

commodate policyholders, some of whom were not prepared to pay their premiums, which fell due about or at the close of 1885. These premiums are, of course, backed by the surrender value of the policy and are at the same time bringing in a fair rate of interest (for the notes bear interest), and are a perfectly good security. We adopt this course in many cases, as our policyholders find their difficulty is only of a temporary nature, and prefer to give a note rather than borrow permanently upon the policy.

Then, as to "interest," another item which aggregates a considerable sum in the report. This is made up of "interest accrued" and "interest due." I may say that it has been the practice of our Finance Committee, when requested, and where the security upon which the loan was made admits of its being done, to allow the interest to stand over until such time of the year as it might be most conveniently paid by the borrower.

The item, therefore, is made up of interest allowed to stand over, and also interest which happens to accrue due either at the close of the year or not very long before that date, and in that way it happens to aggregate a considerable sum. However, by a mere trick of bookkeeping the item could be so changed that it would appear in a very different shape. I have been told it is the custom of many companies to deal with such items as paid, putting the amount through the books as cash received, and charging it on the other side to the mortgage account. It would also be quite possible to change the character of this item by accepting from borrowers notes, and passing them through cash into the bills receivable account, and in that way hide the nature of the transaction. We might also treat as not due, interest which has been allowed to stand over, but it has been the practice of this Company to deal with matters just as they actually are. We therefore count this interest as overdue, and accordingly it stands as such.

The report was then adopted amid applause. On motion of Mr. C. E. Hooper, seconded by the Rev. W. Frizzell, a vote of thanks was passed to the General and Local Directors, Mr. W. S. Lee acknowledged the resolution.

Mr. Wm. Elliott then moved, seconded by Mr. E. Hooper, a resolution conveying the thanks of the meeting to the Medical examiners, Solicitors, Office Staff and to the General and Local Agents of the Association, Mr. H. J. Johnson, Provincial Manager for Quebec, and Mr. W. A. Lamb, replying on behalf of the general, and Mr. S. Cornell, of Thedford, on behalf of the local agents.

On Motion of Mr. W. H. Gibbs, seconded by Mr. W. H. Beatty, a vote of thanks was passed to the Auditors, Messrs. John Langton and John M. Martin, who were re-appointed. Mr. Beatty, in seconding the resolution, said that he desired to add a few words to the remark made by the Vice-President, in seconding the adoption of the report. The Hon. Mr. McMaster had said that the report was a good report for the shareholders. Now he (Mr. Beatty) was not a stockholder or a shareholder in the Association—simply a policyholder, and as such he desired to say that he considered the report was an extremely good report for the policyholders also. [Hear, hear.]

On motion Messrs. C. E. Hooper and Wm. Macdonald were appointed scrutineers of the ballot, which resulted in the re-election of the retiring Board. The meeting then dissolved.

The new Board met for organization immediately after the close of the Annual Meeting. The Hon. Sir W. P. Howland was re-elected President, and the Hon. Wm. McMaster and Wm. Elliot, Esq., Vice-Presidents, for the current year.

Family Reading.

HOLY COMMUNION! WHAT DOES IT MEAN?

Holy Communion! The very name speaks to us of Union, and reminds us that the Saints on earth and the Saints departed are knit together in one Communion and Fellowship in the Mystical Body of Christ our Lord—"For we being many, are one Bread and one Body, for we are all partakers of that one Bread"—1 Cor. x., 17.

But let us look at Our Lord's own words, and seek to learn of Him:—

"Do this (He said) in remembrance of me," or as my Memorial. The word Remembrance, is the same as that used in Lev. xxiv., 7, about the Shewbread, which was the Bread for a Memorial.

A Memorial before Man? Yes: The Shewbread always reminded the twelve tribes of God's care and goodness towards them, and so the Christian Shewbread, the Holy Communion, is ever shewing forth or declaring the Lord's Death till He comes. 1 Cor. xi., 26. It is a constant witness to us of the Great Truth, that Jesus offered Himself upon the Cross as the Sacrifice for our Sins. So the Holy Communion is ever preaching to us of the Death and Passion of Our Saviour Christ, and of His amazing Love.

But it is more—Like the Shewbread, it is also a Memorial before God—whenever we come to the Holy Communion, we express our Faith in the Sacrifice of Jesus Christ. Just as the Jews looked forward in all their Sacrifices to the One Atoning

Sacrifice of Christ upon the Cross, we in the Holy Communion look back to it. We plead there with our Heavenly Father, by that one perfect and sufficient sacrifice, to cleanse our souls and bodies from all sin, and to pour down upon us the abundance of His Grace for all our needs.

The Sacrifice of Christ was made once for all, and can never be repeated; but we are always in the Holy Communion shewing it or presenting it to God as the ground for our acceptance. Not for our merits, but for His sake we come with all our wants, all our sins, all our offerings, and plead in Act as well as with our lips, "That by the Merits and Death of thy dear Son, we and all thy whole Church may obtain remission of our Sins, and all other benefits of His passion."

In the Passover, the Lamb slain was also eaten. So Christ, our Passover, said to His Disciples—"Take, eat, this is My Body." "Drink ye all of this, for this is My Blood." What wonderful Love! But some say now, like the Jews of old, "How can this man give us His flesh to eat?" It is a wondrous mystery. So is God's Grace from beginning to end! How can He! Is there anything too hard for the Lord? All nature tells us there is not. All experience testifies that God uses simple means to work His greatest ends. He will have us look beyond the means to Him who works in them! The Feeding is a Spiritual feeding—a feeding of our Souls, not of our Bodies—St. John vi., 68; but it is a real feeding upon Christ. The Bread and Wine remain indeed Bread and Wine still, but they become something more; the instrument by which Christ is verily and indeed conveyed to our Souls. We feed on Him, by Faith, with Thanksgiving. We eat His Flesh and drink His Blood. We dwell in Him and He in us. Oh! Wonderful Mystery! Oh! Blessed and Glorious Truth! God grant, that believing, we may eat and live for ever. St. John vi., 47-68.

