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A NEW FAITH AND AN OLD FOLLY.

REV. J. A. WADDELL, D.D.

PRESIDENT ELIOT, of Harvard, has written very hopefully and confidently concerning the prospects of the American Union. Among other encouraging signs, he refers to a new type of Christianity, which he represents as rapidly progressing amongst us. This *revolution*, as he calls it, has been effected since the beginning of the present century. The characteristic of the liberal Christianity seems to consist in a *new* conception of God, and *new* views of human life. God is no longer, as in ages past, regarded as a Judge who will call the impenitent to account; and life is not a season of preparation for a happier sphere. "By the multitude of the unchurched, also, it is generally understood that there is no angry God to popitiate, and that the *only* way to take securities for the morrow, whether in life or in death, is to do well the duties of to-day." Without explicit statement of belief, and by the light of these shadowy hints, it is easy to see that the *revolution* in which he rejoices is a complete rejection of what the Bible teaches concerning condemnation and atonement.

President Eliot is high authority. His statement is questionable only as to the extent of the apostasy which he recognises and welcomes. Advocates are naturally apt to exaggerate the success of the cause they represent. But there is no doubt of the fact, that New England thought, if not that of the whole North, is largely infected with *radical disloyalty* to Christianity, as it is written in the sacred oracles. I do not propose to discuss this obvious trend of opinion on religious subjects, except in a single aspect. It is a part of a vast aggregate of popular error, that has thoroughly mastered the mind of many of the devotees of light literature in that region. The *literati* of New England, as a distinct class from the great *thinkers* of the land, are, with few exceptions, under the false impression that no equal area in the world can compare with their section in wisdom. The assumption of superiority to foreigners, by the Chinese literary class, is not more pronounced. This complacency is manifested, consciously and unconsciously on all subjects, and religion does not escape. With few exceptions, they concur in regarding the divine authority of the Scriptures as an untenable dogma, and erect self-consciousness into a final criterion. . . . In opposition to this "revolution," I maintain that society cannot be regenerated, or sinners be saved, in any way but that revealed in the gospel. I refuse to argue the matter. The problem has been attempted with conspicuous failure in every nation of the world. Man cannot save himself. The cultivators of light literature and a rose-colored philosophy, are deceiving themselves, and

misleading others, with fanciful dreams of a perfection never to be realized. If they are right, Christ was wrong. The "leaves for the healing of the nations" are on "the tree of life," and not in the novelettes and magazines of the hours. "The wisdom of this world is foolishness with God." The American Union, if destined to survive, cannot prosper and remain free, independently of a Bible with a cross in it, distinct dogmas of revealed truth, teaching man his lost condition, and pointing him to a divine Saviour. It is not true, as President Eliot seeks to convince us, that society is improving through the influence of the new ideas in religion. Crime and vice are horribly prevalent in those very centres where their points ought to be manifest. No signs are visible of the altruistic millennium. Agitators and reformers, in societies without end, are at work unceasingly upon the corrupt mass of sinning and suffering humanity; and still the moral putrescence continues unchecked except so far as regenerating grace, breathing through the gospel, here and there infuses its spiritual life into dying souls. If the Bible were banished, the country would perish.

This "revolution" lacks nothing but general prevalence to be far more disastrous than any political crisis. It is a radical change in the basis of morals. In its most consistent form, it is *atheistical*, since it rejects God as a moral governor. Its central doctrine is that virtue is to be practiced for its own sake, and not as Christ teaches, to please the Father. The motive of all moral action is thus converted into a self-satisfying sentiment of conformity to a standard of self-righteousness erected by each individual for himself. . . . We are urged to subvert the whole system of morals and government, and forsake our relations to the Almighty, as the ruler and judge of men, and the giver of every good and perfect gift. The new theory bids us do good for the self-satisfaction it affords and not to satisfy the demands of a lawgiver. It proposes to reform society and eradicate its evils, by means of agitation and instruction. The chief end of man is, to mount a hobby, and keep it in a gallop. But it is madness to adopt a remedy based on a mere theory. Let us have the facts of its efficacy upon communities. If an abstraction is more efficient in regenerating society than a holy God and a bleeding Redeemer, the power of its influence ought to be easily demonstrated, not by fine writing, which can never equal the Scriptures, but by substantial results in healing the evils and miseries of man.

THE grand difficulty is to feel the reality of both worlds, so as to give each its due place in our thoughts and feelings, to keep our mind's eye and our heart's eye ever fixed on the Land of Promise without looking away from the road we are to travel towards it.

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Toronto, April 4, 1895.

The Home Mission Committee.

THE work of this Committee has been brought before the public once again by the meeting held in Toronto last week, extensive reports of which have been given by the Toronto press. On another page we give an account of the meeting so that our readers may peruse it at their leisure. Assuredly the facts set forth deserve the closest and best attention of all who have an interest in the welfare of the Church. To begin with, the wide field of work, and the nature of the work undertaken, will be noticed. The importance of that work to the life of the Church will be admitted by all, yet too often, we fear, the comfortably placed congregations do not give that careful, prayerful and sympathetic thought which ought to be given, to Home Missions. It is well to draw the attention of members of the Church to the details of the work carried on by this Committee. It certainly lies at the door, but that very fact may, and, as a matter of fact does, render it less attractive to some, while the interest of others can only be aroused by stirring questions involving controversy.

The peaceful drudgery of Home Mission work is a severe test of the Christian character. Beginning in the heart it extends to the home, to the work-shop, to the society one mingles with, to the waifs of the street, to the poverty stricken tenements, to the squalor, destitution, improvidence and vice of the urban and to the trusted indifference of the rural communities. It spreads to the congregation, and to the large and numerous unoccupied fields of the church at large. It may be largely a personal work, man and woman working by precept and example as well as by the purse. Nothing for the true laborer can be found within the vineyard as interesting as this. The possibilities are marvellous. One has but to think of brothers and sisters, of friends and neighbors, of the reflex influence of work which has been manifestly blessed, to realize the blessed scope afforded in the Home field. It is a field in which every christian man and woman can work individually with the Triune Father alone as master, His Word as guide, His command as authority. What individual ought to try to do for individual, the Church as a whole tries to do for the country, and in proportion as is the interest of the individual in the individual will be the interest of the individual in the wider field.

But a perusal of the proceedings at the meeting of Committee will reveal the fact that the Committee is not supported as it ought by the membership. We are perfectly well aware that times are hard. We have had

our share of hard times ourselves; so have other journals and business ventures and indeed almost every body. Yet we must not blame hard times for a deficit which is embarrassing to the work of our Lord and Master. There is money in plentiful abundance in Canada. There is no doubt of it. It would be to trifle with facts to say otherwise. There is more money spent in high wines in some of our cities, in a month, than Dr. Cochrane requires for the deficit in this year's income. There is abundance of money for vicious indulgences, for luxuries and unnecessary comforts, and it is a deplorable state of things when these outweigh the conversion of the brothers and sisters of our own country. Let us have economy all round, but, as a result let our offerings to the work of the Lord be increased. There are members of the Church to whom economy in their manner of living would prove an undisguised blessing, physically, intellectually and morally; it would be no hardship for them to cut down their personal and household outlays by one half—it would be a kindness to themselves. But they cry out "Hard times." They take refuge behind any sort of cover; but it is in vain for them to shirk their plain duty. It has probably daved upon the Committee that this class of church members is in need of a considerable amount of Home Mission effort. Too often does the burden fall upon the shoulders of the poor man. It is everyman's blessed privilege to give of his substance to the Lord, and the widow's mite is of as sweet savor in God's sight as the rich man's thousand. The poor are not to be relieved of their duty, but it ought to fall as lightly as possible upon them. On the other hand, those to whom God in his merciful providence has given worldly store are bound by every christian tie, by their stewardship to God, by the love of Christ for sinners which they profess to share, to deal liberally with the Church agencies who are doing the Master's will.

Union of the Scottish Churches.

Once again the cry for Presbyterian Union is heard in Scotland. This time as oft before the contracting parties are the Free Church and the United Presbyterian Church. The proposal has evoked opposition and criticism from various quarters. There is a small section in the United Presbyterian Church opposed to union because the Free Church does not repudiate the principle of State connection, even in the abstract. Then there is a section, considerably stronger than that in the United Presbyterian body, in the Free Church opposed to union because the United Presbyterian reject the doctrine of a State Church. And still more, there is opposition from the Established Church, presumably because a union would render the United Church a compact and formidable body menacing the peace and existence of the State privileges. This latter section is led, among newspapers, by the *Scotsman* one of the most enterprising and able whig journals in Scotland. This is how it interprets Principal Rainy's position in the matter: "Dr. Rainy has gone back to his old love, because Disestablishment has cheated him—it is as far off as ever. The new movement for union with the United Presbyterian Church is evidence that the Principal sees that the Disestablishment agitation is a failure." The strong feeling of hostile rivalry which exist between the three leading churches in Scotland, is to be greatly deplored.

But it is deep seated, and not likely to be soon removed. The churches are urged to live in peace, to cultivate a friendly spirit to each other, and it is confidently promised that then there might be a great union. Yet, while in the main they hold by the same standards, they differ materially on points of importance. For instance, the difference of opinion just as to the principle of State aid may be recited. At the Disruption of 1843 the Free Church declared its adherence to the doctrine of a State Church. Not a few hold firmly to it still. It was the rock on which Rev. Dr. Begg split the movement for union with the U.P.'s of twenty odd years ago. While an Established Church exists this principle is not beyond the hope of being made effective, and while an Established Church exists the United Presbyterians cannot consistently or conscientiously join it. Disestablishment would undoubtedly remove one of the chief obstacles to union, first between the United Presbyterians and Frees' and then between these two bodies and the Auld Kirkers. It is to be hoped the question will receive careful attention at the coming General Assembly and that eventually it will be solved in such a way as to allow of the union of the two bodies at present negotiating for that purpose.

Sabbath Observance.

