker); Social Diseases and Worse Remedies (T. E. Huxley).

II. "Social Reunions of the Members of the Conference, with visits to the Library, the Museum, and the new Laboratories.

EVENINGS.

The Old Testament Conception of God. Rev. Dr. G. M. Milligan.

Influence of Rome on Christianity. Rev. J. A. Sinclair, M.A.

Influence of Greece on Christianity. Professor McNaughton.

The Apologetic for the Times. Professor Ross.

The Present Position of Old Testament Historical Criticism. Professor Mowat.

Looks into Books.

A CRITICAL AND EXEGETICAL COMMENTARY on the Epistle to the Romans, by the Rev. William Sanday, D.D., LL.D., and the Rev. Arthur C. Headlam, B.D., Charles Scribner's Sons, New York, 1895.

This is the first New Testament volume in the International Critical Commentary as Driver's Deuteronomy was the first on the Old Testament. And whatever one may think as to the critical views of those who projected the series there is no question as to transcendent value of this part of it.

Happily for themselves and for the permanent usefulness of their work the authors have here no occasion to differ widely from any portion of the traditional view as to the origin and character of the Epistle to the Romans. All attempts to shake confidence in its genuineness and even in its integrity have so far completely failed and it stands to-day more surely than ever as one of the universally accepted Pauline productions of the first century. The most thorough going scholarship has only confirmed the traditional view and put it beyond all doubt. The strength of the book, therefore, lies in the commentary itself. The Epistle is one which affords abundant opportunity for testing the Commentator's ability.

In one respect this Commentary makes no claim to be exhaustive. It does not catalogue and discuss all the various views that have been given by the multitude of scholars who have left works on this epistle. But at best that would have been only a useless parade of learning and one does not miss it. At almost every point, where it may prove helpful or even only interesting, the history of the leading lines of exegesis is given with sufficient fulness to enable one to see the trend of thought in the course of the centuries of exposition from the time of the father's down.

Nor do the writers aim at following out the theological aspects of the Apostle's teaching in such a way as to make a complete harmonious system. They recognize the permeating influence which a presupposed system is apt to have on the fidelity of exegesis. They carefully guard against putting more meaning into the language than it will fairly bear, whatever school of theology might benefit from it. They have aimed at making their exposition historical in the best sense, setting forth simply what the Apostle must have meant and what his original readers would be likely to understand.

The only presuppositions, therefore, which they are anxious to take account of are those of Paul himself. The Jewish literature of his day is abundantly drawn upon to discover the ideas that were current and with which he and his readers were likely to have been familiar. All that learning can do to put us in their situation is here done. The information is given too without any oracular assumption of superiority, but with the grounds fully stated so that each one can judge for himself as to the soundness of the positions taken. In fact the writers take us into their confidence all through and confess their own difficulties with a frankness that begets a strong feeling of security in the honesty and wisdom of their guidance. One of the fascinating features of the book is the readiness with which they interrupt the course of the verbal exegesis to discuss in a familiar and perfectly natural way the points of interest, whether textual, linguistic, doctrinal or historical that emerge from time to time. There are few questions one would care to ask about the epistle which are not dealt with in the appropriate place, while there are few of the discussions so purely academic that the average Biblical scholar is not likely to be interested in them. All the while the Apostles' main line of thought

is very clearly indicated and the proper emphasis of his treatment of the several parts of the subject is carefully preserved.

As to the general character of the Apostles' religious teaching they have no radical novelties to propose and no fads to support. If they have no bias in favor of any of the prevailing theological systems neither have they any bias against them. The conclusions which they reach as the outcome of their straightforward dealing with the epistle are not substantially different from those held by the Reformed Churches during the past three hundred years. While there is a full recognition of the force of some of the Armonian contentions in treating chapters ix-xi, there is an equally clear recognition of the main conclusions of Calvinism as necessarily involved in Paul's language. And what is even more important there is a firm and unequivocal presentation of the evangelical doctrine of justification by faith on the ground of a real objective atonement made by Christ. There is hardly anything finer in the literature of the subject than the brief excursus on the Death of Christ considered as a sacrifice given on pp. 91-94. Altogether this work must be pronounced the most satisfactory commentary on Romans which has ever appeared.

THE CHRISTIAN ENDEAVOR HOUR, by S. J. F. Hill, A.M., Fleming H. Revell Co. Toronto. Price 15 cts.

This little book should receive a warm welcome at the hands of all Endeavorers. It is an exposition of the United Society topics for the half year ending with June 1890, and is rich with helpful suggestions for those who take part in the Endeavor prayer meetings. The text of the topic is first given, followed by suggested hymns and Scripture references then comes a brief comment on the passage and a pointed illustration and application of the truth ending with pithy hints to the leader and others who take part. We understand a second book will be issued for the latter half of the year.

THE LIFE OF THE LORD JESUS, by Mrs. Louise Seymour Houghton. 213 pp., cloth, 75 cents. The Bible Study Publishing Co., 21 Bromfield Street, Boston, Mass.

This book comprises a series of comments on the Gospel History Lessons of The Bible Study Union System, which was prepared for *The New York Evangelist*, and were afterwards carefully revised and to a large extent rewritten for permanent use. Each chapter takes up the Scripture material of one section or characteristic feature of our Lord's life and throws much light on its meaning, as well as upon its circumstances and surroundings. The book is full of valuable information and interesting suggestions. As stated in the author's preface, these studies were prepared "in the hope that they may prove useful to all who wish to attain a comprehensive and connected view of the life of our Lord, and especially to teachers of Bible class pupils who follow the lessons of the Gospel History Series.

THE LIFE OF CHRIST, by the Rev. Lyman Abbott, D.D. 176 pp., cloth, 75 cents. The Bible Study Publishing Co., 21 Bromfield Street, Boston, Mass.

This work presents a series of pen pictures comprising all the principal incidents in the life of Christ, in the order of their occurrence. It both marks the steps of progress in that life, giving an outline view of it in all its important aspects, and also clearly presents the essential teachings of the various incidents portrayed. Dr. Abbot's eminent fitness for the preparation of such a work none can question. He has already written one Life of Christ, which has commanded an extensive sale, and has prepared excellent popular commentaries on each of the Gospels. The purpose of this book, as stated in the author's preface, "is to present in a single picture, the incident or teaching suggested for our contemplation, and to suggest, not all the lessons that may be drawn from it, but that lesson which is most central and is at once most upon the surface and most at the heart of the narrative.

The Expository Times for January well maintains its character as a bright and spicy periodical keeping its readers in touch with all that is best and most interesting in theological literature whether expository or otherwise. One of its most appreciative notices is given to a Canadian book, MacKay's *From Far Formosa*. There is no more readable theological magazine published on either side of the Atlantic. Edinburgh, T. and T. Clark. Toronto, Willard Tract Depository.

Bright Homes.

The beautiful picture which the great Burns draws in his "Cotter's Saturday Night" is perhaps the finest description of the simplicity of home-life we have in our language. There is a sense of sadness in reading it however. The sadness rests in this—that there are few homes like the ideal

Their maeters an' th'ir mistress's command,
The younkens a' are warn'd to obey;
An' mind their labours w' an' eydent hand,
An' no'er, tho' out o' sight, to jank or play
An' oh! be sure to fear the Lord alway,
An' mind your duty duly, morn' an' night.

Such is not the instruction which is generally given in our democratic homes to-day. In how few homes to-day, does the father, like the Cotter, exercise his priesthood and offer up his sacrifice of praise and thanksgiving upon the altar in his home? Indifference, carelessness, laxity of life characterise the lives of the majority of people to-day. We discuss how to reach these after they have left the home, and indeed it is a difficult problem. But do we not begin at the wrong end? Should not the Church strive to preach how to make homes more religious and bright?

We are constantly told by the enemies of religion, that religion should be taught at home. From our enemies we are to learn wholesome truths. What is the religion of many homes? Prayer is not offered up daily. The only mention of religion is the talk about church meetings, discussing some church squabble, criticizing the sermon, gossiping about the minister and other church members, or arguing over church politics. These things instead of helping the spiritual lives of the people, are most deadening in their effect. Worldly maxims, worldly aims are discussed and advocated from the world's standpoint, and not from that of our Blessed Lord. Is it any wonder that from such homes young people come forth indifferent to the claim of Christ upon them?

Indeed our modern life, makes it most difficult to have the home what it ought to be. For the attractions outside the home make it impossible for the family often to be at home together. The father has his lodges and various societies to attend. The young people have all sorts of clubs and societies of their own. If they have nothing else to do, they will walk up and down the streets in groups, even on a cold night, anything rather than staying at home. Many a ruin has resulted from these night walks. Even "the churches" are vying with each other in counter attractions to draw young people to them. The result is that home is a place to eat and sleep in, to spend a night in when there is a party there, but otherwise "slow"! To always "talk religion" at children would be more than fatal. But homes are not made bright. The influence of Puritanism still hangs over us. "Games are wrong and must not be allowed." Far better for parents to get their family round the table for a good round game, and teach them that gambling is a heinous crime, but relaxation after the day's work is over is lawful and right. Let them have these games, of whatever sort, in the home and they will not be so anxious to go out seeking for that which their own homes do not afford. If they are out at a friend's house for the night, the parents should know where they are, and can ask friends in also, and so make the social life of the house bright and happy. Then before going to bed, bring out the Bible, let the father read a few verses, explain them simply, then lowly kneeling commit them all to God. Young people would see that religion was real and bright far quicker than by banishing so called "worldly amusements" out of the home and making them imagine that religion and amusement were bitter antagonists. An amusement is worldly or not, just as the individual is worldly or not. One who has Christ's life in him, and loves God and man, will sanctify anything and everything he touches. There are, of course, many games, such as kissing games of all sorts, which are vulgar and tend to evil, which I do not advocate. But do not make things evil which are not evil in themselves. No round game in which there is no gambling, where the propensities are observed, and the mind is used, is wrong, unless time is spent upon it, which should be given to other duties. Let parents remember that their duty is to teach their children, and to save them from temptation, and the best way to do this is to make home the brightest and happiest spot on earth, because it is a home in which the Father is worshipped.



