

On the other hand, union has a warm friend in Mr. John Cameron, postmaster, elder in the First Presbyterian Church and long identified with journalism in Canada. "The union is in every way desirable," he said. "It will avoid financial waste and busy needless denominational distinctions. It is entirely practicable. There is no more difficulty than was found in uniting separated Methodism and separated Presbyterianism. There are no obstacles that will be insuperable. The gratifying feature of the movement is the co-operation and good-will of clergymen of advanced years who are usually conservative in these matters. The union should take place with the slightest possible delay, because all sorts of desirable undertakings will necessarily be 'hung up' pending the decision as to union. This question once seriously faced had within it the element of inevitability. It could not and cannot be kept back. The laymen with whom I have discussed the matter are almost unanimously in favor of the union. I notice a Montreal clergyman wants to wait for other denominations. I say, let the movement go on; the others can come in later."

Herald and Presbyter: A writer says that "the doctrine of sin has gone out of fashion." He is mistaken. The doctrine of sin never was in fashion. It is not agreeable to the natural heart, but it is true nevertheless.

News has reached Liverpool by steamship of the murder of Dr. Stewart, of the Nigerian Government, by hostile natives in Southern Nigeria. The body was partially eaten by the murderers. The village where the tragedy occurred is only about two days' march from Calabar.

Men think with interest of their birthplaces. We make long journeys to visit the birthplace of some great man or woman. But the Church is the place where, above all other places, souls are born for the eternal life. Each church has its immortal record. To many each church is, with a peculiar meaning, the house of God and the gate of heaven.—Herald and Presbyter.

The Interior: The great is always the foe of the little. We have never seen an astronomer playing jack-screws. The multi-millionaire is seldom a dude. Religion has a sobering effect upon any mind simply because it is tremendous—in its themes, responsibilities and effects. When a man becomes a philosopher he ceases to be a buffoon. The man who lives in full view of eternal verities does not need a book of church discipline to forbid his indulgence in certain recreations which enthrall the soul that lives only for to-day. He has gained a new horizon and so lost interest in the old.

The Presbyterians of the United States are taking advanced ground along temperance lines, as the following note, from The Interior, of Chicago, will show: "The appointment a little over a year ago of an official temperance evangelist to agitate against the saloon, was recognized throughout the country as placing the Presbyterian Church in an exceptionally aggressive attitude respecting intemperance. Now the appointment of a second man to the same duty emphasizes more strongly than ever this advanced position of our church. And the meaning of such action is the greater because the representatives chosen for the work are of the best quality that our ministry affords—not headstrong fanatics, but level-headed men of brains, who by splendid service in other lines of church activity have proved themselves not narrow in sympathy, view, or anything else."

It is easier to refute an argument than it is a life.

WORKING OUT SALVATION.

Rev. Professor H. A. A. Kennedy, D.Sc.

Why does the apostle lay so strong an emphasis on the personal nature of this process: "Work out your own salvation to the end, with fear and trembling; for it is God that worketh in you?" Because he knew how much his presence had meant for the Christians at Philippi. The feeling that he was there beside them to advise and direct and confirm, gave them confidence in their new endeavors. And, moreover, they craved a high place in his esteem. That was another stimulus to untiring moral effort.

How shall they fare in his absence? Here is his counsel: "No one can live the Christian life by proxy. You dare not make even your most trusted spiritual guide a crutch to lean upon. Each has his own discipline to face, in which no one else may share. No advance towards God can be made for you by another. The race must be run by one and one, and not by two and two." The danger besetting the Philippians is prevalent in many a Christian career. At the outset you are pledged to face Christ's claims by your parents, it may be, or your minister, or some valued friend. And such encouragement and sympathy can never be too highly prized. But it is only of real worth if it makes you independent of itself. The convalescent who is recovering from an injury to a limb has for a time to lean upon the arm of another, or a supporting staff. To take this position permanently would be to rob muscle and nerve of vigor and energy. In the last resort, the Christian course is a matter before your soul and Christ alone. No one else dare interfere. You must work out your own salvation.

Nor must the activity at any time flag. "To the end," says Paul to his readers. And the hint is of grave importance. There is truth, no doubt, in the great proverb, "The beginning is the half of the whole," and yet how many fair beginnings have come to nothing in the history of individuals. "They are for a season," said our Lord of those hearers whom He compared to the seed sown on rocky places, "they have no root in themselves." The disciple seems about to echo the Master. And as he reflects on the length of the road which must be traversed before the end is reached, he is constrained to add, "with fear and trembling."