We are pleased to notice the commendable activity of the Lord's Day Alliance. A test case from Hamilton will be brought to the courts, and with the view of bringing the special sphere in which the Alliance seeks to work before the Toronto Ministerial Association and so arouse a deeper personal interest in its work, and strengthen the Alliance, a deputation waited upon the ministers last Monday. Mr. J. A. Paterson, the spokesman, made it plain that the Churches must back up the Alliance with funds. They desired a large membership the fees from which would be used in the test case. It was not too much to expect at least 3,000 members in Toronto. As to the test Mr. Paterson's words disclose what the Alliance aims at. Speaking of the popular vote next January he said: "Whether the people vote yea or nay they must understand that it is the law of this land that Sunday street cars shall not run, and we must get a declaration of the court to that effect. We propose to test the right of the Hamilton Street Railway to run its cars on Sunday, whether the people want them or not; but I don't believe they want them." The Ministerial Association readily gave its commendation and now it remains for every minister in Toronto, and in Ontario too, to initiate an Alliance branch in his congregation to further the good work.

Testimony of the "Egyptian Civilization," says Professor A. H. Sayce, "gives no countenance to the fashionable theories of to-day which derive civilized man, by the slow process of evolution, out of a brute-like ancestor. On the contrary, its testimony points in an opposite direction; the history of Egypt, so far as excavation has made it known to us, is a history, not of evolution and progress, but of retrogression and decay."

A Woman's Wise Advice. The following suggestion by a Philadelphia lady to her sisters in missionary work there, may furnish a reasonable hint to the members of our own Missionary Society. "The 24th and 25th of April are to be missionary days for Presbyterian women in Philadelphia. Do not let shop-

ping, or dressmaking, or Atlantic City, or house cleaning, or anything else steal away any part of those days from the missionary cause. For just that little while give the great subject of missions your time, your thought, your heart. You will be repaid for so doing."

Knox College Jubilee Fund. The following additional contributions are reported for Knox College Jubilee Fund:—Norval, \$2; Shakespeare, per Rev. A. Stewart \$25; Carluke, \$10.25; Colborne, (add) \$12.75; Ilderton, \$1; Jas. Shaw Kemble, \$1; Clifford, \$10; Wm. Dunbar, \$25; Rev. W. A. Wilson, \$11; St. George, \$3.20; Burns Church Erin, \$17; Hobo, \$1; Rev. Geo. Cuthbertson, \$10; Flamboro, \$2.50; Rev. J. W. McLintock, \$3; Rev. J. R. Johnston, \$5; Bethel Church, Garafraxa, \$10.50; Ratho, \$1; Beeton, \$5; N. McInnes, Tiverton, \$5; Rev. T. Fenwick, \$2.50; Rev. W. Beattie, \$10; Duff's Church, Ruslinch, \$40; Rev. G. Bremner, \$5; Rev. W. Gauld, \$15; Rev. A. Stewart, \$24; Rev. D. H. Fletcher, D.D. \$25; Rev. P. Straith, \$5; Geo. Allan, \$1.

Church Extension Says the Belfast Witness:—"The Church Extension movement in connection with the Belfast Presbytery is making rapid progress. One minister, the Rev. J. W. Gibson, has already been appointed to a district, and is working with might and main in the neighborhood of Broadway. Two other districts have been selected in other parts of the city for aggressive effort, and two able young ministers have, we understand, been invited to carry on the work—the Rev. John Milliken, Armoy, and the Rev. James Knowles, the Spa. We are glad to see the committee in charge of the work are carrying it on with such vigor and practical energy. The churches are still too few for the Presbyterian population of the city. We hope the result of this effort will be to add to the Church weekly.

An Intemperate Churchman. Not long ago we referred to the extremely offensive terms employed by a Church of England curate in distinguishing between Non-conformists and Anglicans. Here is a further outburst from the same clergyman who is stirring up an ugly feeling by the violence of his language. Only the extreme High Churchmen countenance such contemptible utterances: "I do abominate all Non-conformists as the bitterest enemies of God and man. They are a wretched and rebellious people. I do not, of course, mean a literal hell when I wished you all to go there if you do not return to the mother church. It was the strongest language I could command to express my thorough indignation at all who dare to stay outside, and I reiterate my statement that I shall not be sorry if you all are literally dashed into hell if you refuse Him that speaketh."

We would direct the attention of our readers to the report of the Mutual Life Insurance Company of New York, which appears upon the third page of the current issue. The growth and development of this Company has been very remarkable as illustrated by the relative amounts of the assets of the Company in nine years. In 1886 it was \$108,908,967, and on Jan. 1st 1895, \$204,638,783. Any particulars respecting the Company not appearing in the report would be cheerfully given by the Ontario manager, Mr. H. K. Merritt, Bank, of Commerce Buildings, Toronto.

CONGREGATIONAL SINGING.

The visitor to Oak street Presbyterian church cannot fail to be impressed with the earnestness which characterises every department of the service. The congregation is not one in which fashionable idlers, who prefer to have their worship done by proxy, would find a congenial church-home. The worshippers as a class bear unmistakable evidence of having borne the burden and heat of the battle of life; they are of the people who form the bone and sinew of the country. Accustomed as they are to taking an intelligent part in the everyday affairs of life, they, naturally take an active part in the service of the sanctuary. Everyone seems to realize a personal responsibility which makes an active participation in the service of praise a duty which cannot be shirked, or delegated to another. In Oak street church no one need refrain from joining in the singing lest he should attract attention. If he should refrain, he is not likely to remain unnoticed. During the singing of the first hymn at last Sabbath evening's service I remained silent in order to form an estimate of the manner in which the praise is conducted. Before the first verse was completed, I had been offered the use of a hymn-book by the usher, and shown the number of the hymn by an intelligent looking young lady, with an excellent soprano voice, who evidently considered inability to find the hymn, the only probable explanation of my silence. Service was commenced by the singing of Hymn 135,

"Approach, my soul, the mercy-seat
Where Jesus answers prayer."

As the opening note of a service in which the dominant idea was God's love for His people nothing could be more appropriate than this beautiful hymn, by John Newton. It is felicitously set to "St Paul" which is among the most devotional of the sacred melodies which have come to us from the past century. In our Hymnal, "St Paul" is erroneously ascribed to William Fate. The authorship of the tune is unknown, but it has recently been proven to be of Scottish origin, and its first appearance has been traced by Mr. Jas. Love of Falkirk—a leading authority on the Scottish Psalmody—to a collection of church tunes published in 1748. Among superficially minded people it is fashionable to affect contempt for old tunes such as "St. Paul," but we can only pity those who lack discernment sufficient to enable them to appreciate its beauties. Had it been possible to arrange (or derange) the old tunes with a flippant accompaniment, suggestive of a waltz, they might have been admitted to the favor of those who dislike Presbyterian tunes because "they are so antiquated and slow." Many generations of such tunes have come and gone, have lived, died and been buried since "St. Paul" and its fellows had had their birth, but the melodies which cheered our ancestors in their times of sorrow and trouble, are with us still. It has been wisely said that "the old tunes are old because they are good." Had they not possessed the essential elements of enduring success they would have been lost and forgotten ages ago. I enjoyed hearing this grand old melody as sung by the congregation of Oak street church, and noted with satisfaction the evident delight of the worshippers themselves. The singing was very hearty and the choir and congregation were of one accord throughout. After the invocatory prayer, Hymn 140 was announced. The custom observed at Oak street is to have the tune played over before the hymn is read. I have discussed the weak points of this arrangement in previous articles and need not refer to them again. I noticed that in every case, there was a marked lack of promptness of attack, and breadth of tone in the first as compared with the succeeding verses. This hymn with its prayerful refrain of "Even me" is so familiar to all church-goers that it is invariably well sung. The melody is by Bradbury who was, perhaps, the most solid composer of church tunes among American writers

who are not, as a class, celebrated for solidity of style. The evening lesson was read from John xvii after which the announcements were made by the pastor, Rev. J. A. Morison B.A. Among them I was gratified to hear a chorus practice announced, to which all the young people were cordially invited. In this we have the most substantial foundation on which good congregational singing can be built. I learned on enquiry, that a class for the study of music is held throughout the greater part of the year. In addition to the hymns, sacred Cantatas are studied and one at least is given publicly every year. This ensures the active interest of the young folks who, in turn carry their enthusiasm to the home-circle, and interest in musical matters is thus maintained all round. An anthem is usually sung during the collection but on this occasion a hymn bearing especially on the subject of the discourse was sung by Mr. J. D. Keachie a member of the choir. The hymn selected was "My ain countrie" (Sacred Songs and Solos), which was sung with much expression, the singer being evidently in thorough sympathy with the devotional sentiment of the piece, and the homely Doric in which it is expressed. The sermon was preceded by the Lord's Prayer. The subject of discourse was the parable of the lost sheep as told in Luke xv. 1-10. As a preacher Mr. Morison is deeply impressive. His manner is entirely free from the pulpit style of oratory which is unfortunately affected by many young ministers who imitate the dignity and impressiveness of their seniors, but which frequently fails to reach the hearts of their hearers. His meaning is never obscured by grandiloquent terms, but is expressed in plain language, in an earnest conversational tone of voice which somehow, gives one the impression that an appeal is being made directly to himself. He is evidently master of the resources of elocution which he employs in an easy, natural manner, without allowing them to become apparent. The great love of the shepherd for his poor, lost sheep, and the compassion which he manifested towards it in its helpless condition were portrayed with much earnestness, and treated as an illustration of Christ's love for poor, lost sinners. All were urged to help in the work of seeking those who are lost and bringing them to the great shepherd. The various points in the discourse were driven home by the judicious employment of apt illustrations wisely chosen and clearly depicted. The concluding hymn was 163,

Jesus, Shepherd of the sheep,
Who Thy Father's flock dost keep,
Safe we wake and safe we sleep,
Guarded still by Thee.

This was sung to the quaint old Church tune "St. Ambrose." The singing was quiet and devotional in manner, in keeping with the character of the hymn.