"ROCKS AND REEFS."

SKETCHING ADVENTURE IN BRITTANY.

SOME few years ago I was on a sketching tour in Brittany, and spent August and September—the last two months of my long holiday—at a fishing hamlet, which I had come across during a previous excursion.

In this primitive, old-world village, which presented many attractions to an artist, I found suitable quarters with the family of a respectable fisherman, Jean Thébault by name, simple, pious folk, who did their utmost to make me comfortable.

I was the first Englishwoman who had ever stayed at Saint Pierre, and was therefore an object of intense interest to the villagers, who evinced the deepest curiosity as to my ways and habits, my dress, and even my food; but what astonished them more than anything was my thoroughly English custom of bathing in all weathers.

The Thébault family consisted of honest Jean (who was a veritable "toiler of the sea," and spent most of his time on board his fishing boat during the summer, and all the long winter cod-fishing off the coast of Newfoundland), his wife Susanne, two daughters, Modeste and Fifiue, and last, but by no means least, the grandmother, Manon, a venerable dame of ninety-eight years of age.

To poor old Manon my presence in the cottage was at first a source of anxious terror, and she would cross herself devoutly whenever the English heretic passed the threshold; but in time we became very good friends, and she would entertain me with stories of her youth, when St. Malo was attacked by the English. If half she told was true, our sailors must have treated the unfortunate "Malouins" with great brutality in those "good old days when George III. was king!"

One particular story, which was evidently her *pièce de résistance*, as she never tired of repeating it, was that "she herself, with her own eyes," had seen the English burying the villagers up to their necks in the ground, and making their heads the targets at which they aimed balls. I am not sure that the balls were not cannon balls!

Susanne would at this point interrupt the narrative by suggesting, with native politeness, that the English had changed much in this last hundred years, and that it was difficult to believe, looking at madame, that they ever could have been guilty of such doings.

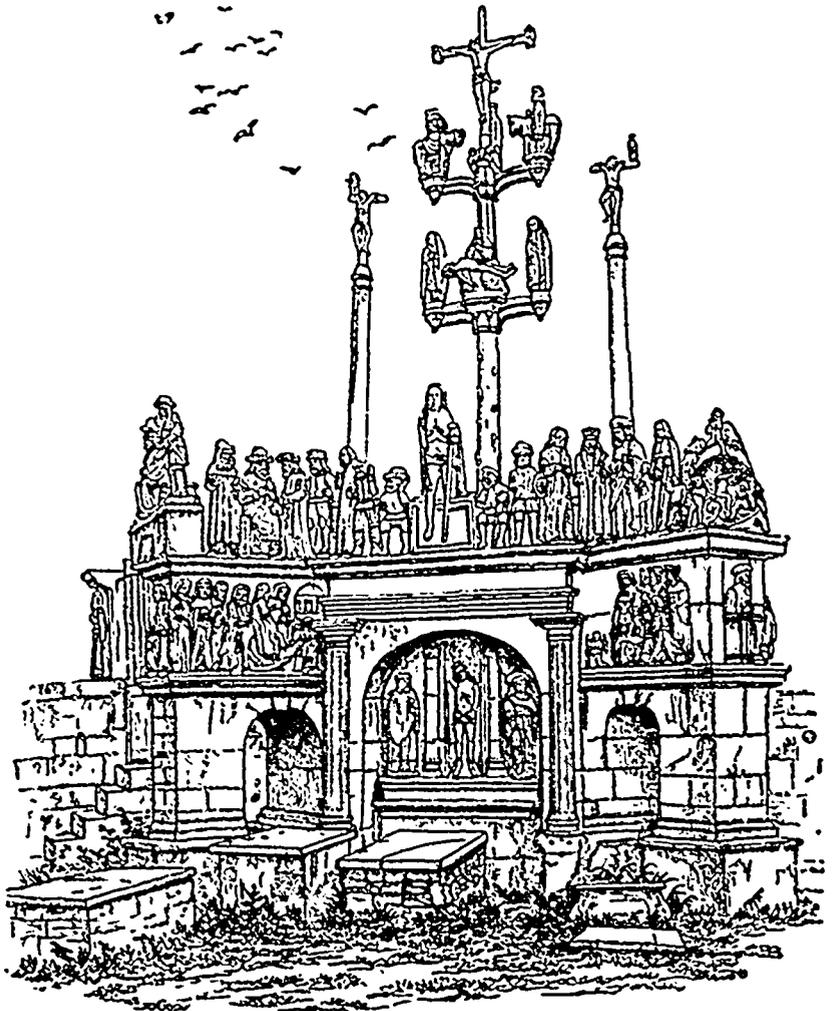
The village of Saint Pierre was surrounded by picturesque and varied scenery. It was situated on the shores of a lovely bay, enclosed by wood-clad hills, fig-trees laden with delicious fruit growing down to within a short distance of the shore; and when the fleet of fishing-boats lay at anchor, the picture that

presented itself was one in which a seascape artist would have revelled.

At one end of the bay, about a mile distant from the village, was a bold promontory, on the other side of which a totally different description of scenery met the eye. Here the coast was guarded by bristling rocks and reefs, over which the sea dashed and foamed with

fearful violence, whereas in the bay it was generally without a ripple.

One day it happened that I had been sketching a great "Calvaire," with the different wayfarers who paused to kneel and say a fervent prayer for their loved ones at sea (at the same time not forgetting to observe every movement of the Englishwoman at



"I HAD BEEN SKETCHING A GREAT CALVAIRE."





work!) when, on returning to the village, I found the good people in an unwonted state of excitement.

They were gathered round two imposing gendarmes, gesticulating and talking vehemently, the gendarmes themselves appearing not a little disturbed. Avoiding the crowd, I went straight to Thébault's cottage, and on my way to my rooms, paused for a chat in the kitchen with Maman Manon, who as usual was sitting as close to the wood embers on the hearth as she possibly could with safety.

"There is some commotion in the village," I began to say. "Do you know what is the cause of it?"

"My dear madame!" cried pretty Fifine, her dark eyes sparkling with excitement, and holding up her hands, "have you not heard that a madman of the most dangerous kind has escaped from the asylum? The Brigadier and his men are now searching for him. I pray you, madame, to remain at home, or at least not to venture far from the village, until the unhappy man is captured."

I confess that Fifine's news startled me not a little, but I reflected that my stay at Saint Pierre was nearly at an end, and that even a few hours' idleness would greatly interfere with the completion of my picture—a picture which I fondly hoped would create a sensation in the artistic world. So, trying to make light of all misgivings, I succeeded in persuading myself that there was no need to make any change in my usual routine of work.

Having thus determined to set aside the girl's warning, ten minutes' sharp walking brought me, at my usual hour next day, to my sketching ground on the far side of the promontory, and I took up my accustomed position on the summit of the cliff.

Behind me, in a field of growing buckwheat, stood a most picturesque old windmill, which was now in so ruinous a state that it would move visibly before the slightest gust of wind, its timbers as they swayed to and fro creaking and groaning as if in pain at their approaching dismemberment. Below me lay, at an immense depth, a succession of jagged, pointed rocks, the waves boiling and seething against them. About a hundred yards off, on the extreme point to the right, was a little hut, built of seaweed, for the accommodation of the coast-guard'sman, whose life seemed to be of the *douce far niente* kind, as he was generally to be observed lying on the pile of seaweed inside, smoking cigars.

On this occasion I supposed he was as usual resting himself, as he was not to be seen, nor was any life visible save a cow and a goat—tethered by their horns to a stake run in the ground—on a little patch of grass some distance off, and below me, on a rock overhanging one of the pools formed by the water between the outer layer of rocks and those forming the base of the cliff, an old woman.

She was fishing with a rod, and had a basket lying beside her. Her appearance from the distance was rather startling, as she wore a man's coat, and a short skirt, her head being crowned by a nightcap, over which was tied a coloured handkerchief. She stood motionless as a statue, and had evidently been there a long while; also I felt sure she would continue to stand there until her basket was full, for I had often watched her before, and had admired the patience with which she persevered in her task, knowing as she did full well that the financial result would only be about tenpence, fish being very cheap indeed at Saint Pierre.

It was a lovely day, the sky was bright and clear, without a cloud, and there was just enough breeze to send the little fishing boats gaily along, while their owners lay lazily in the stern holding the tiller.

The air smelt deliciously of wild thyme, clover, and hillside flowers generally, and I sat on my camp-stool on the edge of the cliff so thoroughly enjoying doing nothing that I was in no hurry to begin my work. My eyes wandered dreamily over the sea and rock-bound coast, my mind the while resting itself by dwelling on the extreme solitude of the surroundings, when suddenly I felt rather than heard the short crisp grass rustle behind me, and looking round, saw coming towards me a closely-havened man, without a cap, and dressed in a fisherman's blue knitted jersey and black trousers.

One glance at his wild eyes sufficed to thrill me with a terror far beyond anything words can express, for I saw at once that the poor wretch was mad, and I was naturally seized with the conviction that this must be the much-talked-of lunatic, of whom the gendarmes had been in search the preceding evening.

Calling to mind how necessary it is to disguise fear in the presence of the insane, I tried to smile, and said as jauntily as I could—but with my heart beating till it seemed ready to burst—"Good morning, monsieur!—a fine day," and then added, "Are there any pretty shells down there on the shore?—if so, could monsieur get me some?"—quite forgetting that there was no sand, and that there could not consequently be any shells.

It turned out, however, to be a lucky suggestion on my part, as whether my voice soothed him, or the idea of the shells pleased him, I know not; but his eyes lost the terrible wild glare, and he replied, almost politely, "I will go and seek some shells at once if madame desires to buy some."

With these words, to my intense relief he began at once to descend the little winding goat-path which led down the cliff. I sat for a moment quietly till he was out of sight, and then, almost fainting with terror, I crawled on to the Preventive Station, which I have already mentioned, where I found the coast-

guardsman as usual dozing on his bed of "varech."