There is nothing more remarkable in the New Testament epistles than their unwearied insistence upon a mood of self-restraint and grave soberness. Not for a moment must the Christian be jauntily confident of his perseverance. Temptation is an incalculable force. Sin is a serious business to deal with. They who know themselves will take it seriously. They will remember what it cost the Lord of glory. They will not dare to be satisfied even inwardly. They will be foremost in hesitation to judge other. They will tremble, as well as exult, in presence of the vision of God in Christ. For the vision overawes, even when it heartens and inspires.

And thus it is likely that, when Paul enjoins "fear and trembling," his thoughts are already moving in the direction of the closing words: "For it is God that worketh in you." "Cultivate the mood of sober gravity in the working out of your salvation, not only because your obedience at its best is so imperfect, but also because God is near." His living presence is the answer to our faith. And there we reach the central mystery in the attainment of salvation, the co-operation of the two momentous factors, the Spirit of God, and the will of man. As soon as we try minutely to divide the ground between them, we lose our way. Yet the apostle speaks out of a vivid experience. Every step that we take in the conflict with evil must be our own. But it must be God's also, for our isolated strivings are sadly futile. And the conviction that the holy God has stooped to pity us, and chooses to dwell in our fellowship, may

well purify our lives from every share of reckless levity, while at the same time it imparts the triumphant confidence that in the end we shall reach our goal.

Knox College, Toronto.

OBITUARY.

The Rev. John Morrison, of Cedarville, the last of the charter members in the Presbytery of Sauguen, peacefully passed away to his reward on the 5th of Jan., at the age of 77 years and 9 months. For some years he had been in poor health, but it was not till the past few months that his strength began rapidly to decline, and it became apparent that the end was fast approaching.

The funeral took place on Monday, the 8th inst. There was a service at the house in Cedarville, conducted by the Rev. Geo. Kendall, of North Arthur, in which others took part. The funeral then proceeded to Westminster church, Mount Forest, where a memorial service was conducted by the Presbytery. The Rev. W. G. Hanna, the moderator, presided and preached an appropriate sermon. Many of the brethren of the Presbytery took part in the service. Many came from far and near to pay the last tribute of respect to one who had been so long known and so highly esteemed throughout the community. His body was laid to rest in the Mount Forest cemetery.

Mr. Morrison was born in Uist, Inverness-shire, Scotland. He taught school there for several years, and while thus engaged he established and kept up a Sabbath school. He came to Canada in 1856, and in 1857 and the two following years he taught school in Pashlineh. He then entered Knox college, and in the summer of 1861 he was sent out to do mission work in Proton, then an almost unbroken forest. At that time there were no roads, no churches, no school houses. Barns, private houses and the open air were the places in which the people met for public worship. Mr. Morrison continued to do mission work in this field, in the summer months, during the remainder of his college course.

He was ordained to the ministry and inducted into the pastoral charge of Proton in Jan. 1866. During the early years of his ministry he had six preaching stations, but for many years before resigning his pastoral charge Cedarville and Esplan were his only congregations.

Mr. Morrison was an earnest evangelical preacher and a devoted, laborious pastor. He preached in both Gaelic and English and cheerfully endured, for the cause of his Master, many privations and hardships incidental to pioneer work. He was particular to fulfil engagements and very frequently risked his life rather than disappoint his people.

In December, 1893, the Presbytery reluctantly accepted the resignation of his charge, on account of impaired sight, caused by lightning, though in reality he never gave up work in the congregations; and in the Presbytery, whenever and wherever duty called him, he was incessant in labor, even beyond his strength.

Mr. Morrison firmly adhered to the doctrines and polity of the Presbyterian church and the visible results of the long period of more than forty-four years of devoted service has left the impress of his character and the influence of his teaching on the people and the community at large.

His upright and unassuming manner gained for him a place not only in the confidence and love of his people, but also the respect and esteem of his co-presbyters, who valued him very highly as a brother beloved. He was faithful in his attendance at the meetings of the Presbytery and a valuable help to all that pertained to the work of the church; a help characterized by deep sympathy, sound judgment and wise counsel.

Mr. Morrison was married to the only sister of the late Rev. Daniel Duff, who survives him, also two sisters, who reside in Scotland.