The conduct of the service of praise is entrusted to Mr. J. Stoddart who has occupied the office of choir-master during the past fifteen years. Since the introduction of the vocation which temporarily occupies the recess provided for the organ, he has had the assistance of Mr. S. Lovatt who discharges the duties of the organist's office with much acceptance to the congregation and choir. Mr. Stoddart is the happy possessor of an excellent tenor voice which he uses with much effect in leading the praise service, and in addition he has those qualities of heart and mind which attract the young people of the congregation and secure their interest in the study of music which are indispensable in those who would seek to develop congregational singing on a permanent basis. The choir numbers about twenty singers, who occupy the platform in front of the pulpit. Although this is the most desirable location for the choir pew it is, at present attended with some disadvantage as the organist is seated close to his instrument and consequently separated from the choir. This will ultimately be remedied by the introduction of an organ in keeping with the size and importance of the church, when the keyboard can be placed in front of the pulpit.—TEMPO.

THE RANGE OF PULPIT INSTRUCTION.

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

How wide should the range of pulpit instruction be? This question rises often, as we read the themes that have engaged the attention of preachers and people on the preceding Sabbath. They are themes economic, political, social, æsthetic, and literary, revealing a tendency in our times to part company with the great subject of personal salvation through the sacrifice of the Lord Jesus Christ.

Why should ministers travel into the regions which these themes cover? Why should they waste their time and abuse the confidence of their congregations? Why should they exalt the temporal above the spiritual? Why should they debase the pulpit to the low level of a lecturer's platform? Why should they declare that the eternal verities have vanished from the scene of their living, earnest, active thought and given place to others which can be dealt with, often far better by other men? Why should they confess a fearfully inadequate conception, not only of the character, but of the range of their work? Why should there be so little seriousness in their hearts, that they go down from the great work that ought ever to engage all their powers? Why should they turn aside from their proper calling? Is it that they have lost interest in it? Or have they for the time being let slip the great arousing words of the Apostle Paul; "I determined not to know anything among you, save Jesus Christ and him crucified." Or have they lost the statement in which our Lord defines His sphere of action; "The Son of Man is come to save that which was lost." Or have they forgotten that they ought to watch for souls as they that must give account, that they may do it with joy and not with grief? As Dr. Doddridge paraphrases this statement:

"Tis not a cause of small import
The pastor's care demands,
But what might fill an angel's heart,
'And filled a Saviour's hands.
They watch for souls, for which the Lord
Did heavenly bliss forego;—
For souls which must for ever live
In raptures or in woe."

Charles H. Spurgeon has shown in the many volumes of his sermons, all full of the Gospel and redolent of Christ's atoning sacrifice, that a whole lifetime may be spent working the mine of saving truth and at the end of it, the beginning only made to take it out. The old puritans, who were his masters, spent their busy lives in the same employment, and at their death, were far away from having exhausted it. Has the minister's work not taken on a superficiality that is alarming? Men are thought to be "saved" if they have only believed on Christ Jesus. While the saving process is only begun. What would we think of a physician who having administered medicine but once, left the sick one to the mercy of the disease. The saving process begins in faith, and it goes on in faith, and there is large room for reproving, rebuking, exhorting to a true upbuilding in the life of God. There is need of doctrine, correction, instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto every good work. What a field spreads out before the faithful minister to work in, in which if he does such service as is expected of him, he will have time for little else.

He who is concerned about the sanctification and salvation of his people will keep close to the cross, and will honor Christ Jesus and the Holy Spirit in his ministry. He will find work enough to discover and declare the unsearchable riches of Christ to them.

And the more earnest he becomes the more deeply shall he be penetrated with the feeling and the realization of this fact, that he has no time to spare for anything not immediately belonging to his work in seeking to save some. The value of a Sabbath's service; the honor put upon him in speaking for Christ; the joy of helping some souls heavenward, or in being instrumental in waking them out of their sleep he will understand more clearly every successive week. To comfort those that mourn, to deliver the doubting from the power of the enemy, to enlighten the darkened, to bring joy to the despondent, to lead on to new achievements the host of the Lord is no small matter. It is a work so varied and manifold that the very best gifts of the most highly endowed are not wasted in such a service. This is work for eternity. This is work upon the immortal nature. This is work

for the highest glory of God. Hence, there is to be no healing slightly of the soul. No scamped work should be done here, but rather, the most honest, the most intelligent, the most laborious and faithful. To get some idea of the range of pulpit instruction bearing on "the jointing of a broken soul" as John Howie puts it, we have only to read David Dickson's "Therapeutic Sacra," and William Guthrie's "Trial of a Saving Interest," and the Letters of Samuel Rutherford, and the works of the Puritan Divines.

These were men to whom the ministry was no by-play but a great, honorable, unspeakably grand life work demanding the very highest and best powers of the soul. They were serious men who understood the meaning of their calling. There was nothing like superficiality about them. And yet they did not make much of preaching great sermons, they were too strongly bent on the salvation of the soul to think of that. They preached not themselves but Christ Jesus the Lord. They, indeed, thought little of themselves. The morbid self-consciousness which destroys so much good in our day troubled them but little. They lived as in the great taskmaster's eye.

What pains they take to set out clearly what Grace is! How they work at the Covenants, and the Covenant relationship of God's people! How they endeavor to clear up difficulties and remove doubts, and open springs of joyful encouragement. How they urge believers to "get in upon Christ!" How they work with the professing Christian! They are like a company of travelers who have found a man overcome by intense cold, and who are working upon him realizing that life is at stake.

We have no doubt that many of the strange themes that are treated in professedly Christian pulpits by professedly Christian men to-day are chosen for the sake of freshness and variety. And this discovers to us the superficial view that is entertained of Gospel truth, and the entire failure, to use the Apostle's words, to "travail in birth till Christ be formed" in those professing godliness. The unfathomable words of Christ to such, are evidently seen through at a glance. And the soul is righted and kept right by a single statement.

To a man who rightly conceives of the culture of the spiritual life, how much precious truth must be presented in warning, in exhortation, in edification, in correction, in faithful repetition—that there may be nothing wanting in the development of the man.

As in the east the Shepherd goes before his sheep, so must the pastor lead his flock, and he cannot lead them where he has not trodden himself. All successful spiritual preaching is limited to a minister's own experience of the truth. His "burden" must always bear some relation to what he himself has learned in the School of Christ. His own conflicts and victories, his own temptations and deliverances, his own sorrows and comforts, his own trials and triumphs shall be to him material for the greatest value in dealing with the state of others. A man of God who is serious and earnest in seeking the good of God's people will care little for popularity, and what the world calls success. He will always seek the higher and worthier and more enduring results—the growth of the individual into Christ,—and the rest of the soul in the peace of God, and the everlasting salvation of the believer in Christ Jesus.

Christianity in India.

The latest census of India reveals a rapid increase in the number of native Christians. Between 1872 and 1881 the rate of increase was more than 30 per cent, while the population increased less than 7 per cent. Between 1881 and 1891 the Christians in British India increased by nearly 28 per cent, while the general population increased 10 per cent. This remarkable difference in favor of Christians is accounted for by many on the ground of the care of Christians for one another, so that the loss from epidemics and famines is greatly diminished. The individual is not left to the care of himself entirely. A correspondent of the *London Times* writing upon this subject says: "Christianity in India is not merely a religion or a belief; it is a communal tie which binds together its followers into strongly knit associations, each with common interests, a system of mutual aid, and an organized machinery of protection against the mischances of life. These communities are now practically administered in an ever increasing strength by men of their own race." This sounds to us like a message from the early days of Christianity. The Gospel may be long in winning its way in India, but evidently it is there to stay.

THE PULPIT.

No. 59.

Advent of the Church.

SERMON PREACHED IN ST. JOHN'S WOOD CHURCH, LONDON, BY REV. J. MONRO GIBSON, D.D.

LEST ACTS II.—The Church was born, not made. It was no mere society or association into which men organized themselves for religious purposes. Like him from whom it sprang it was born from above—"I am not of blood, nor of the will of the flesh, nor of the will of man, but of God." The advent of the Spirit of God was the birth of the Church. For we must not confound the Church, as many do, with the kingdom of God or kingdom of heaven, of which Christ had so much to say in the days of His flesh. The kingdom of God is eternal, without beginning, without end. The work of Christ was not to set up the kingdom of God, but to proclaim it, to tell how near it was, if only men would lift up eyes of faith and look; to tell how gracious a welcome it had for all who would only come to the gate and knock. The Church on the other hand, though a Divine institution, was still an institution, something which had to be begun, to be instituted, to have its foundations laid, and then be built. The work of Christ on earth in relation to the Church was this laying of the foundation, the preparation for its advent. Hence it is that we hear so frequently of it in these early days, He does not even mention it till he is within sight of the end, when at Caesarea Philippi He begins to tell His disciples of His approaching death, and what He says of it even then seems expressly intended to keep them from supposing that it is already in existence—"Upon this rock I will build my church." The 120 in the upper room retained still the familiar designation by which they were known throughout the earthly ministry of Christ; they were His "disciples," they formed a school, the school of Christ, and not till the great day of Pentecost, when for the first time they were fully possessed with His Spirit, did they become members of Christ, His body, the Church; the relation of which to the kingdom may perhaps be set forth in this way. It was a body set apart to seek first the kingdom of God, to pray and work for its coming, and to be the custodian of its keys.

From all this it is evident that what constitutes the Church is the presence and indwelling of the Spirit. "If any man has not the Spirit of Christ, he is none of his." In the same manner and for the same reason, if any religious body has not the Spirit of Christ, it is none of His. It is not a question of orders or of ordinances; it is a question of the presence or absence of the Holy Spirit. The venerable Church Father Irenæus expresses it admirably, and well if the Church had always remembered his words:—"Where the Church is there is the Spirit of God, and where the Spirit of God is there is the Church and every kind of grace."