It was a little while before I had breath to make him understand the situation, but I succeeded at last in doing so, and grasping his carbine, he was just starting off in pursuit of the maniac, when his step was arrested by fearful shrieks coming up from below. One glance revealed the cause, and side by side we stood motionless, transfixed with horror at the scene which was being enacted before us.

The maniac had reached the bottom, and was now on the same rock as the old woman, round whose neck he had thrown his arms, and a deadly struggle for life was taking place. Whether hunger had caused him to seize on her basket of fish, and she had resented the attempt, or whether the thirst for blood had again asserted itself, will never be known, but the struggle was a terrible and hopeless one.

The old woman kept her ground at first bravely, but in one last wild grapple both lost their footing, and falling together into the swirling, foaming abyss beneath, never rose again. The coastguardsman lost no time in procuring help—as searchers for conger eels were at work round the other side of the cliff—and with the help of their hooks the bodies of the murderer and the murdered were finally drawn out of the deep pool in which both had found a watery grave.

The man was eventually identified as the escaped lunatic, and it was discovered that a day or two before he had waylaid a fisherman (who had been spending some time at a cabaret), had murdered him, thrown the corpse into the brushwood which skirted the common, and then, with the cunning of his disease, put on the dead man's clothes and pursued his way unmolested to the old disused mill, where a cap and other things were afterwards found.

When on my return to the village my adventure became known, I was quite the heroine of the hour, and the bon Dieu was fervently thanked for having protected me through such peril.

Soon after this event I returned to England, and on my departure no one was more deeply affected than my old enemy, Maman Manon, while she gave it as her grave opinion that no French lady would ever be more charming.

I was no, without suspicion that her love was influenced by the use she had had of my teapot, and the many other little delicacies she had enjoyed at my expense. But it was not without regret on my own part that I said good-bye to Saint Pierre. I felt I left real friends behind me; and doubtless my humble admirers in that far-away corner of the world still talk of the Englishwoman's adventure with the madman.

A. E. G.



OUR YOUNG PEOPLE.

This department is conducted by a member of the General Assembly's Committee on Young People's Societies. Correspondence is invited from all Young People's Societies, and Presbyterian and Synodical Committees. Address: "Our Young People," PRESBYTERIAN REVIEW, Drawer 2464, Toronto, Ont.

SOME NEEDY FIELDS.

From a leaflet by Dr. Robertson, the Moderator of the General Assembly, and issued by the Home Mission Committee, we gather the following information:

"The work entrusted to the Committee extends from Gaspe to Alberni, and includes all within the Provinces of Quebec, Ontario, Manitoba, British Columbia and the North-West Territories. The missionaries of the Committee, in these provinces, conduct services in seven languages, at 1,007 points, with an average Sabbath attendance of 35,779. Connected with these stations are 11,356 families, 3,734 single persons, not connected with these families, and 14,253 communicants, *i.e.* one-eighth of the families and one-sixth of the young people of the Church."

"Tour through mining district within several villages and camps visited. Village No. 1—Population 750; 1 Church (Presbyterian); 15 saloons, open night and day, every day in the week; base play-house, gambling halls and other stations on the road to perdition. Not one-third of the people attend Church. No. 2—Population 225; no church, no services; one attempted, attendance on first occasion 3, next 1; service discontinued. Manager of Real Estate Co'y asked for site for a church he replied, "You cannot serve God and mammon; we are here to serve mammon, and what is the use of humbugging about a church." Service to be started there in spring. No. 3—Population 1100; 3 churches; never more than one-tenth of population in church at the same time; 18 drinking places, gambling saloons and still viler resorts. No. 4—Population 2,200; 1 church (Presbyterian), 14 saloons, with fouler dens. No. 5—Reached on Sabbath evening; horse-racing that day, with drinking, gambling and darker deeds attendant on such exhibitions. In such localities, population largely from mining districts to the south. Capital, miners, trade largely American, about 35 p.c., Canadian. In all these places superior Christian men and women met, the very salt of society; shall we not make it easier for them and others to live honest, sober and clean lives amidst such un congenial surroundings? And shall we not extend a hand to raise the fallen? The mineral wealth of British Columbia is attracting capital and population, let us not stay our hand."

"Mining and ranching locality visited; people found farming 3500 feet above sea level, with wheat, oats and barley ripening. With a notice of a couple of hours, seats erected in a poplar grove and an audience of over 40 gathered. They begged for a Sabbath service, and pleaded for good offices in getting a school for their children. The government interviewed; a school house to be built next spring, and school started. What about the service? . . . A camp visited; 'Do you keep the Lord's Day here?' 'Shure an' we would if we only knew what day it was; but nayer prayst nor parson comes here and we get lawst. I have not heard a sermon for 13 years. An' abuse an' the Father of us all will make allowance for fellows like us.' We trust He may, but will He make allowance for us if we neglect them?"

If "facts furnish the fuel for missionary fires" then such facts as the above should create a mighty blaze. Let every Young People's Society come forward with a contribution for this important work. In what way can we show our loyalty to our country, our Church, and our Saviour better than by helping the Home Mission Committee in its great work of seeking to hold the newly settled portions of our country for Christ? The Macedonian cry comes to us, not only from over the wide seas, but from the great western plains, and the valleys and slopes of the Rocky Mountains. Let the young people of the Church rally to the support of the Committee, and prove by their liberal contributions their appreciation of the efforts that are being put forth for the evangelization of the neglected portions of our country.

NEWS AND NOTES.

A novel feature is to be introduced in connection with the meetings of the second Scottish National C. E. Convention at Edinburgh in April. Following the example of Beaton in organizing pilgrimages to historic sites, an open-air gathering is to take place in the Grassmarket, on the spot where James Renwick, the last Scottish Martyr, suffered for the sake of Christ and the Covenant in 1685. Visits will also be paid to St. Giles' Cathedral, John Knox's House, and Greyfriar's Churchyard.

A bright and interesting exercise for Christian Endeavor Day, February 2nd, has been prepared by Amos R. Wills, the managing editor of the *Golden Rule*. The title of the exercise is, "Thy Kingdom Come." It has great variety and calls attention to all departments of the Society's work. It requires about forty-five minutes for its presentation.

The Young People's Societies connected with the Congregational Church, in the United States, have already, through the Church Building Society, erected in whole or in part eight churches, and are now at work raising funds for church number nine.

At the County Convention of Christian Endeavor, held at Dover, Oklahoma T., great spiritual blessings were experienced. During the meetings thirty persons expressed their purpose to lead a Christian life. A revival service followed immediately after the Convention and eighty-seven people were won for Christ.

A most unique and significant meeting was held in Liverpool, England, during the first five days of the New year, in connection with the Student Volunteer Movement. Upwards of a thousand leading representatives from Universities and Colleges of Europe were present. Concerning this gathering, Dr. Pierson remarks: "It is the first time in history that an equal number of Christian young men have met in Europe for such a purpose, the first time since our Lord ascended that such a gathering has been convoked in the leading nation of Europe."

CONVENTION OF YOUNG PEOPLE'S SOCIETIES.

A very interesting Convention of the Young People's Societies, within the bounds of the Hamilton Presbytery, was held in the lecture room of Knox Church Hamilton, on Jan. 20th. The immediate purpose of the Convention was the formation of a Presbyterian Young People's Society. After a free discussion of the question it was heartily decided to organize. A constitution was drafted, which was afterward approved by the Presbytery, and an efficient staff of officers was appointed under whose direction the Society may be expected to render valuable service.

The programme for the afternoon and evening was arranged under the general heading, "Our Own Church," and the addresses under the conferences which followed, were greatly enjoyed by the young people.

In the afternoon, Dr. Laing spoke on the history of our Church. He emphasized the fact of its being a *Reformed* Church, standing for the Bible alone as the rule of faith and manners, liberty of conscience, and the family, not the individual, as the unit in the Church of God. The doctor's reminiscences of striking scenes and events in the history of the Church, during the last fifty years, were much enjoyed. Able and stimulating addresses were also given by Rev. F. McCraig, of Welland, on the doctrines of our Church, and by Rev. W. P. Walker, of Saltfleet, on the Government of our Church. Many testified to the benefit derived from these thoughtful, educative addresses.

At the evening session, the lecture room was filled. Rev. Dr. Fraser, the minister of Knox Church, occupied the chair. A very forcible address was delivered by Dr. Lyle, of Central Church, on "Our Debt to the Past." He deprecated the notion that life was everything and form nothing, pointing out that all life with which we are acquainted is possessed of form, and that organization is needed in order that life may manifest itself effectively. He also paid an eloquent tribute to the Christian Endeavor Society because it places Christ in the very centre of the organization, and stands for loyalty to the individual church and the denomination. Rev. James Murray, B.D., of St. Catherine's followed with an address on the duty of the young people to the Church. He said: "The Presbyterian Church has claims upon us, not merely because we are her children, but because she is worthy of the best we can do for her." The three points he dwelt upon were, (1) we will do the best for the Presbyterian Church by living true, honest, Christlike lives. The greatest enemies of any organization are those who live lives which contradict its principles. (2) Loyalty to, and whole-hearted service in the congregation to which we belong. When we help the individual Church, we help the Presbyterian Church in Canada. (3) Loyalty to its institutions, doctrines and schemes. By standing up for these we help her to carry forward her God-appointed mission to the world. "Pray for the peace of Jerusalem. They shall prosper that love thee."

A THOUGHT FOR THOUGHT.

Anything is good for us, however unpleasant it may be, which draws us from the only real misery, which is sin and selfishness, to the only true happiness, which is the everlasting life of Christ, a pure, loving, just, generous, unselfish life of goodness.

CHRISTIAN ENDEAVOR.

CONDUCTED BY S. JOHN DUNCAN-CLARK.

WORLD'S C. E. PRAYER CHAIN, SUBJECT FOR JANUARY.—That churches, and Young People's Societies, and individual Christians everywhere may receive the indwelling Holy Spirit, and that the Week of Prayer and subsequent weeks of the month may be marked by a great ingathering into the kingdom of the Lord Jesus Christ.