THREE IDEAS.

There are three ideas which must be wrought into any life to make that a grand life—three ideas, the exclusion of which will render any life a failure.

1. *The Idea of God.*—Not an intangible, mythical God who is everywhere yet nowhere; not an ethereal essence that spreads through space and touches nothing mortal; not a law, or system of laws, which holds the universe together and does naught for man; not that, but a personal God, a living God, omnipresent to behold, omniscient to understand, omnipotent to reward or punish—a God who has thrown theegis of his protection over every living creature and every unconscious thing, to whose throne is bound every human life, and by whose power all the world is controlled.

2. *The Idea of Accountability.*—It is said that Daniel Webster was once asked what was the greatest thought he ever had. Pausing for a moment, the eminent statesman answered, "The greatest thought I ever had was my personal accountability to God." And it is hard to conceive of a greater thought than that. A man is not an outlaw cutter on a lawless sea, to unfurl any flag he pleases, to carry whatever freight, to seek whatever port, fancy or caprice may suggest. He is responsible for every act of his life; his thoughts, his words, his deeds, are all weighed, and under that terrible law from which no man can escape, "whatsoever a man soweth, that shall he also reap," he is to meet his reward, and give an account of himself before God.

3. *The idea of immortality.*—The article that we call death does not end all. There is another life beyond, and this is only preparatory to it. This world is but a training school. Eternity is to be the theatre of the soul's outgrowth and expansion. What a man is, what a man does, cannot be measured in this life. Influence will run on to the end of time. If there is nothing beyond, then the lives of Paul and Jesus were both stupendous failures. They wrought for eternity; the life to come must be the test of all.

Michael Angelo once went into the studio of a young artist who had just executed a statue to stand in the public square. Angelo saw its grave defects and pointed them out to his young friend.

The exultant artist did not appreciate the criticism of his work, and supposed the greater man to be moved with envy. So he told him. In the dim obscurity of his work-shop he could not see the defects which were so apparent to the aged critic, and in passion sneered at the opinion given. "Well," said Angelo, not the least disturbed, "the light of the public square will test it."

"The light of the public square will test it." Ah, yes! The light of the public square is to test every human life. Eternal blaze shall pour upon it, and defects unseen by the poorer light of earth will grow to ghastly deformities. The light of the public square will test it!—Rev. Dr. Eddy.

THE CHRISTIAN MARTYR.

The first three or four ages of the Church were stained with the blood of martyrs who suffered for the name of Christ. The term "martyrs," or witnesses, taken from the Sacred Writings, expresses the glorious testimony borne to the truth, in the face of the most cruel tortures and painful death. The veneration paid in ancient times to the martyrs was unbounded. Their heroic sufferings deserved honour, and encouraged others to exhibit firmness and endurance. In after times the honours paid to these witnesses for the truth were abused by the Romish Church to purposes of fraud and gain, and became a source of many evils.

We know, however, the terrible reality and truth of their sufferings, from the first persecution under Nero, down to that of Diocletian, which raged with fury for ten years. Every form of torture was used, and among other ways in which the martyrs were put to death, they were turned into the arena to be torn to pieces by wild beasts. Many of our readers may remember the picture entitled, "A Martyr in the reign of Diocletian," representing a young Christian about to be "butchered to make a Roman holiday."

The gladiators' show was nearly o'er,
Applause for them was mingled with the shout
"Enough of this; now for the Nubian lion!
The lion! the lion! Bring the Christian out."

"Bring out the man who has defamed our gods,
And censured us by aping virtues high:
This gladiator show is wearisome:
'Tis new as yet to see a Christian die!"

The Christian's cell was opened,—sunshine sweet
Poured on his tranquil form,—for God had given
A blessed sleep, even at that dreadful hour,
And may be a more blessed dream of heaven.

The light and noise awakened him—the truth
Rushed on his mind, but did not change his brow;
Why should he dread the conflict and the death?
There was but one short step to glory now!

The breeze told stories of the budding woods,
No cloud disturbed the calm blue Roman sky,
The sweet spring sunshine lay upon the scene,
As the brave Christian youth went forth to die.

Life's early bloom was fresh upon his cheek,
And meet he seemed to win a wealth of love,
And yet so meekly fearless,—ah, he knew
Short life below was longer life above.

Shout, taunt, and execration rent the air,
Then the wild roaring of his hungry foe,
His Saviour's words burst from the martyr's lips,
"Father, forgive them, for they do not know."

Who does not envy him, so calmly brave?
Who envies them, the gayest of the throng?
Whilst they go back to impious revelry,
In heaven the martyr joins the angels' song.

—Remember, God would not make this world a paradise, because He has prepared a far better home for His children, and link by link He rends away the golden chains which bind the soul to the earth, that He may use them to fasten it more securely above. It should not be said, my friend, that the frequent removal by distance or death of those who are dear to us, is a proof that they ought not to have been so highly prized, and that we are called to dismiss them from our hearts. O no! But on the contrary, Christian friendship is a foretaste of the communion of saints in glory. There it will be perfected.