The infant Church, thus born of the Spirit, at once begins to show signs of life. First, it finds its voice: they "began to speak with other tongues as the Spirit gave them utterance," and presently little knots of people gathered round the different speakers—here a group of Parthians, there a band of Medes, yonder a company of Elamites, further on other nationalities: all marvelling greatly because, as they put it, "we do hear them speak in our tongues the wonderful works of God." As the crowding proceeds and the groups become pressed together into a great concourse, the natural leader of the 120 is called out—the Apostle Peter—who lifts up his voice and in the Greek language, fairly understood by all, preaches his first Christian sermon, giving forth for the first time the Church's message to the world. It is a new message, but it does not set aside the old. Christ had come, not to destroy, but to fulfill. And accordingly, His Apostle begins by making plain that he is no apostle of revolution, that evolution rather is the word, for he shows how all this is done that it might be fulfilled as was spoken by the prophet, "It shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh." This is a feature of the Gospel of Christ which ought never to be forgotten. It was not forgotten by the Apostle Paul when in preaching to the Athenians he quoted and confirmed the teaching of one of their own poets, nor should it be forgotten in these days when the treasures of ancient wisdom are so faithfully and diligently explored. Let us rejoice in all the broken lights of other faiths, the stars in the night which heralded the rising of the Sun of Righteousness. While the message of the new Church is set in no

antagonism to any words of the wise, it is something over and above them all. It is no new philosophy, it is no fresh ritual, it is a testimony to the Christ of God and to His great kingdom which embraces all.

Having shown this connection with the revelation of the past, the Apostle proceeds to his great theme. He begins with the name of Jesus, not hesitating to speak of Him as the man of Nazareth, to introduce Him so, and then leads up his hearers step by step to the great conclusion.—"Therefore let all the house of Israel know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." It seemed a word of doom—"whom ye have crucified, both Lord and Christ"—then our enemy is on the throne, our enemy has all power in heaven and on earth, "Men and brethren, what shall we do?" Not your enemy your Saviour. It is the Prince of Peace, it is the King of Love, who sits upon the throne. This is the kingdom he preached and now it is open and here are the keys:—"Repent, and be baptized every one of you." Just think of that being said to the murderers of Jesus; said to those who had insisted on the nails being driven through His hands and His feet; said to those who had mocked Him, and cried, "Away with him! crucify him!" "Repent, and be baptized every one of you in the name of Jesus for the remission of sins, and ye shall receive the gift of the Holy Ghost." The very man that drove the nails through, do you say? Yes, if he wished it. "Ye shall receive the gift of the Holy Ghost." No wonder hard hearts were melted that day, and no wonder that the same great story of love Divine should continue to melt hard hearts century after century, age after age, from then till now. The extension of the gift of the Holy Ghost to the multitude of new disciples meant of course the enlarging of the Church. For, as we have seen, where the Spirit is, there is the Church. So there were added to them that day "about three thousand souls"—not far from the Master's "thirty-fold"—in a single day.

The fire-symbol, however, is not repeated; this has marked the advent of the Spirit; but now that he is here to abide with the Church forever, the old water-symbol becomes a standing ordinance, according to the Master's word, "Go ye and make disciples of all nations, baptising them into the name of the Father, and the Son, and the Holy Ghost." It is an old sign put to a new use, and yet not wholly new, for it still keeps the old reference to repentance and the remission of sins which it had under the ministry of John; but as water is the familiar symbol of the Spirit, it may well embrace the new gift of the Holy Ghost now poured out in fulfillment of the ancient prophecy.

"And they continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of Bread, and in prayers." In this brief statement we have some insight into the ordinance of the Church, by which she sought the edification of her own members. There is first the teaching of the Apostle. This was distinct from the message to the world. It had indeed a separate place in the great commission, "Go ye and make disciples of all nations, baptising them into the name of the Father, Son, and Holy Ghost." So far the commission has been already followed, but it does not end here, it adds, "teaching them"—that is to say, those who have been made disciples and have been baptized—"teaching them to observe all things whatsoever I have commanded you." The proclamation of the message to lead men to repentance and acceptance of Christ as their Saviour and King is one thing, the instruction of those within the Church is another. In modern preaching the two are more or less intermingled; from the necessities of the case it is so; but, though intermingled, they ought not to be confounded.

The prominence given to "fellowship," which occupies the place next to preaching, shows that in the early days much was made of the mutual help the members can give one another in spiritual things. I wish we had more of that in our day. There was not only the receiving from the Apostles, but the sharing with one another. Then the ordinary intercourse of life was lifted to a higher plane and heralded by the breaking of bread, which recalled the time when the Lord and His disciples used to sit at the same table, and especially that night on which He was betrayed, when he instituted the sacred rite of the supper and asked His disciples to do this in remembrance of Him.

The "prayers" with which the simple enumeration closes included without doubt praise as well—the whole worship of the Church that she offers to her Lord. For she is privileged not only to hear but to speak, not only to receive but to give. All is simple, natural, beautiful, no hint of any elaborate service, no hint of any gorgeous ritual in this golden age of the Church's history. That it was a golden age indeed is made still more apparent as we follow the sketch which gives us next a glimpse of the life of the Church, full of the soft sunlight of the dawn. Love is the presiding angel. Very fervent is their love to one another—"all that believed were together."

FOR THE SABBATH SCHOOL

International S. S. Lesson.

LESSON II.—NOW IS CHRIST RISEN.—APRIL 14.

GOLDEN TEXT.—“Now is Christ risen from the dead and become the first fruits of them that slept.”—I Cor. xv. 20.

MEMORY VERSES.—12-14.

What does “The Risen Christ” mean to the believing soul?

Dead by nature, it points Him away from the loathsomeness of death and the terror of eternal ruin to rescue and life, even Eternal Life, never ending for spirit soul and body, and from separation from God to everlasting fellowship with Him in Jesus Christ.

With eye fixed upon Jesus in His risen glory, He is the all satisfying object to the awakened sinner, who, having found Him has found in Him all he needs or ever shall need to satisfy the cravings of his immortal nature.

Thus Paul’s recapitulation of the Gospel which he preached culminates in the resurrection as to which he writes at length in the wonderful chapter from which our lesson is taken.

From the moment of our accepting Christ we become identified with Him.

1st. In His death and going down into the tomb, we become dead to self and the world.

2nd. In His being quickened and raised by the Holy Spirit.

3rd. In His ascension to Heaven as conqueror over Satan, sin and death.

4th. In intercession through Him and with Him.

5th. And those who have overcome with Him will finally sit with Him on His throne.

What a position and what a resting is here for the overcoming believer!

Paul takes pains to make clear the evidence of the fact of the resurrection of Jesus the keystone of his gospel, and which the Jewish teachers would fain have destroyed.

1st. It was “according to the Scriptures,” Ps. xvi. 10, Luke xxiv. 46, I Pet. i. 2.

2nd. It was according to individual evidence, “He was seen of Cephas.” We don’t know to what occasion this refers, but we have the testimony of the eleven and their associates to the two disciples whom the Lord joined on the way to Emmaus, that the Lord had risen indeed and had appeared unto Simon.

3rd. It was according to the testimony of “the twelve,” that is of the disciples, Matthias possibly being present, Jno. xx. 19-26.

4th. It was according to the evidence of “five hundred brethren at once” probably on the mountain in Galilee, whither He had promised His disciples that after He was risen again He would go before them, Matt. xxvi. 32, xxviii. 7, 10, 16.

5th. It was according to the testimony of James, then of all the apostles, these probably comprising more than the twelve disciples, and being those, who like them had received teaching from his own lips.

6th. Last of all he was able to testify personally, having himself seen and heard the risen Lord, Acts xxii. 14-18, xxiii. 11, I Cor. ix. 1.

What a convincing combination of testimony.

In our own day.—In the little child who sits in Sabbath school, in the congregations who assemble on the one day all over the world to worship God, in the workman whom we meet on that day clad for a day of rest from daily toil, in the quiet of our city upon that day, and in the church bell that vibrates in the air of the still first day morning. We have in all these a witness to a recognized command, or to an event of some kind, compelling general acceptance in its authority, and bearing upon those living at the time, and to what point in history do these conditions converge, if not to an event which in its day must have been recognized as an uncontradictable fact, and history can in no other way account for the Christian Sabbath as we find it to-day, than by tracing it back to the morning of the resurrection of Jesus Christ.

What we in Canada have in our Sabbath schools, in our churches in rest from labor, in the quiet of our cities upon the Lord’s Day, is due to the resurrection of Jesus Christ, and we can never thank Him sufficiently that the Bible and the Lord’s Day have both been preserved for us with a freshness and power for everything that is pure, and that makes for joy and peace now and for the glory beyond. Let us value these as trusts from God, neither of them to be tampered with.

Here what God says in Isa. lviii. 13, 14, “If thou turn away thy foot from the Sabbath, from doing thy pleasure upon my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it.”

Let us all pray that Canada may not forfeit these blessings.

It is fine to hear Canadian children sing the glories of Canada, but they should never forget that the happiness and glory of their beautiful country are bound up with the keeping of God’s day jealously guarded from those who would degrade it to a day of mere fleshly rest and enjoyment, or to a day of toil for gain.

The preceding aspect of the Resurrection has more particularly to do with its bearing upon the action of Christians while in this sphere, but it is in its bearing upon the prospect, stretching away into the infinite of all that belongs to the future of the redeemed that it takes a place leading us on and up to that which eye hath

not seen nor ear heard, nor hath entered into the heart of man to conceive, that it becomes a truth which satisfies the cravings of the immortal spirit and becomes to it a never failing spring of joy.

Believers are identified with Jesus in His resurrection. As Jesus died they are dead in Him to sin and self, leaving these as He left the grave clothes in the tomb. As He rose to life they have taken on in Him the new life, the Holy Spirit giving them the same life as He gave to Him when He raised Him from the dead, and the same mighty power of God working in them which wrought in the dead body of the Lord, Ep. i. 19, 20.