Warnings.

First Day—Against covetousness—Luke xii. 13-21.

Second Day—Against selfishness—Mark ii. 17-27.

Third Day—Against harshness—John viii. 1-11.

Fourth Day—Against insincerity—Matt. xxiii. 23-28.

Fifth Day—Against pride—Luke xiv. 7-11.

Sixth Day—Against carelessness—Mark xiii. 33-37.

PRAYER MEETING TOPIC, Feb. 3.—CHRIST'S WARNINGS, Matt. vii. 21-27. (A memory meeting suggested.)

Like the glare of the red danger light revealing the broken tressle that threatens with destruction the on rushing train, there gleams from the Word athwart the Christian's path a warning ray that tells of dangers which must be avoided. There is the pit-fall of covetousness into which we are so apt to stumble; we wish we were better off that we might give more, and the wealth of our neighbor makes us hate him. The Master in warning against this evil said, "a man's life consisteth not in the abundance of the things that he possesseth." It is not having much, but doing much with the little we have that ennobles our lives. Then there is that hateful shadow of selfishness that so often darkens our pathway. It is all because we put the Son of Righteousness behind us instead of before. If He shines on ahead there can be no self-shadow darkening the way. And harshness is another danger against which the Master warns. How prone are we to say a bitter word of reproof or reproach, when the words of Jesus would be of tender sympathy and love. God give us the love that could say to the outcast woman "Neither do I condemn thee, go, and sin no more." It is right to hate sin, but it is Christ-like to love the sinner. The danger of being insincere is a most insidious one. Motives are so difficult to deal with and to analyze; but we should give them very close scrutiny when in alternative courses, one is to our advantage and the other not. The only safety lies in being yielded to the Holy Spirit, and making His will and wisdom the mainspring of all we do. Pride is a frequent obstacle to Christian growth, perhaps the greatest. It is pride that prevents you and I getting empty so that the Spirit may fill us. It is pride that often prevents us co-working with fellow Christians, because they do not estimate us at our full value. It is pride that prevents our getting into the place of strength, by recognizing our own weakness. May God destroy our pride. And lastly we are warned against carelessness in watching and working for the Master's return. It is a warning greatly needed in these last days when one half the Church is idly sleeping, and muttering to itself "Our Lord delayeth His coming." Comrades let us not fall into this snare, but let us be up and doing, for already the sound of His returning chariot wheels may be heard in the air.

FOR THE SABBATH SCHOOL.

International S. S. Lesson.

LESSON VI.—THE SERMON ON THE MOUNT.—FEB. 9.

(Luke vi. 41-49.)

GOLDEN TEXT.—"Why call ye me, Lord, Lord, and do not the things which I say?"—Luke vi. 46.

CENTRAL TRUTH.—Heart Goodness.

ANALYSIS.—Fruits, v. 41, 42.

Foundations, v. 43-45.

Foundations, v. 46-49.

TIME AND PLACE.—A.D. 27, in the plain of Genesareth near Capernaum.

INTRODUCTORY.—Soon after He had healed the palsied man, Jesus went to the seashore near Capernaum, followed by a multitude whom He taught. Coming upon Levi, or "Matthew," a publican, sitting in his toll-house. He called him into His service. Mark ii. 13, 14; Luke v. 27, 28. The feast at Matthew's house (Luke v. 29, 30), probably occurred some months later. On a Sabbath not long after Matthew's call, Jesus' disciples plucked and ate handfuls of grain while walking with Him through a field, whereupon the Pharisees accused them of Sabbath-breaking. Jesus rebuked the Pharisees and asserted His own lordship over the Sabbath. On the next Sabbath He cured a man with a withered hand. This so enraged the Jewish rulers that they began plotting to destroy Jesus. He then withdrew to the seashore. Luke vi. 1-11; Mark

ii. 23—iii. 12. After a night spent in prayer alone upon the mountain, He chose His twelve apostles. In the meantime a great crowd had gathered upon the mountain side. After healing their afflicted, Jesus spoke the Sermon on the Mount. Luke vi. 13, etc.

VERSE BY VERSE.—V. 41 "Why beholdest thou the mote that is in thy brother's eye?"—Yes, Christian reader, how is it you are forever finding fault with your fellow Christians? May not the mote you see in the eye of your brother be but the reflection of the beam in your own? "Judge not that ye be not judged," (Matt. vii. 1.) "He that is without sin among you let him first cast a stone," (Jno. viii. 7.)

V. 42. "Cast out first the beam out of thine eye."—J. T. Brownell tells of a journey he made in the early days of railways on the roof of a car in company with some seventy-five others. As the train sped rapidly along with much jolting and twisting, a volume of smoke and cinders swept over the travellers lying prostrate in their exposed and comfortless position. Brownell suddenly smelt linen burning and shouted loudly, "Somebody's clothes are on fire!" But no one heeded. Again he cried, and this time a burly laborer, with grimy, genial face, shouted back, "Mebbe you'd better look to hum!" He did "look to hum" and found the handkerchief in the pocket of his linen duster in flames. It taught him a lesson. Now when moved to warn or rebuke others that grimy face rises before him and he hears a voice saying, "Mebbe you'd better look to hum!" Notice the order of the Psalmists prayer, Ps. li. 7-12.

V. 43. "A good tree bringeth not forth corrupt fruit."—The life of the tree is the life of the fruit, and if the one be good the other will be good also. A man's life is judged, and rightly so, by his words and deeds. The sinner swears, but the saint praises. "Faith without works is dead," and a profession without practice is worse than dead, for it kills others. Some one said to Wendell Phillips, "Hindooism is as good as Christianity." He replied, "India is the answer."

V. 45. "Of the abundance of the heart the mouth speaketh."—Reader, what is the general tone of your conversation? How often does your every day talk deal with the things of the Kingdom? If the abundance of your heart is to be judged by the things you most often speak about, in what does your heart abound? As in days of old old roses lead to Rome, so to-day, the conversation of the Spirit filled Christian, should ever lead to Christ.

V. 46. "Why call ye . . . and do not."—We have no right to call Christ Lord, until we have acknowledged His Kingship in our lives. It is a simple matter to confer a title, it is another thing to bow beneath a yoke. Many are willing to call Christ Lord, when they want Him to exert His power against their enemies, who are unwilling to admit His claim to control their lives, their time and their possessions.

V. 47. "Heareth . . . and doeth."—These are the kind of followers Christ wants. There are some who are forever hearing, running from meeting to meeting, and enjoying such blessed conventions, but never putting into practice the truths they seem so greedy for. Be not among that number; they are spiritual dissipators. God gives you spiritual good to make you strong for His service.

V. 48. "A man which built an house."—We are all of us builders, whether we think so or not, and we are building for eternity. The house is the character which you and I by thought and word and deed are erecting each for himself. Its nature will be revealed in that day when we stand before the Judgment Seat of Christ to receive for the deeds done in the body. "Laid the foundation on a rock."—The foundation is the most important part of the work. The superstructure may be strong and massive, but if the foundation be not secure its fall will only be the greater for its strength. The rock on which to build is Jesus Christ. Our own erection of good works may not stand the testing time, but if it be built upon the finished work of Jesus we ourselves will be saved, "yet so as by fire," (1 Cor. iii. 11-15). Notice that they who build on the rock are they who *hear and do*.

V. 49. "A man that without a foundation built an house."—What an absurd thing to do, we say, yet how many are doing it. Look at the palatial structures of fame for wealth, charity, power, genius which men are rearing, and the ground beneath them is the shifting sand of self-complacency. Ah well, the flood is coming; it is nearer perhaps than we think, and when it comes these monuments of reputation, to-day a source of admiration and wonderment will be first to fall amid the general ruin of poor humanity's most treasured buildings.

India, like China, is to have its own medical missionary journal. Each of the following countries have medical missionary magazines: Scotland, 1; England 2; America, 3.

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.

On Friday evening, the 17th inst., the students of the Presbyterian College entertained their friends at a conversation which was perhaps the most brilliant affair of its kind in the history of the college. About seven hundred guests attended, and there was ample accommodation for all. Professor and Mrs. Campbell and Dr. and Mrs. Wardon, at the request of the students, received the guests. There were present a large number of prominent citizens, many of the professors of McGill University and nearly all of the Presbyterian clergymen of the city. The various parts of the college building presented a charming appearance, the decorations of the convocation hall, the reading room and the reception room being magnificent. On every hand were gay and graceful festoons of bunting and flags. Numerous beautiful pictures decked the walls, or were placed on easels here and there in the different rooms of the college. The floors were covered with rich carpets and rugs. The reading room was perhaps worthy of special mention, being one of the cosiest rooms in the college. In the decoration of this room the students were assisted by Miss Auerbach, a well known artist, whose beautiful paintings lent not a little to the attractiveness of the room. The ushers showed with some pride, the fine collection of curiosities from China, Japan and the South Sea Islands. These articles have been presented to the college at different times by returned missionaries and formed a point of interest during a greater part of the evening. The large library was also thrown open to visitors. It boasts of 13,000 volumes, some of which are quite rare. In fact, every attraction in the building was shown for the pleasure of the guests. The David Morrice hall was the centre of attraction. The decorations of flags, banners, flowers and ferns were arranged with great taste, and the hall was brilliantly lighted. A wide promenade was left around the whole hall and seats and pyramids of flowers filled up the rest of the space. The dresses of the ladies of course added much to the brilliancy of the scene in strong contrast to the black gowns of the students. Ratto's orchestra discoursed sweet music during the evening. At intervals the guests were delighted by the performances of singers and elocutionists. Solos were given during the evening by Mr. Rice, Mr. Duquette and Mr. Morrison and Mrs. Emsley, entertained the company with a couple of readings. The programme was altogether informal and did not take away from the social character of the evening. Promenading and conversations were of course the main feature of the evening, and the nooks, alcoves and flower surrounded seats were appreciated by those who preferred not to walk to the music of the orchestra. Refreshments were served toward the close of the entertainment.