Even when we were dead in sin, God, in the regeneration of the redeemed by His rich mercy and love, raised them up and brought them from death to life together with Christ, and it is in the energy of Christ’s life in them now while occupied in their every day work that they are privileged to live and be to the world so lightened by the indwelling of Jesus as to be as a “city set on an hill,” bright, rejoicing beneficent centres of attraction to others for the glory of Him who is Himself the light of His holy city as he is of His people.

The light from the redeemed who are temples of God should be God-like evidence of God dwelling in them.

Let us all examine our conduct to see how this is with us.

CHRISTIAN ENDEAVOR.

Resurrection.

First Day—From death—John v. 21-29.

Second Day—From sin—Heb. ix. 13-15, 26-28.

Third Day—From sorrow—Luke iv. 14-21.

Fourth Day—From weakness—I Cor. xv. 42-52.

Fifth Day—From worry—John xiv. 37-31.

Sixth Day—From failure—I Cor. iii. 6-15.

Seventh Day—RISEN WITH CHRIST; FROM WHAT?—Rom. vi. 1-12, 20-23.

PRAYER MEETING TOPIC, April 14.—“RISEN WITH CHRIST: FROM WHAT?”—Rom. vi. 1-12, 20-23. The idea of resurrection implies a condition of death, and a reviving power wholly outside and apart from the one resurrected. From study of God’s Word we find that such a condition is distinctly recognized, and taught as being the absolute necessity prior to newness of life in the regenerated spirit. St. Paul tells us in unmistakable language, and with emphatic reiteration, that he who would experience the risen life of Jesus Christ must first submit himself to crucifixion with Jesus Christ, to sin and to the world, (Rom. vi. 3, 4, 6, 11 Col. ii. 20, Gal. ii. 20, vi. 14, 2 Cor. iv. 10, 11.) The truth so fully and so strongly expressed in these passages is one which we are only too apt to fight shy of. It involves so much. To reckon ourselves as crucified with Christ, and so indeed dead unto sin, means more of submission and surrender than many Christians are willing to make. And yet, if they only believed it, it means more of true happiness and peace than they can ever otherwise experience. Poor soul, struggling with temptation on one hand, and with the will of God on the other; fighting against sin, and yet refusing holiness; submit, surrender, die to all your self-efforts, to all your old sins, to all your old life, become as a helpless corpse, unable to move hand or foot in your own behalf; and let that same Spirit which raised up Jesus from the dead, come and breathe into you a new life, with new longings, new desires, new motives, everything renewed, (Rom. viii. 11.)

Come it is Easter, Resurrection day; you are weary of the old life, with all its failures, and frailties and disappointments; then reckon yourself dead to it all, and rise in the might of His Spirit to newness of life, to a life of overcoming instead of defeat, of strength instead of frailty, of triumph instead of failure. Hark! ’tis the song of a host of risen ones, “OLD THINGS ARE PAST AWAY; BEHOLD ALL THINGS ARE BECOME NEW!” 2 Cor. v. 17.

Junior Topic.

DARK THINGS BRIGHTENED.

First Day—Death—John v. 28, 29.

Second Day—Trouble—Luke iv. 18.

Third Day—Sickness—Rom. viii. 18.

Fourth Day—Worry—John xiv. 27.

Fifth Day—Sin—Heb. viii. 12.

Sixth Day—Weakness—1 Cor. xv. 42, 43.

Seventh Day—WHAT ARE SOME OF THE DARK THINGS THAT JESUS MAKES BRIGHT?—Isa. xlii. 5-7, 15, 16. (An Easter topic.)

A Queen’s Prayer.

When Queen Victoria was a girl of but eighteen years, she was told that she was to rule over the mighty kingdom to whose throne she was heir. She received the announcement with deep solemnity. Though she had from infancy been destined to the honor, to her nature, distrustful of itself, the hour brought a feeling of responsibility that was overpowering, and she sank on her knees, clasped her hands, and faltered out, with tears:

“God help me to be good.”

Her prayer has been heeded, and she will be remembered in all English history as Victoria the good. One need not be a queen so to pray. Our young people can emulate Victoria in this respect and receive help for the asking from the same source.

If you are trying to decide how to approach a man about his soul you may study his will; but if you are trying to decide whether to approach him or not you should study only God’s will.

MISSION FIELD.**Home Mission Committee.**

The Home Mission Committee (western section) held an important meeting last week in Toronto which extended over three days, Tuesday, Wednesday and Thursday. The meeting was held in the lecture room of St. Andrews church, Rev. Dr. Cochrane presiding. There were also present Revs. Dr. Warden, Montreal; Dr. Hamilton, Motherwell; Dr. Robertson, Winnipeg; Dr. Battisby, Chatham; Dr. Armstrong, Ottawa; Dr. Torrance, Guelph; Dr. Torrance, Peterboro; Dr. McRobbie, Shelburne; and Dr. McMullen, Woodstock; and Rev. Messrs. Gilray, Toronto; Currie, Thedford; Farquharson, Pilot Mound; Ratcliffe, St. Catharines; Murray, Kincardine, Givan, Hamilton; Rennie, Manitowaning; Tolmie, Southampton; Findlay, Barrie; McKinnon, Fenelon Falls; Stuart, Prescott; Henderson, Appin; Jordan, Toronto; McLaren, Vancouver; McLaren, Owen Sound; Moodie, Stayner; Martin, Exeter; Love, Quebec; John Neil, Toronto; McLean, Kingston; Aull, Palmerston; and Messrs. Penman, Kilgour and Heron, elders. The whole of the forenoon sederunt was spent in passing the claims of the Presbyteries from Quebec to Vancouver for Home Mission work during the past six months, amounting to \$27,976.33, as follows:—Presbyteries—Quebec, \$1,001; Montreal, \$1,011; Glengarry, \$85; Ottawa, \$1,027; Brockville, \$30; Lanark and Renfrew, \$892; Kingston, \$979; Peterborough, \$350; Lindsay, \$358; Toronto, \$130; Barrie, \$2,064.10; Owen Sound, \$619; Saugeen, \$52; Algoma, \$2,736.37; Hamilton, \$196; Chatham, \$78; Sarnia, \$78; Bruce, \$52; Superior, \$354; Winnipeg, \$1,370; Rock Lake, \$750; Glenboro, \$127.55; Portage la Prairie, \$607; Brandon, \$260; Minnedosa, \$1,222; Melita, \$1,145; Regina, \$3,269; Calgary \$3,277; Kamloops, \$1,806.55; Westminster, \$1,052; Victoria, \$1,017.70. A claim was presented by Rev. Mr. Langill amounting to \$131.90 on account of travelling expenses in returning from British Columbia, which the committee was not able to entertain. The Convener reported having received from the estate of the late James Stewart, of Drummond, near Perth, the sum of \$100 for Home Missions, and from the estate of the late Rev. Lachlan Cameron the sum of \$300. It was agreed to meet to the extent of \$100 a claim of \$323 for arrears due to Mr. R. Gillies by the Fort Frances field.

The Convener submitted a statement of the fund at this date:—Contributions from the Church in Canada, \$42,921; do. \$7,913; balance from last year, \$2,898; making a total of \$54,732. Expenditures to date, \$42,660; balance in hand, \$12,071.

In order to meet the claims for work during the past six months and other expenses the sum of \$18,700 is still required before the close of the year in April. A special grant of \$215 was voted for expenses connected with the prolonged sickness of Mr. G. Reynolds Reid, when laboring in the Presbytery of Kamloops.

An extract minute of the Synodical Home Mission Committee of Manitoba and the Northwest, proposing that of the money received in Britain through the instrumentality of Rev. C. W. Gordon, about 25 per cent. should be placed to the credit of the augmentation fund, and expended on aid-receiving congregations in Manitoba and the Northwest and in British Columbia, the following resolution was adopted:—"While in the judgment of this committee it is inadvisable that any portion of the money contributed by the British churches should be applied to augmentation in the way suggested by the Home Mission Committee of the Synod of Manitoba and the Northwest, the Committee agrees that mission fields at present supported by those grants continue to receive said grants during the period for which they are pledged, if required, even although any said fields be raised to the status of augmented charges before the expiring of said period."

The following resolution was carried unanimously:—"That the Superintendents be instructed to notify all missionaries receiving special grants from congregations, societies or Sabbath schools that unless they faithfully carry out the agreement to correspond with the societies or congregations contributing to their support the Committee will decline to pay the full amount of their grants."

The following resolution in reference to the state of the fund was adopted:—"That in view, according to an estimate made, of a probable deficit of \$10,000 at the close of the year next month, the Committee agree to pay meantime, to the several Presbyteries 75 per cent. of the claims passed for this half year now ending; and on the 1st of May to distribute pro rata the amount which

may then be in hand, in the earnest hope that special efforts may be made by ministers, sessions and congregations throughout the Church, so that sufficient funds may be forthcoming by the 1st of May to enable the Committee to pay the grants in full."

The Committee adjourned at 10:30 p.m., to meet the following morning at 9 o'clock.

The Committee met on Wednesday morning at nine o'clock, and remained in session all day and evening. An application was received from Kingston Presbytery asking that the territory of Rev. A. Findlay, superintendent of missions in Algoma and Muskoka, be extended to include Eastern Ontario. The matter was referred to a sub-committee composed of Messrs. M. W. McLean, Dr. Armstrong, A. A. Scott, A. Gilray, and Dr. E. F. Torrance, who reported later that Mr. Findlay was willing to undertake the additional work. A resolution to this effect was passed.

It was decided in place of making individual grants to the mission fields of Manitoba, the Northwest Territories, and British Columbia to set apart annually a lump sum for the purpose.

The following sub-committee was appointed to consider what the sums should be for the ensuing 12 months, and to report on Thursday morning:—Rev. Drs. Cochrane, Warden, Armstrong, Robertson, and Rev. Messrs. E. D. McLaren, I. Farquharson, J. Neil, and J. W. Penman.

The Committee, being exceedingly solicitous that the amounts to be deducted at the end of the year from the grants to missionaries should be as small as possible, spent much time in considering the matter. Finally, it was moved by Mr. Penman, seconded by Mr. R. Kilgour, that the convener be requested to prepare a special circular to all congregations, setting forth the urgent need of the fund at the present crisis, and that Dr. Robertson be instructed to spend the time between now and the end of April in visiting congregations in Ontario and Quebec, laying before them the state of the fund, and securing Sabbath collections and subscriptions by personal canvass, so as to enable the Committee as far as possible to make good their promises to the various missionaries. In addition to this the members of the Committee pledge themselves to obtain additional contributions to the best of their ability from the different congregations within their respective Presbyteries.

The Committee spent the afternoon and evening in considering the application from the twenty-six Presbyteries in Ontario and Quebec, for grants to the various mission fields within their bounds for the ensuing year.

In discussing the present position and future prospects of the fund, the necessity of reducing the expenditure of the fund was felt by all to be imperative. After a good deal of discussion it was decided that after April 1st the salaries of missionaries employed under the Home Mission Committee should be as follows:—

Ordained missionaries—Synod of British Columbia—\$900 for married men where there is no manse; \$850 where there is a manse; \$650 for unmarried men.

Synod of Manitoba and the Northwest Territories—\$800 for married men where there is no manse; \$750 where there is a manse; \$600 for unmarried men.

Ontario and Quebec—\$750 for married men where there is no manse; \$700 where there is a manse; \$600 for unmarried men.

Student missionaries—\$5.50 per Sabbath, and board and expenses to the field for summer half of year; \$6.50 when engaged for the whole winter half of the year.

Catechists—\$5 per Sabbath and board for summer half year; \$5.50 for Sabbath and board for winter half-year; \$5 per Sabbath for approved catechists engaged for a term of at least one year.

It was agreed that in practically applying these regulations, in so far as they affect ordained missionaries, the Committee take into consideration the cases of men who are under a present engagement for a term of years. The above resolutions to be reported to the General Assembly.

The Committee adjourned to meet on Thursday at 9.30.

The Committee met on Thursday morning when the following appointments were made:

Quebec—J. C. Stewart, J. A. Woodside, L. J. O'Brien, Montreal; P. T. Muir, Hector McShay, W. E. Ashe, D. J. Neland, N. D. Keith. Glengarry—George Weir. Ottawa—Jos. Taylor, W. McLaren, S. O. Nixon, T. A. Sadler, Wm. Bremner, W. J. West. C. D. Campbell, Thurlow Fraser. Lanark and Renfrew—E. S. Logie, J. A. McDonald, J. J. McConnell, M. H. Wilson, D. G. Scott, A. M. Boyd, C. A. Fergus. Brockville—W. M. Fee. Kingston—J. R. Lang, R. Grant, E. C. Currie, E. C. Callups, G.

E. Dryde, A. M. Currie, W. N. Romaivai, W. A. Alexander, S. A. Woods, D. A. Volune, W. P. Crombie, A. Walker, J. J. Miller. Lindsay—David Millais, S. McDonald, Jas. McIntosh, J. D. Smith Robert Hebison. Peterborough—D. M. Jamieson, R. F. Hall.

Toronto—J. J. Brown, Duncan. Barrie—W. G. Smith, James Pullan, J. B. Torrance, W. C. Bennett, F. E. Potts, Wm. M. Barton, John Radford, G. B. Wilson, A. F. Smith, J. H. Rodgers J. T. Richardson, H. W. Porter, F. A. McCrae, Thos. Eakin, Thos. Oswald, H. McCullough, S. Duncan-Clark. Orangeville—W. T. Allison. Owon Sound—J. Gray Reid, M. D. Little. Saugueon—D. L. Campbell, J. G. Patterson, J. G. Inkster, J. W. Macnamara. Guelph—Crawford Tait. Algoma—J. A. Bell, J. C. Wilson, Geo. Arnold, R. T. McPherson, M. McArthur, A. Lee Harvey, T. Henderson, James Steel, David Forbes, J. M. Dallas, R. N. Goodall, Duncan Smith, G. B. Austin, D. D. Johnston, Arch. Bell. Hamilton—J. P. Hamilton. Paris—G. Burkholder. London—Blank. Chatham—Ed. W. McKay, Robert Greathead, Alex. McLean. Sarnia—George Scarr, R. W. Dickie, John McRobie, W. D. Bell. Bruce—C. W. Wyse.

Synod of the North-West—J. C. Cameron, W. R. Ross, W. T. D. Moss, J. L. Gourlay, Arch. McVicar, A. McGregor, J. A. McCerrigle, Major McIntosh, James Ervine, J. R. Fraser, William McQuaig, A. C. Bryson, A. T. McMullen, James H. Turnbull, Alex. Stewart, D. N. Cockburn, W. C. Sutherland, Stephen Young Wesley Akette, G. Moffat Jarves, Walter Moffat, D. S. Brown, W. Chestnut, J. L. Hall, G. Perry, Allan Long, R. A. King, D. G. Ross, Jas. McIntosh, H. S. Sterling, A. W. Strachan, S. Zundie, A. B. Cashey, J. H. Wallace, H. Walker, J. Smith, J. B. Mason, A. W. Shea, R. C. Worden, J. R. McAllister, T. McAfee, R. C. Pullock, D. Oliver, J. W. S. Lowry, R. M. Dickey, M. Matheson, J. H. Jarves, A. Morrison, H. H. McLean, R. Gillies, H. M. Irwin, G. Broadley, W. Gold, J. Johnson, W. Simons, J. E. Hogg, W. Wilson.

Synod of British Columbia—R. C. McAdie, H. T. Murray, T. Menzie, R. F. Hunter, W. B. Findlay, W. M. McKeracher, A. McCallum, F. S. Glassford, J. R. Robertson, A. D. Menzies, G. Menzies, E. W. Pack, A. G. Hutton, J. S. Shortt, P. Naismith, John Walker, W. G. Russell, H. T. Robertson, H. R. Robertson.

W.F.M.S. re. Deficit in F.M.S. Funds.

Editor, *Presbyterian Review* :

SIR,—Kindly allow another old W.F.M.S. woman a few words re. the very interesting letter under the above heading in your issue of March 14.

I cordially agree with the writer that the pressing need in our Foreign Mission work is *men*, not only for the reason given, that women cannot open up new stations, whose doors may be closed if not soon entered; but because women can no more do men's work in the foreign, than in the home field.

We do not change the relative positions of men and women by transplanting them to a foreign soil, and as, though not sacerdotalists, we do not in Canada place one consecrated lay-man, or one woman, on the same plane as our clergy, we must not fall into the mistake of exaggerating the influence of our women in the foreign fields, or of expecting from them work which we should never think of demanding from our teachers and district visitors at home, and which our ordained ministers are alone fitted to do.

It goes without saying therefore that the present demand is for *men*.

I join issue however with my W.F.M.S. friend as to how they are to be sent.

If the contention be, that there is enough money raised for Foreign Missions, and the only question is, as to its equitable division, the remedy proposed might meet the case; but if it be true, that the sum total is wholly inadequate for the work to be done, I respectfully submit, that taking W.F.M.S. funds for *general* work, will not increase, but diminish the amount paid into the treasury, for slowly but surely the privilege, or burden, of collecting *all* the money needed for foreign missions will be relegated to women, and the church at large become less awake to her duty than she is now represented as being.

Assuming that all W.F.M.S. women are thoroughly interested in the whole work of the church, and do not "look only on their own things," may I suggest what seems to me "a more excellent way" for aiding the F.M.B., while keeping within the limit laid down for us.

I. Why may we not pay from our funds the difference in salary between married and unmarried men? and thus recognize the

services rendered by our missionaries' wives, whose labors are as abundant and as useful, even in medical work, as though they were our special agents, but whose agency is now acknowledged only by small grants in aid of their "work."

II. If we may, as I am very glad we now do, pay the salaries of *men* teachers in our North-West work, why may we not meet the expenses of *all* school work, in *all* our fields?

The comparatively large sums thus set free will enable the F.M.B. to send out new men who shall prepare the way for our sending out new women; but must be employed in *extending* the work, not in meeting a deficit.

In conclusion let me ask, if it is not somewhat anomalous that the success of a scheme of the Church should be a reason for attacking it on all sides?

The W.F.M.S. is not a body of irresponsible women, but a Board called into existence by the church to do a definite work. First it was blamed for not also doing Home Mission work, though there are scores of women in every congregation who do not give to our funds nor come to our meetings. Now it is blamed because it raises too much money.

If the money raised be taken from other church work, specially from congregational collections for Foreign Missions, the W. F.M.S. cannot be too severely criticised, but if it be *extra* money given by the women of the church, because its Board wisely gives them full information regarding its department of work, and so brings them constantly in touch with it; and also tells them just how much money is needed, and how every dollar is spent. I think the W.F.M.S. Board may fairly reply that it does not claim a monopoly of these methods, and, will be delighted to see the result of their use by all the Boards of the Church.

Letter from India.

IN CAMP, MANDALASAR, Feb. 12, 1895.

DEAR REVIEW,—We have spent the past week at Maheshwar on the Nerbudda river. This place is called a *Dostan* or place of the gods, but we made it ring with the name of Jesus. Every morning we went out in three parties into the streets and lanes of the city telling all who would hear the story of Jesus, crucified and risen. And every evening we held a meeting in our "Gospel Tent." If we are to judge the interest by the size of the crowds, it was unusually great at Maheshwar. We had larger meetings than at Dhar. As many as 750 were assembled one evening. On one day we were able to preach the Gospel to nearly 2,000 people. Maheshwar was turned fairly upside down and few probably of its 12,000 inhabitants have not heard at least some portion of the Gospel message. We heard snatches of our Gospel hymns from many lips as we walked along the streets. The seed has taken hold, but it wants careful watering and attention. The work ought to be followed up. The authorities are friendly; the Amin said we would be welcome and one of his officials showed his friendliness by inviting us to dinner in his house.