The January number of the College Journal which appeared a few days has somewhat of a special holiday character and contains portraits of all the professors, with a sketch of the history of the College. It contains also a well written reply to G. Edwin Smith's recent attack on the Old Testament, in the North American Review under the heading of Christianity's Millstone.

A few weeks ago Mr. J. C. Stewart, B.A., a member of the graduating class, in response to an appeal from Dr. Robertson, accepted an appointment to British Columbia in one of its most isolated fields, availing himself of the Assembly's permission to theological students to take their last year extra murally on condition that they pass the regular examinations in the spring. And now in a similar way Mr. G. A. Woodruff has accepted an appointment to Chalk River on the Upper Ottawa from the Presbytery of Lanark and Renfrew. There is room for some difference of opinion as to the propriety of allowing students to take such a course, or of encouraging them to avail themselves of the liberty, but there can be no difference of opinion as to the courage and devotion of students who are willing to sacrifice advantages otherwise open to them in order that they may supply such needy fields.

General.

The anniversary services in connection with St. Andrew's church, Carleton Place, were conducted on Jan. 12th, by Rev. J. A. Turnbull, LL.B., of Toronto.

Zion (Presbyterian) church, Carleton Place, contributed \$1,350 to missions in 1895. Among the receipts of the church is the odd item of \$11.25 from self-denial in cigars.

At the annual meeting of St. Paul's church, Smith's Falls, the congregation showed their appreciation of their pastor, Rev. T. C. Nixon, by increasing his salary from \$1,000 to \$1,200 per annum.

The Rev. F. M. Dewey, of Montreal, assisted Rev. James Hastie, pastor of Knox church, Cornwall, in special services for a week preceding the Communion which was dispensed on Jan. 19th. Mr. Dewey gave prominence to the subject of the Holy Spirit. All his addresses were excellent.

Prince street Presbyterian church at Picton was considerably damaged by fire. The flames originated in the belfry, supposed to have caught from a defective flue. The firemen confined the fire to the belfry, but the interior of the church was slightly damaged by water. The loss is covered by insurance.

Last Sabbath the Rev. Jas. Murray, of St. Catharines, lately of Hamilton, conducted the anniversary services in the Presbyterian church, Welland, Jan. 12th. The church was filled both morning and evening. A special collection to go on the interest of the church debt was taken up in the evening, and was handsomely responded to.

Knox church, Cornwall, held its annual Sabbath school festival on New Year's night. The house was crowded. The superintendent, Mr. J. P. Watson, presided and carried out the programme. The pastor, the Rev. James Hastie, gave a short address expressing his pleasure at the continued and increasing progress of the school. The secretary, Mr. Wm. Dingwall, read the report which was very encouraging. Scholars on the roll 321, exclusive of those attending union schools outside town. Total contributions \$403, out of which \$135 had been given to missions. Balance on hand \$65.

Annual Meetings.

ST. ANDREW'S WEST, TORONTO.

The congregation of St. Andrew's West is putting a stout heart to a steep race. In the enforced absence of the pastor, Rev. D. J. Macdonnell, through illness, Mr. Justice MacLennan took the chair at the business meeting of the congregation Jan. 15th. After devotional exercises, led by Rev. Mr. MacVicar, Col. Davidson presented the report of the managers. The chief receipts were:—By open collections, \$1,508, by envelopes, \$3,733, and by pew rents, \$2,839. The principal expenditures were:—On pastor's salary, \$1,500; organist, \$1,000; janitor, \$750; interest on debt, \$1,314; pulpit supply, \$605; sundries \$1,104. The net result of the year's financial operations was that the expenditures were \$3,110 over the receipts from revenue. A special appeal had been made last year for an increase in the envelope collection. It had been increased \$255 during the year, but the open collections had decreased \$125, and the revenue from pew rents had decreased \$705. The managers strongly advised consolidation of the floating and mortgage debt, and urged that St. Mark's church be asked to assume the mortgage charges on St. Mark's, amounting to \$552 yearly, now carried by St. Andrew's, from which St. Mark's hired up. Col. Davidson said that with the prospect of increased cost for pulpit supply during the coming year, and of expenditure upon necessary repairs, the carrying of St. Mark's debt was a sore point with the managers. In connection with the decrease in pew rents, Mr. J. Wright said the books had been closed earlier than last year, and the real reduction was only about \$400. Hon. L. M. Jones, in a vigorous speech, said it was not business to continue carrying St. Mark's, while the parent was falling behind. It would really be no hardship if it were merged again in the parent body. After further debate the report was adopted and formal resolutions passed on the motion of Mr. J. W. Langmuir and Mr. Jones to request the session to arrange for the assumption by St. Mark's congregation of that church and its indebtedness, and on the motion of Warden Massey and J. Wright for permission to consolidate the mortgage of \$19,000 and

the floating debt of \$8,000 in a new mortgage for \$27,000, at 4 1-2 per cent., for seven years or less. Mr. A. F. MacLean, secretary of the meeting, read a letter from Mr. F. D. Mitchell, of St. Mark's board, to the effect that the church had all it could do to carry its floating debt. Reports of the Sabbath and Night school work at St. Andrew's Institute, presented by Mr. George A. Keith and Mr. James Strachan, showed that the institute is church, school and club room for the poor ends of the section in which it is located, and drew forth very warm words of praise from the chairman. The other departments of work are holding their own well. During the evening many kindly references were made to the absent pastor. The retiring managers, Messrs. A. M. Cosby (treasurer), Langmuir, Bell, L. M. Jones and Dr. Thorburn, were re-elected.

BLOOR ST. CHURCH, TORONTO.

The members of the Bloor street church held their eighth annual meeting on Jan. 15th, the pastor, Rev. W. G. Wallace, in the chair. The reports showed a highly successful year in all the departments of the church. The statement of the session showed 739 names on the roll as against 687 in 1894, an increase of 52. The total number added were 127, and with drawals 75. The financial statement showed a total of receipts, including balances from 1894, of \$15,866.29, and expenditures of \$14,942.20, leaving a balance of \$924.09 on hand. The receipts included \$3,695 in collections and offerings, \$3,017 for missionary purposes, and \$2,889 in subscriptions toward the building fund. The expenditure included a payment of \$3,000 on mortgage account. Five years ago the total debt of the church was \$73,000, at present it is \$57,000, a reduction, therefore, of \$16,000 in five years. Messrs. Hunter, Langmuir and Davidson were re-elected to the Board of Managers, and Mr. S. T. Bastedo was also added to the board instead of Mr. J. M. Clark, resigned. The auditors, viz., James McIntosh and James Allen, were re-elected, as were the members of the Missionary Committee. The salary of Mr. H. M. Blight, the choir-master, was increased by \$100. A vote of condolence and sympathy with Mr. Thomas McCracken, the chairman of the Board of Managers, who is seriously ill, was passed. The Sabbath school report showed a roll of 564, including 69 officers and teachers. Liberal grants were voted to the various schemes of the Presbyterian Church, and the meeting closed by vote of thanks to the ladies and others.

COOKE'S CHURCH, TORONTO.

There was a good attendance at Cooke's church on Jan. 15th. Mr. P. G. Close, chairman of the Board of Managers, occupying the chair. The report of session was presented by Mr. S. Wallace, the clerk of session, the financial statement by the treasurer, Mr. James Allison, and the Sabbath school and Bible class reports by Mr. Thos. Caswell. Reports of the various societies organized in connection with the church were also read and adopted. The report of session stated that there are now 1,373 members. Last year there were 1,333, and during the year 68 have been added by certificate and 103 by profession of faith, while two have been added to the roll. Eighty-one have been removed by certificate, seven by death, and 45 were struck off the roll. The net gain thus was 40. Of those uniting by certificate fifteen were from other city churches, and 46 who received their certificates united with other city churches, so that the congregation is not being built up at the expense of other churches. The receipts for the year were \$9,749.18, the chief details being \$4,496.50 from the weekly offerings, \$2,779.49 from special offerings \$399.15 from the thanksgiving collection for the building fund, \$522.50 for talent moneys, and \$447.37 for special collections. The expenditure was \$9,309.92, this including last year's deficit of \$345.12, and leaving a deficit of \$60.73. The chief items were:—Salaries \$3,357.50; interest \$2,529.21; insurance, fire and life, \$501.15; heating, light, etc., \$713.08; paid on the building fund, \$1,000. During the year the liabilities were reduced by \$1,234, showing how prosperous the year has been. The Sabbath school has 45 officers and teachers and 390 pupils connected with it, and raised \$371.24. The Bible class numbers 300 and raised \$199.71. The Y.P. S.C.E. has a membership of 450, of whom 360 are active, and raised \$323.87, giving

\$100 to the mission fund and \$100 to the Formosa mission. The W.F.M. society with a membership of 74, raised \$229.04. The mission band numbering 46, raised \$30, and sent \$90 worth of clothing to the Northwest Indiana. The Junior Endeavor society, the Dorcas society and the young men's prayer meeting raised \$83.67. About \$1,000 is expected for the schemes of the church, and when that comes in the amount raised will be over \$12,000. Five new trustees, Messrs. R. Gilday, Wm. Tafts and T. Moffatt for three years, Samuel Vance for two years, and T.R. Mulligan for one year, were elected. The meeting closed with the usual vote of thanks.

CHALMERS CHURCH, TORONTO.

The annual meeting of Chalmers Presbyterian church, which was held Jan. 15th, was well attended, the school room of the church being filled with members of the congregation. The pastor, Rev. Jno. Match, occupied the chair. The reports of the various church organizations were read and adopted. The reports were in every instance most encouraging, there being an increased activity shown by the members of these societies. One hundred and five new members were added to the church membership, and the names of 61 members removed from the rolls, thus showing a net gain of 42. The total membership of the church is now 547. The report of the Board of Managers, which was also read and adopted, showed that the income for the past year, derived from all sources, amounted to \$5,425, being \$156 in excess of the expenditure. This church has contributed to missions during the year ending January, 1896, \$600. The report of the Sabbath school showed an attendance of 558 scholars. The receipts for the year amounted to about \$300, of which \$72 was contributed towards missionary purposes. It was decided at this meeting to increase the membership of the Board of Managers by three, making a total membership of fifteen. The following new managers were elected:—Messrs. Daniel Hunter, A. M. Campbell, Thos. Loeming, James Cockburn, J. Barrie, Alex. Drummond, J. B. Calder, and M. Matheson.