Mandalasur is four miles from Maheshwar, and is, though not quite so large, quite as important a town as the Sabha or head of this district lives here. Mr. Campbell formerly had a school here, and he and his work are well remembered. Especially one man, the chief or leader in the Banya caste, has been very friendly. We held our first evening meeting to-night when we had a congregation of about 400 people. They gave us the best of attention and we have the promise of splendid work here. This was once a British Cantonment and several of the bungalows remain, some in fairly good repair. Already I have been asked by several if we were not going to place a man here. Tomorrow morning we visit another large village about five miles away and in the evening hold a meeting in Mandalasur. When we left Maheshwar it was against the entreaties of the people, many of whom were very anxious that we should stay longer among them. So it will be in this place. They would like us to stay at least a couple of weeks but we have time for only a few days. Oh for help, not only to break the ground but also to follow up the sowing with careful watering and attention. All well. Yours faithfully,

NORMAN H. RUSSELL.

I am persuaded that after earnest prayer the mind is clearest and the will is freest and the judgment is wisest, and that then thoughts come to us most nearly like Divine messages. And after kneeling to God our first few steps are almost certainly in the way of eternal life. It is after having drawn nigh to God, that our feelings are most nearly like Divine guidance.

Church News.

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

In Canada.

Mr. HONORS has declined the call to Leamington.

Rev. J. MacDONALD, B.D., of Ripley, has received a unanimous call from Glammis.

Rev. T. Wilson has declined the call extended to him by the congregation of Thamesford.

Rev. J. G. Stuart, B.A., late of Toronto, was inducted on Tuesday into the pastorate of Knox church, South London, Ont.

Rev. J. A. Morison, B.A., of the East Presbyterian church, delivered a lecture upon Biblical Inspiration to Erskine church Bible class on Sabbath afternoon, the 31st ult.

FRIENDS will be glad to know that Rev. P. McF. MacLeod, of British Columbia, is on a visit in Ontario. He preached with his usual old time earnestness and power at Orillia the other Sabbath.

Rev. Principal Caven delivered a most helpful and interesting address on the subject of "Presbyterianism," to a mass meeting of the East Presbyterian church Sabbath school workers, friends and Bible class on Sunday afternoon last at 3 o'clock.

A MARKED paragraph from an exchange was inserted in the Review of March 14th to the effect that Rev. John Scott, late of Nanawau had died. Mr. Scott has been in poor health, but happily is still alive, and the Review joins heartily in the hope that he may recover from his illness and have still many useful years in the Master's service.

The following young ladies of St. Paul's Church, Hawkesbury, recited the whole of the Shorter Catechism and received each a Bible from the superintendent of the Sabbath school, Mr. John MacGibbon: Grace Brock, Lucy Locklin, Cora McGibbon, Sarah McCusker, Ella Wyman, Julia Wyman. Miss Aggie Sherman received a Bible from the superintendent for reciting the Apostles' Creed, Ten Commandments and the Lords' Prayer.

The following are the commissioners to the General Assembly appointed by the Presbytery of Montreal:—Ministers, by rotation, Revs. J. Patterson, Dr. Daniel Paterson, Dr. W. J. Smyth, Thomas Bennett, Principal MacVicar, D.D.; Dr. R. Campbell, S. F. McCusker, B.A., and S. J. Taylor, M.A.; by ballot, Rev. R. H. Warden, D.D., Professor Scrimger, D.D.; Jas. Fleck, B.A.; Chas. M. Mecheracher, Prof. Ross, B.D.; James Barclay, D.D., and Wm. R. Cruikshanks. Elders, Messrs. James Ross, Walter Paul, Wm. Drysdale, Dr. Shanks, George Loy, W. D. McLaren, Allan Cameron, Norman McLeod, Archibald Cameron, R. A. Becket, Dr. Christio, Peter Ferguson, Jas. Tasker, David Morrice and J. L. Morris.

The sessions of the Presbyterian churches of Hamilton invited the Rev. William Meikle, M.A., the evangelist, to conduct a series of meetings in the city with a view to deepen the spiritual life of God's professing people, and arouse the careless and impenitent to thoughtfulness and lead them to a decision for Jesus Christ. Mr. Meikle commenced his work early in November last, and has conducted meetings in each of the eight Presbyterian churches in the city. These meetings have been largely attended, quietly conducted, characterized with deep seriousness and have resulted in genuine conversions and spiritual fruitfulness. Mr. Meikle is a well-educated Christian gentleman, is a devout student of God's word, has a clear intelligent conception of the great scheme of human redemption, and preaches the doctrines of grace with fulness and convincing power. He presents sin and salvation to the minds of his hearers in a direct, earnest manner, peculiarly fitted to reach

heart and conscience and lead to thoughtfulness, penitence and prayer. His teaching gave satisfaction to the pastors and sessions of our Church. While asserting that there is a place and need in the Church for the special work to which he has devoted himself, and in which he has been greatly honored of God, he strongly impresses on his hearers the duty and privilege of honoring the ordinary means of grace by a faithful and devout attendance on them. He loyally seeks to aid the pastors and strengthen their hands in their arduous and responsible work. His work in this city during the last four months will be thankfully remembered. We regard him as a manly, honest, intelligent and earnest preacher of the Gospel of Jesus Christ.

On behalf of the Presbyterian Union Committee, W. H. FLETCHER, Chairman, Hamilton, March, 1895.

Rev. R. McKay, of Douglas, Renfrew, has received a call to Hemmingford.

MUCH regret is felt at the death of Rev. George Haigh, formerly of Hespeler, and lately of Arkona.

The Kirkfield congregation are preparing to build a new church. Mr. MacLean, the student missionary, is actively forwarding the project.

Rev. D. McEACHREN, Nanawau, has resigned and representatives have been appointed to act for the congregation before the Presbytery.

A SOCIAL meeting was recently held at Sunbury, presided over by Rev. Mr. Laird. There was a capital program and refreshments were served.

A YOUNG People's Christian Endeavor Society has been organized in Knox church, Roxborough, lately under the guidance of pastor and session. The officers elected were: D. McCulloch, president; Donald McGillivray, vice-president; Lillie McIntosh, recording-secretary; Tina McIntyre, treasurer; Annie Calloch, convener of music.

THE Women's Missionary Society, Kingston Presbytery, raised \$1,356.63, and furnished \$523.22 worth of clothing. The Kingston churches contributed: St. Andrew's, \$151.94; Chalmers', \$102.50; Cooke's, \$57. The city mission bands gave: Excelsior, \$33.56; Olive Branch, \$20; Willing Workers, \$70. The next meeting occurs in Kingston.

THE annual tea meeting of Knox church, Bervie, proved to be a great success. The annual reports were most satisfactory. The different branches of church work have been more successful than at any time in its past history. A brick addition has been added to the manse at Arnow. The number on the Sabbath school register is 200; membership, 180; Lord's supper observed eight times last year; twenty-eight additions made to membership; amount of money raised over \$1,500. Session gratefully recognizes the zeal and labors of the ladies who are doing a noble work amid the peculiar difficulties which they have to contend with in a country congregation, and some of the reports read by them would be creditable to any town or city congregation.

Presbytery of Minnedosa.

THE Presbytery of Minnedosa met at Birtle on the 12th of March. Mr. James Lang, of Nowdale, was chosen moderator for the ensuing six months. Application was made for E. G. Taylor, student of Queen's College, to the General Assembly, asking that he be given the status of a second year student in theology at the commencement of the session of 95-96, and for J. H. Jarvis, of Manitoba College, for power to ordain whom he has taken another session in arts and two in theology. Notice was received of the resignation of Mr. Flett, veteran Indian missionary at Okanase. The Presbytery sustains a loss in the departure of Mr. Hamilton from Yorktown. A new mission field is to be occupied this season west of Yorktown, called "Beaver Hills mission." The contributions to the Schemes of the Church up to date were \$590,

as against \$448 last year. The Presbytery will hereafter hold three regular meetings a year on the first Tuesdays in March, July and September, and conferences on the State of Religion, Temperance, Sabbath Schools, and other subjects will be held in connection with each regular meeting. The next regular meeting will be held at Hamiota on July 2nd, at 2.30.—J. H. CAMERON, Clerk.

Presbytery of Stratford.

THE Presbytery of Stratford met in Knox church, Stratford, on the 12th inst. Rev. E. W. Panton moderator. Mr. Tully reported that he had appeared before the county council and pleaded for a House of Refuge for the county, that the council had received him very kindly and passed a resolution appointing a committee to make enquiries and report at their June session, and if this report is favorable submit the matter to the vote of the ratepayers at the next municipal elections. Messrs. McLachlan and Mansou were appointed to represent the Presbytery on the Synod's Committee on Bills and Overtures. Commissioners to the General Assembly were appointed in Messrs. Panton, Fergusson, Tully, McLachlan and McKay, ministers; Messrs. Dunn, Hedley, Jaffray, Manson and Park, elders. The remit of Jewish standing committees was considered, and it was agreed that the matter continue in the care of the Foreign Mission Committee—that on the A. and O. Minister's Fund was not approved—that on the amalgamation of certain committees was not approved. Reports from the conveners on Sabbath Schools, Temperance, Sabbath Observance, Statistics and State of Religion, were presented and received. Mr. Ross reported that the congregation of Harrington had increased their minister's stipend \$50, and given him four weeks holidays yearly. The Presbytery then adjourned to meet again on the second Tuesday of May next, the moderator naming the hour and place.—Rev. A. F. TULLY, Clerk.

Presbytery of Brockville.