ST. JOHN'S CHURCH, TORONTO.

The seventh annual congregational meeting of St. John's Presbyterian church, held Jan. 15th, was the most encouraging in the history of the church. The reports all showed substantial progress, and the fact that larger church premises are a necessity in the near future speaks well for the advance made. The pastor, Rev. Mr. Scott, occupied the chair and Mr. Fred H. Ross acted as secretary. The session report was read by Rev. Mr. Scott and showed larger congregations, a deepening of spiritual life and a net increase of 30 in the membership for the year. The total membership is now 292. The Board of Managers reported by Mr. Fred H. Ross showed total contributions of \$1,903.70, an increase of \$267.12 over 1894. All liabilities have been met and \$150 put aside for the proposed enlargement of the building, still leaving a balance of \$12.60. The contributions of the congregation for missions and benevolent purposes amount to \$1,002.31, which is an increase of \$282.77 over 1894. The total givings by the congregation for the year, \$3,100.72. Mr. Charles Robinson for the Sabbath school reported 364 scholars and 47 teachers. The Y.P.S.C.E., by Mr. Frank Armstrong, reported 79 members and the giving of \$100 to missions. The W.F.M.S., ladies' aid and junior and senior mission bands have all advanced and the reports were most encouraging. The poor fund and session fund were shown to be in a healthy condition. Three members of the Board of Managers retired, and to fill these vacancies Messrs. Andrew Coulter, J. B. Graham and Wm. Hood were elected. Votes of thanks were given to the chair, the treasurers of the different funds, the leaders of the two mission bands, the Ladies' Aid Society and the auditors.

WESTMINSTER CHURCH, TORONTO.

The twenty-seventh annual business meeting of the Westminster Presbyterian church was held in the Sabbath school hall of that church Jan. 15th. Mr. Geo. A. Chapman, chairman of the board of trustees, presided, and there was a large number of the congregation present. The report of the session was submitted. It stated that the total membership on the roll numbered 710, showing a gross

increase of 117 and a net increase of 47 during the year. The sum of money collected during the year from all sources, except that devoted to missionary work, was \$10,500. All expenses were paid, and a small balance was deposited in the bank. Reports were read by the secretaries of the Westminster Auxiliary of the Women's Foreign Missionary Society, the Sabbath school, the choir, the Mission Board, and of the Young People's Society of Christian Endeavor, showing that they were in a prosperous condition. A resolution of condolence was passed expressing the hope that Rev. Dr. Read and Mr. James Brown, two old and valued members of the church, who are now seriously ill, would speedily recover. Mr. John Kyles, secretary, presented the report of the Board of Trustees. It announced that the deficits which had occurred in the annual statements for a number of years past had been entirely wiped out. The statement was also made that in the contributions by envelope there had been a marked increase, and in the total receipts there had been an average increase of \$7 per Sabbath, the average per Sabbath for 1894 being \$133.71, as compared with \$140.69 for 1893. It regretted the impossibility of wiping out any part of the church's debt, and estimated that from \$7,200 to \$7,500 would be required to pay all the ordinary expenses for the ensuing year. The following were re-elected by acclamation to hold office on the Board of Trustees for two years:—George A. Chapman; John Kyles, James Scott, jun., F. N. W. Brown, James Bain, jun., H. M. George, James Gunn. Mr. Robert Barron was also placed on the board for one year, to fill the vacancy caused by the resignation of Mr. John Waldie.

BONAR CHURCH, TORONTO.

The thirteenth annual meeting of the congregation of Bonar Presbyterian church was held on 22nd inst. In the absence of the pastor, Rev. A. MacGillivray, who is confined to the house through illness, Mr. J. H. Dunlop occupied the chair. The session report was read by Mr. Hammond, session clerk. It shows a membership of 158. The additions for the year were 43, removals 29, net gain 14. Not a single death occurred in the membership and only one among the children of the Sabbath school. The session report spoke hopefully of the future of the church. The treasurer's report submitted by J. S. Smith, showed receipts of \$3,255.32, expenditure of \$3,095.07, with a balance on hand of \$163.25. The mortgage debt was reduced \$200, and the floating debt consolidated with interest at 4 3/5 per cent. The Sabbath school shows an attendance of 275 scholars, and 31 teachers and officers. The revenue for the year was \$184.49. The Woman's Aid Society reports a membership of 26. Twenty meetings were held during the year, and \$256.71 realized by offerings, sales and the talent scheme. The Young People's Society reports a membership of over 50, fortnightly meetings, and a revenue of \$69.85. The choir, under the leadership of Mr. A. H. Groene, has a membership of 29. The total revenue of the congregation from all sources for 1895 is \$3,529.07. The following are the managers for the current year:—Messrs. Caldwell, Cook, Dunlop, Forsyth, Kirtou, J. Lochrie, McNab, S. Smith, J. S. Smith, T. Wilson, E. P. Wilson, J. Waghorn. Messrs. D. A. Lochrie and Neillson were elected auditors.

SOUTH SIDE CHURCH, TORONTO

The annual meeting of the South Side Presbyterian church was held Jan. 22nd, when the reports in regard to the work of the past year were found to be very satisfactory. Messrs. W. K. Colville, D. McClay, Wm. Bink, Wm. Campbell and Alex. Russell were elected to fill the vacancies on the Board of Management. Those continuing in office were Messrs. J. McGavin, G. Murray, C. Reid, A. Park, S. W. Mitchell, John March and John Beith. There are now 190 members on the roll, 27 having joined during 1895. In the Sabbath school there are 274 scholars and 27 teachers. The baptisms for the last twelve months number 28. The total revenue for the year was \$2,281.98, as against \$1,615.95 for 1894, of this amount \$1,364.90 came from the weekly offerings and \$231 from the building fund. The session contributed \$115.37, the Sabbath school \$222.02, the Ladies' Aid Society \$253.85, the choir \$57.60, W.F.M.S. \$24.56 and Y.P.S.C.E. \$12.63. The balance remaining in the hands of the treasurer is \$53.78. The total liabilities of the church

amount to \$7,088.13. A large proportion of the congregation were present at the meeting, at which the pastor, Rev. J. G. Potter, presided.

LESLIEVILLE CHURCH, TORONTO.

Rev. Wm. Frizzell, the pastor, presided at the annual congregational meeting of the Leslieville Presbyterian church, which was well attended. The following is a synopsis of the various reports presented and adopted. Session—Membership 279, thirty three having been added during the past year. Financial—Receipts \$2,331.67; disbursements, \$2,698.12. Sabbath school—a membership of 400, with an average attendance of 305. Christian Endeavour Society, 50 active and 12 associate members. Other branches of church work reported satisfactory progress. The following managers were elected:—Messrs. J. Jenkins, S. McClure, James Kerr and John Russell, sr. Auditors appointed:—James Fox and A. J. Jackson. The ladies provided refreshments at the close of the meeting.

ERSKINE CHURCH, TORONTO.

There was a large attendance at the annual meeting of Erskine Presbyterian church, which was held Jan. 13th. Rev. W. A. Hunter occupied the chair. The financial statement for the past year was on the whole, considered very satisfactory, regard being had to the prevailing depression. The total expenditure amounted to \$5,254.90, and the receipts fell \$32.09 short of that sum. The minutes of the last meeting were read and confirmed, and the reports of the session, board of management, William St. mission, Bible class, Ladies' Aid Association, Christian Endeavor Society, choir and Boys' Brigade were presented and adopted. The election to fill the six vacancies on the board of management resulted in the choice of the following:—Messrs. J. Moir, W. A. McKenzie, J. K. Mitchell, J. Malcolm, J. McArthur and A. M. Sinclair. A motion was made to rescind the rule that the amounts contributed by the members of the church should be published, and during the discussion thereon the meeting was adjourned until Wednesday, the 5th of February.

COLLEGE STREET CHURCH, TORONTO.

The annual meeting of the College street Presbyterian church was held Jan. 15th in the lecture-room of the church, which was well filled, about two hundred members of the congregation being present. The financial statement submitted by the board of managers showed a deficit for the past year amounting to \$199.64. The total expenditure for the year amounted to \$6,174.32. The average collection per Sabbath for 1895 was \$93.74, being an increase of \$3.97 per Sabbath over the collections received during the preceding year. The report of the board also contained a recommendation that its membership be increased from fifteen to eighteen. The present church membership is 844, as against 826 for the year ending in January, 1895. Seventy-seven new members have been added by certificate, and twenty-eight by profession of faith, making one hundred and five in all. During the past year eighty members have been disjoined, and ten removed by death. The net gain for the past year is therefore eighteen. Six elders have been added to the session and their districts readjusted. The report was adopted, as were also the reports submitted by the various societies connected with the church. These reports show the societies to be in a most flourishing condition, and the prospects for the good work to be carried on during the coming year are very bright. Seven new members of the board of managers were elected as follows:—Messrs. D. W. Clark, E. H. Harcourt, C. G. Smith, R. Watson, N. Binns, W. McCulloch, and Alex. Bell.

WEST PRESBYTERIAN CHURCH, TORONTO.

The annual meeting of the West Presbyterian church was held Jan. 15th, the pastor Rev. J. A. Turnbull, M.A., LL.B., in the chair. The reports of the various organizations were read and adopted, all of them spoke with gratitude, confidence and hope. The financial statement for the year ending Dec. 31, 1895, showed that the expenditure of the congregation was about equal to the revenue. The total offerings amounted to \$6,440 of which amount \$1,300 was given for missionary purposes. The Sabbath school report showed that during the year the attendance had been very large. The receipts amounted to \$500,

of which \$300 was given to missions. The report of the Claremont street mission, which is supported by the congregation, showed that \$602.34 had been expended on the work there conducted. This report was encouraging in every respect. The total membership of the congregation at present is 856. During the past year 101 were received into full communion, 50 on profession of faith, and 48 by certificate. Ten members have died, and 47 removed to other congregations. The names of eleven have been removed from the roll. By permission of the Presbytery the total debt of the church, which amounts to \$17,520.63, has been consolidated at a low rate of interest. The following managers were elected for the ensuing three years:—Messrs. Sylvester, Lowes, Watson, Muirhead, and Binnie.

FERN AVENUE, TORONTO.

The annual meeting of the Fern Avenue Presbyterian church was held on Wednesday evening, January 22nd inst. The pastor Rev. R. C. Tibb, occupied the chair, and Mr. Alex. Lochore acted as secretary. All the reports were of a very encouraging character. The members on the roll have increased by 29 since last year. The congregation contributions were over \$1,000, as compared with \$700 for the previous year. The Ladies' Aid Society raised the substantial sum of \$295, which enabled them to make three payments of interest on the mortgage and still retain a balance. Sixty-eight dollars was subscribed for missions. The new managers elected for the ensuing year were Messrs. Andrew Allan, Geo. Aldred, W. Masson and W. J. Brown.

ST. PAUL'S, TORONTO.

The largest attended and most encouraging annual meeting that has been held by the congregation of St. Paul's church met on Wednesday evening, 22nd inst. The pastor was called to the chair, and reports were submitted from all the organizations. These were very encouraging and showed in every case an advance over 1894. The income for all purposes amounted to \$2,198, or \$560 more than last year. The communion roll stands at 170, a net increase of 12. The contributions for missionary and benevolent objects were over \$250. The services of Miss Jean Caven, as organist, were recognized by presenting her with a handsome music cabinet. The greatest need of the congregation at present is a more favorable location, and it is believed that circumstances will soon be such that this may be attained. The congregation is thoroughly united and hopeful, and decided to do without any support from the augmentation fund after April next. The retiring managers were re-elected.

ST. ANDREWS, SAULT STE. MARIE.

The annual meeting of St. Andrew's Presbyterian church, Sault Ste. Marie, Ont., was held on the 9th inst. The usual reports were presented, all of which were of a very encouraging nature. There are now 175 members on the roll, a net increase of 37 during the year. The managers reported \$30 cash on hand to begin the new year, and \$350 by special subscription towards defraying the mortgage on the church. The ladies of the congregation—mainly through the talent scheme—raised \$125 more for the same object. At this rate the mortgage for \$1200 will soon disappear. This state of affairs reflects great credit on the energy of both pastor and people, especially when it is considered that during the past year the congregation became self-sustaining.

ST. PAUL'S, WINCHESTER.

The annual congregational meeting of St. Paul's, Winchester, was held in the lecture room of the church on Wednesday evening, January 15th. The session reported encouraging advances in all branches of the church's work. The treasurer's report was a pleasant surprise to many. The amount contributed for all purposes was \$10,700, six thousand six hundred and seventy six dollars. The ladies of the Willing Workers Society have been very active during the year, contributing \$2,218. The young ladies' Diligent Band gave \$3,000. The building committee of the new church reported the total cost of building sheds and lot at \$15,500.00. Almost ten thousand dollars has been paid. The third and last payment of the subscrip-

tion is due December 1st, 1896, when this is paid it will leave a debt of about \$2000.00. Hopes are entertained that even this small debt may be covered before the end of the year. The total amount received during the year for church building was \$5,230.46. The Willing Workers Society has already given \$1,929.18 to the building fund. Two years ago the property of the congregation was valued at twenty-three hundred dollars, to-day it is valued at twenty-two thousand \$22,000. The pastor, Rev. D. G. S. Connery, occupied the chair during the evening. The meeting was closed with praise and the benediction.

A Departing Missionary.

A FAREWELL meeting to Mr. R. A. Jaffray, leaving for the South China mission field, was held Wednesday, Jan. 22nd, at St. James' Square church, at which the pastor, Rev. L. H. Jordan, presided. Rev. W. D. Ballantyne also took part in the proceedings, Mr. Jaffray having had an intimate connection with the congregation before he went to New York. After devotional exercises Mr. Jaffray spoke of the necessity of every Christian life being that of a missionary, though that term did not only include such as went out to labour in foreign lands. This was only in obedience to the Scriptural command that men should lay down their lives for their brethren, as they had been ransomed by a similar sacrifice. Mr. Jordan brought the meeting to a close by assuring Mr. Jaffray that he would always have the prayers of himself and his congregation.

SHORTLY after 10 o'clock last Saturday evening a large number of those interested in foreign missions gathered at the Union Station to bid "God-speed" to Mr. Robert A. Jaffray and Mr. George Shields, who were leaving to take up missionary work in China. At 10:30 o'clock they made their departure, followed by the heart-felt wishes of success from their assembled friends. They will board ship for Hong Kong at Tacoma on February 3rd, and after reaching that port will proceed inland about forty miles to Maichu, where they will commence the study of the Chinese language.

Home Mission Fund.

The following reminder has been issued by the Rev. Dr. Cochrane, convener of the committee:—Allow me to remind congregations and Presbyteries that all contributions to the Home Mission Fund should be in the hands of the treasurer by the 15th March. The necessity of having the funds in hand before the Committee meets is still overlooked by many of our congregations. The Committee can only discharge its obligations, according to the money in hand, and congregations neglecting to forward their monies by that date, not only embarrass the committee but prevent the missionaries being paid at the proper time, and possibly with a reduction of the amounts promised. From the state of the funds at the present date, there is great fear, that there will be a large deficit. Many of the congregations, on account of the financial state of the country are unable to give as much as last year, those who are in better circumstances should therefore try and bear heavier burdens. Last year at the date of the committee's meeting there was a deficit of \$18,000. By a very special effort \$10,000 was raised, which enabled the committee with other contributions to meet their liabilities, but this cannot be repeated again.—WILLIAM COCHRANE, Convener Home Mission Committee.

Toronto Bible Training School.

A course of lectures on the Epistle to the Romans will be given by the Rev. Dr. Stuffer, of Crozer Theological Seminary, Chester, Pa., beginning on Wednesday morning, 5th Feb. The lecture will be given in the lecture room of the school of Walnut Road church, beginning each morning at 10.15. He will also lecture to the evening classes on Tuesday and Thursday, giving his first lecture on the evening of the 4th Feb. at eight o'clock. Dr. Stuffer is the author of an able work on the Acts of the Apostles and is one of the best Bible teachers on the continent. A cordial invitation is given to all interested to attend these lectures at either the morning or evening sessions.

Knox College Conversazione.

Preparations for the conversazione to be held in Knox College on the evening of February 7th, are now well under way. The committee in charge is sparing no pains to make it a splendid success. The building as usual will be artistically decorated and lighted up with arc lights, while the programme promises to be *par excellence*. It is hoped the friends of the college will take advantage of this opportunity to become better acquainted with the students, and by their presence manifest their interest in the institution.

Obituary.

Mrs. WANLESS, wife of Mr. John Wanless, jr., the jeweller, died at the residence, 740 Spadina avenue, about midnight on Monday last. Deceased had been ill only since Thursday last, peritonitis being the cause of death. She was a daughter of Rev. Dr. Gregg, of Knox College. Widely known and respected, a prominent worker of Bloor street Presbyterian church, her loss will be keenly felt.

On the 19th December, Mrs Sipprell, eldest daughter of Mr. Robert Logan, Seaford, Ont., a respected and beloved member of St. John's Presbyterian church, St. John, N.B., entered into rest. Her illness was long and painful, but it was borne with wonderful fortitude, cheerfulness, and Christian resignation. She was able to realize the unseen in a remarkably vivid manner and to make all around her feel that to the believer death was indeed gain, because it meant going home to be with Jesus. Her calm confidence and hope were shared by all the members of the family and banished the gloom, which too often, to a degree inconsistent with the Christian's belief, overshadows the house of mourning. The church laments the loss of one who was ready for every good work and most faithful in her attendance upon the means of grace, and her friends will long remember her warm-hearted sympathy and wise counsel. The funeral was conducted, in absence of her pastor, Rev. T. F. Fotheringham, through illness, by Rev. Dr. Bruce, assisted by Rev. Dr. Carey of the Brussels Street Baptist church.

Some of the Objects of Life Insurance Explained.

"Wives of smart men should remind them they can make their lives secure, and departing, leave behind them something solid, something sure."

"An endowment policy is the roof of the house that shelters the family. The owner may creep under it himself, if he lives to pay for it."

"Count that day lost whose low, descending sun finds you with health impaired and no insurance done—not talked about."

"Stick to it as to a motto if you have a life insurance policy. But if you have said you would never insure your life, don't stick to it for a day longer. That's a case where you should lie as speedily as possible. The Recording Angel will forget to put down such lies as that."

"No man can put money to a better use than by investing it in good, sound life insurance." Act at once.

The best thing is always the cheapest, therefore, in selecting a company in which to insure, be careful to ascertain its exact financial position (which can be readily done on reference to the Government Insurance Blue Book), and thus make sure your selection of a company is the best; such a reference would disclose the fact that, in respect to all important essentials, the North American Life Assurance Company stands unexcelled, its ratio of assets to liabilities exceeding that of any other Canadian company.

The year of 1895 was pregnant with success for that progressive Home Company; it was undoubtedly the best year in the Company's history, as will be shown by the report which will be published for distribution after the annual meeting.

N.B.—The last issue of the Monetary Times contains a notice that the "Annual General Meeting of the Company will be held at its Head Office, 23 to 25 King street West, Toronto, on Friday, the 31st inst., at 10.30 a.m.; participating policy-holders are entitled to be present and have one vote for each \$1,000 of insurance held by them in the Company."

THE LITTLE FOLK.

Jo and Rags.

"What is the matter, little girl?" I asked of a small, ragged figure seated upon the curbstone, partially clothed in faded red calico, with a generous display of bare, brown feet and ankles rom beneath the short, skimpy skirt; the only head-dress Nature's covering of tangled brown curls.

The small face, with its little pathways down the cheeks where the tears had washed away into tiny drifts the accumulated dust of days, is lifted slowly from the scrawny brown hands, and a doleful voice pipes forth, "I—want—Rags."

"Rags! And pray tell me what you will do with them?"

"Taint them; it's nothing but him. Rags is a dog, he is, an' I wants him," sobbed the child, and down goes the tangled head again.

"And where is rags—dead?" I ventured to inquire.

"No'm, he's lost. I was followin' the oid circus percession, and Rags got losted from me in the crowd."

Leaving the sobbing waif, I continued my way down the street. But the forlorn appearance of that child who had "no chance" haunted me until, drawing my thoughts forcibly from such an unpleasant subject, I for the first time noticed the steady "pitty-pat" of small feet at my side. Looking down, I meet the questioning gaze of a small dog, whose dirty white coat, covering the lean little body, is sprinkled with small black freckles denominated "spots." This poor little animal was most certainly not a member of the canine "400."

A brilliant thought struck me as I noticed the similarity of the forlorn aspect of the little spotted dog and the little red calico girl on the curbstone, who sighed, not for purple and fiao liuen, but for rags. Could this be Rags?

"Rags! here, Rags!" I called softly to the little beast. I was promptly answered by a vigorous wagging of a stumpy tail, and a quick glistening of the bright black eyes.

I hastened back to the curbstone corner, using all the dog language that I could muster in invitation to Rags to follow. And follow he did until within sight of that curbstone, when with one wild yelp of joy, he flew along the ground until there was a sudden collision and a mixture of red calico and white and black dog.

I have never, before or since, seen two happier creatures than were Rags and his mistress at that meeting of the parted. As I witnessed it, the thought occurred to me—Why not invite Rags and Co. to a New Year's dinner?

"What is your name and where do you live?" I asked, interrupting the flow of ungrammatical thanks from the cherry lips of Rags' protector.

"My name is Jo; I live mostly nowhere, ma'am," she replied. "I sleeps at Uncle Bill's when he ain't drunk an' lets me. When he's drunk his wife bosses an' I just keeps clear of the place."

"Jo, you know to-morrow is New Year's Day? Don't you want to come to my home and take dinner with me, and bring Rags, of course?"

Jo gave a contemptuous sniff at her remnant of red calico and snorted, "Me! Looks like it, don't I, now? Rags might go if I was fitten to take him."

"Never mind your clothes. There's no one but me to see you, so wash your face, brush your hair and I'll meet you here at nine o'clock to-morrow, and take you with me."

And so they came on New Year's Day, four years ago, and they are here yet. Jo is now a bright girl of fourteen, standing well in all her classes; and Rags is a plump ball of white and black, waddling un-

disturbed from parlor to garden.

I hear the voice of Jo inquiring, earnestly, "How many raisins must I put in the fruit cake, auntie? You know boys like lots of them." I must go to her assistance, for to-day is a busy day for us, as we are preparing for our annual New Year's dinner for ragged girls and boys, gathered from the highways and curbstones.

HESTER GRAY.

Little Alice's Prayer.

"I don't want to say my prayer," said little Alice. "I'm tired of saying my prayer, mamma."

Mrs. Morris sighed, and scarcely knew what was best to do with her little daughter, whom she had given to God as soon as she was born, and had prayed Him daily to make His own child. And now she was tired of saying her prayers! But she was only four years old; and the mother asked gently: "And does my little Alice feel willing to go to bed without thanking her heavenly Father for taking care of her all day?"

Alice laughed, and kissed her mother on both cheeks, and then on her mouth. This she called a "French kiss." Then she went to her auntie, who was lying sick on the sofa, and auntie whispered: "Who will take care of little Alice to-night when it is all dark in the house?"

Alice dearly loved to be whispered to, and she answered in the same tone: "Mamma will take care of me."

Speak Kindly.

A man was once saved by a very poor boy from drowning. After his restoration he said to him:

"What can I do for you, my boy?"

"Speak a kind word to me sometimes," replied the boy, the tears gushing from his eyes; "I ain't got a mother like some of them."

A kind word! Think of it. This man had it in his power to give that boy money, clothes, playthings, but the little fellow craved nothing so much as a kind word now and then. If the man had ever so little heart, the boy must certainly have had the wish granted. A kind word! You have many such spoken to you daily, and you don't think much of their value; but that poor boy in the village, at whom everybody laughs, would think that he had found a treasury if someone spoke a kind word to him.



THE CHURCH ABROAD.

A crowded congregation assembled in Ohalmors Church, Hobart, on Sunday evening, the 15th ult., when the Rev. O. H. Talbot gave the first of a course of sermons on "Eschatology." The subject on Sunday evening, the 22nd, was "The Intermediate State."

We have received the twenty-first annual report of the Kew Presbyterian Church, Melbourne. In common with most churches the balance is on the wrong side of the ledger, the receipts for the year being £262 12s. 6d., and the expenditure £557 ls.

The anniversary of the St. James Presbyterian Church, Melbourne, was celebrated by a public tea and lecture entertainment, on Tuesday, 3rd ult., when the Rev. R. Keith Mackay gave his well-known and popular lecture entertainment: "Lessons from the Field of Cricket for the Field of Life;" and was successful in holding the interest of the audience from start to finish, as Mr. Mackay blended the sober lessons with the flashes of humor, the whole making a first-class entertainment.

The annual report of Knox Church, New Zealand, expresses great satisfaction with the new minister, Rev. W. Hewitson. The average attendance of the Sabbath-school was 517, the attendance at the last communion was 799. The sum of £2,200 was raised.

An interesting service was held in the Presbyterian Church, Ararat, Australia, on Sabbath evening, the 8th ult., when two Chinese converts were baptised. They had for a long time been under the instruction of Andrew Too Sing, the Chinese catechist, and were carefully examined and instructed by Rev. James Chue, the Superintendent of Presbyterian Chinese Missions. The service was conducted by Rev. J. J. Spalding. The questions were put through Rev. James Chue, and at the conclusion the Chinese present (of whom there was a good number) sang "All hail the power of Jesus' name in their own language."

The Rev. W. M. Cook, formerly of Buckie, was on Thursday night the 9th inst., inducted to the pastorate of Oumborland street United Presbyterian church, Glasgow.

The Free Church congregation of Camnock have now resolved to proceed with the erection of a new church on the strength of a magnificent offer made by a lady towards the building.

The Free Presbytery of Kelso met in the Free Church on Friday, the 10th inst., and inducted Rev. John Watson, M. A., formerly missionary in China, to the pastorate, in room of Rev. D. S. Adam, translated to Greenock.

The Rev. Duncan Cameron, M. A., B. D., recently officiating at James, Kyles of Bute, was on Wednesday, 8th inst., inducted by the Presbytery of Ararat as successor to the Rev. Wm. Sutherland in the church and parish of Tobermory.

A beautiful memorial window has been placed in the Parish Church, Dingwall, by Mr. Dewart, town clerk of the town, in memory of his wife and infant daughter. The subjects represented are "The Angel appearing to the shepherds" and "The Ascension of Christ."

On the evening of 25th December in Blawvale parish church, a chorus of 120 scholars attending the Sabbath school, assisted by friends, gave a rendering of the sacred cantata "The Good Shepherd," under the conductorship of Mr. James Meikle, before a good audience.

The congregation of Swinton church, Berwickshire, have celebrated the semi-jubilee of their pastor, Rev. William Shearer, and have presented him with a purse and 47 sovereigns.

On Tuesday, the 24th ult., the Rev. D. M. Morgan was inducted to the pastorate of Cityroad Church, Brechin.

The Rev. John Watt, D. D., of Anderson, has been presented with a "doctor's hood" by the ladies of his Parochial Association.

By the death of the Rev. M. N. Gould, the Rev. John Cairns, his colleague and successor, formally entered upon the full ministerial charge of the Damfries congregation. The ladies have presented him with a set of pulpit robes.

A TRUE BENEFACTOR.

THOUSANDS BLESS THE MEMORY OF
 PROF. EDWARD E. PHELPS,
 M.D., L.L.D.

HE GAVE HUMANITY PAINE'S CELERY COMPOUND.

MEDICAL MEN SAY IT IS THE ONLY PERFECT CURE FOR

BRIGHTS DISEASE AND DIABETES.

Dr. Phelps' wonderful prescription, Paine's Celery Compound is a boon to suffering humanity. This remarkable medicine has cured and saved more victims of kidney trouble than 'ave all other combined agencies in the world. It has rescued thousands who were thought to be hopelessly lost—made them well after medical men had pronounced them incurable.

The case of Mr. C. F. Kevill, of Dunsford, Ont., is one of the strongest proofs ever put on record that Paine's Celery Compound cures kidney disease, and all the terrible evils that follow this dangerous malady. Mr. Kevill has written for the benefit of other sufferers: he says:—

"I wish to testify in favor of the wonderful curative powers of Paine's Celery Compound for two reasons: first, in justice to the proprietors; and secondly, for the benefit of suffering humanity.

"For the past fifteen years I have been troubled with diseased kidneys. I am engaged in the manufacture of cheese, and am obliged to work more or less in a stooping posture. At times I found it almost impossible to work owing to severe pains across my kidneys. Often after working in a

stooping position for a time I would find it very difficult to straighten up at once, and could only do so after repeated efforts.

"Of late years while laboring under these severe attacks, I became very nervous, and continually had tired, worn out feelings. My rest at night seemed to do me no good, and I always felt tired out in the morning.

"I had been taking various medicines, and was getting worse all the time. At last I decided to give Paine's Celery Compound a trial. I procured a bottle, and took it according to directions, and found its effect wonderful. Before I had used the first bottle I began to improve; after I had used the second bottle I felt as well as ever I did in my life. It had banished all aches and pains, my nervousness was all gone, and the tired and worn out feelings were banished. I can go to bed now and sleep well, and rise in the morning rested and refreshed.

"I have recommended Paine's Celery Compound to my friends who were suffering from the same troubles as I had, and all have been greatly benefitted. Knowing what it has done, I can cheerfully recommend it to any person suffering from kidney disease."