THIS Presbytery met in St. John's church, Brockville. Mr. Cameron obtained leave to moderate in a call at N. Williamsburg and W. Springs. Leave was granted the congregation at Oxford Mills to sell the land set apart for a grave-yard. Mr. J. Fraser Campbell addressed the court on the condition and needs of India R. report from augmented charges were received and adapted. Leave was granted the congregation at Spencerville to sell a portion of their glebe on condition that the proceeds be devoted to the improvement of the manse. The H. M. Report presented by Mr. Stuart was of a most encouraging nature. A letter from Hutchinson and Fisher set forth that a certain sum of money to be devoted to charitable purposes was left in charge of the Presbytery. Mr. Wright presented the reports on remits. The following recommendations were adopted viz: (1) That graduating students should not be required to devote a year to mission work; (2) That a standing committee on Jewish Mission; should be appointed; (3) That ministers should not be compelled to connect themselves with the A. I. M. F.; (4) that the amalgamation of certain standing committees is desirable; (5) The proposed Book of Praise, consisting of Psalter, selection from the Psalms and Hymnal be approved of; (6) That the selections from the Psalms be incorporated in the Hymnal and that the selections be numbered as are Psalms in the present Children's Hymnal; (7) That the Psalter and Hymnal be accompanied by a suitable index; (8) That Mr. C. I. Cameron be permitted to forward two hymns composed by his late brother to the Assembly's committee with a view to their insertion in the new Hymnal. The congregation at Winchester got leave to sell their old church. Mr. Connery's report on Sabbath Observance showed an improvement in the matter of the proper observance of the Lord's Day. The names of conveners of standing committees are as follows: Augmentation, Henry J. Macdiarmid;

Home Missions, J. Stuart; Sabbath Observance, D. G. S. Connery; Examination of Students, W. A. Mackenzie; Remits, J. J. Wright, State of Religion, John F. Macfarland; Sabbath Schools, H. Cameron, Statistics, G. MacArthur, Systematic Benevolence, Robt. Toye; Temperance John McCulloch. Messrs. W. A. Mackenzie and Andrew Carmichael will represent the the Presbytery on Synod's Committee on bills and overtures. Mention was made of the loss sustained by the church in the death of Mr. James Thompson of Cardinal, and deep sympathy was expressed for the bereaved family. The report on the State of Religion and Sabbath schools were received and its recommendation adopted. Mr. Fleck was on motion of the clerk nominated moderator of the Synod of Montreal and Ottawa, and Prof. D. M. Gordon of the General Assembly. The following are the commissioners to the General Assembly: G. MacArthur, D. G. S. Connery, Donald Stewart, S. S. Burns and H. McDiarmid, ministers; John McCaughey, John M. Gill, Andrew Carmichael, Hugh Montgomery and Wm. Reid, elders. Mr. Astons manse scheme, subscription list was examined and found to represent a total sum of \$785. He was instructed to hand the money on hand over to a building committee. A committee was appointed to arrange for a conference at the next regular meeting at Spencerville on the 2nd Tuesday in July.—G. MACARTHUR, CLERK

Presbytery of Chatham.

CHATHAM Presbytery met in Zion church, Ridgetown, on the 11th of March. The evening was spent in a conference on the State of Religion, and adjournment was made till 10 a.m. on the following morning. When Mr. Davidson was elected moderator for the ensuing six months. Dr. Battisby presented the report of the Home Mission Committee, and it was agreed to continue Mr. Greathead as supply for Dawn, etc. Mr. Larkin reported from Buxton, and it was agreed that the supply of the field be left in the hands of Dr. Battisby and Mr. Larkin. Messrs. Becket, Dr. Battisby, A. Currie and R. McDonald were appointed to prepare a minute regarding the late Mr. King, of which the following is a copy: "Resolved, that this Presbytery, at this its first meeting after the death of Rev. Wm. King, one of its oldest members, would hereby express the sense of loss that we, the members of the Presbytery, feel we have sustained in the demise of our late brother and father. We feel that in our departed co-presbyter we have lost a person of more than ordinary ability, and one who both as a man and a minister of the Gospel consecrated his gifts for the glory of God in advocating the cause of the oppressed in the dark days of American slavery. He has left behind him a name worthy of an honored place on the world's roll of heroes. His was a life of sacrifice having given of his means and energies in no stinted measure for the temporal and spiritual welfare of those whose cause he had espoused, with almost unbounded enthusiasm. While we miss the sight of his venerable form, the sound of his eloquent voice, and the benefit of his counsels in our church courts, we are cheered by the thought that our loss is his gain and that having finished the work given him to do, he is now entered into the rest that remaineth for the people of God." Committees were appointed to examine the session records of Windsor, Amherstburg and Tilbury Centre, and at a later stage reported that they had found the minutes carefully and correctly kept and they were ordered to be attested accordingly. Mr. Nattress offered, in view of the financial straits of Colchester mission and of the needs of the Home Mission Committee to undertake the supply of the field for the summer months, which offer was thankfully received, and the field handed over to his care. It was agreed to hand over the proceeds of the sale of the Belle River church to the care of Messrs. Tolmie and Bartlet, to be expended for the erection of

a manse at Price. It was agreed to certify Mr. G. Kendal to the Senate of Knox College, and to recommend Mr. S. C. Greathead to the Assembly through the same for a modified course in Knox College. Messrs. McKerral and Gimmel were re-appointed auditors of the treasurer's books. Messrs. Tolmie and Sutherland were elected members of the Synod's committee on bills and overtures. The annual report of the Presbyterial branch of the W.F.M.S. was read, and the thanks of the Presbytery were tendered to the ladies for their generous aid. Mr. Gilchrist reported moderating in a call at Leamington, which resulted in favor of Mr. J. Hodges, B.A., of Tilbury Centre. The call was unanimous, and a stipend of \$900 per annum was promised. After hearing the commissioners the call was sustained and it was agreed to hold an adjourned meeting in St. Andrew's Church, Chatham, on the 26th inst., to dispose of the same. The following were appointed commissioners to General Assembly: Drs. Jamieson and Battisby, and Messrs. Colter, Larkin, McLaren and Nattress, ministers, and Messrs. R. McDonald, J. McDonald, Haggart, Gladstone, Stewart and McLennan, elders. Reports of standing committees were read, received and accepted as follows: Sabbath Schools, Mr. McKay; Systematic Benevolence, Mr. Nattress; Sabbath Observance, Mr. Hodges; Hymnal, Mr. Larkin. State of Religion, Mr. Hunter. It was agreed to hold the next regular meeting in St. Andrew's Church, Windsor. It was also agreed to ask \$250 per annum from the Amalgamation Committee for Blytheswood, etc. The Assembly's remits were then considered, with findings as follows: 1st, re one year's probation in the mission field for graduating students and ministers received from other Churches, proposal endorsed; 2nd, Jewish committee, proposal not endorsed; 3rd, Aged and infirm ministers' fund, proposal endorsed; 4th, Amalgamation of certain committees, proposal endorsed. Presbytery adjourned to meet in St. Andrew's church, Chatham, on Tuesday 26th inst., at 1.30 p.m.—W. M. FLEMING, Clerk.

Obituary.

Mr. Adam Spears, an elder in the congregation at Toronto Junction, died on March 11th in his 80th year. Mr. Spears was born in Edinburgh and came to this country when a lad of nineteen. His parents settled on a farm in the Township of Whitby, where the Rev. Dr. Thornton was their minister. For several years Mr. Spears, though a young man, was an elder and precentor in the congregation. After a time he removed with his family to Caistorville in the county of Wentworth, where he resided until his removal to Toronto Junction three years ago. For over forty years he was an elder in the congregation at Abingdon, in the Hamilton Presbytery, where his services were so highly appreciated that the people presented him with a valuable watch. He was for many years president of the Bible Society in that district, and was ever interested in the promotion of any good cause in the community. Soon after his connection with Toronto Junction congregation he was elected an elder, and during this year he represented the session in Toronto Presbytery, which he attended at its last meeting on Feb. 26th. For over fifty years he was an active and devoted elder in the Church. He realized the sacredness and responsibility of the office, and faithfully discharged its duties. He loved the Church of his fathers, gave liberally of his means to support it, was most regular in his attendance and ever ready to assist at the services. He was an affectionate husband, a kind parent, an excellent neighbor and a most faithful friend. The congregation and community will miss him, for he was a good man. He leaves a widow and a grown up family of four sons and two daughters to mourn his departure. But they sorrow not even as others which have no hope, for "Blessed are the dead which die in the Lord."—Cox.

On Friday, March 8th, the Rev. D. I. Mackenzie, of Mattawa, district of Nipissing, passed away to his rest, after a short illness of only one week. Mr. Mackenzie was born at Cheltenham, Ont., on May 31st, 1842, and educated at Brampton grammar school and Knox College. He was ordained to the ministry in the year 1875, and had just about completed his twentieth year of faithful service as a preacher of the Gospel. The first seven years of this time were spent at Bothwell. Then he removed to Mattawa in 1882 where he labored until his death. There he attended to three stations, Mattawa, Eau Claire, and Klock's Mills, conducting service three times each Sabbath, besides visiting frequently the lumber camps in the vicinity. The work was heavy and no doubt told upon him so that he had not the strength to withstand a severe chill while visiting among his people in the country. Everywhere and by everybody this servant of Christ was welcomed and beloved. He will be long remembered for his unassuming ways and many kindly words and deeds. The people among whom he labored for thirteen years, will cherish his memory as a faithful pastor and minister of the Gospel, a devoted husband and father, and a true friend of his fellow-men. The universal esteem in which he was held was attested by the presence at the funeral of representatives of all churches. The funeral took place on Monday, the 11th inst. Revs. Dr. Campbell, of Renfrew; Dr. Bayne, of Pembroke, and Logie, of Chalk River, represented the Presbytery of Renfrew. There were present also Revs. Jourdan, Methodist; Archdeacon Daykin, Episcopalian, and Father Gendreau, Roman Catholic, from the town, and Rev. J. McMillan, from North Bay. Services were conducted at the manse and in the church, which were participated in by all the Protestant ministers present. An able and timely discourse was preached by Rev. Dr. Bayne from Heb. ix. 9. The utmost sympathy is felt for the bereaved family, especially for Mrs. Mackenzie, who within six months has been called upon to suffer the loss of a dear child and husband. When he was stricken with illness Mr. Mackenzie was engaged upon a discourse upon the text John ix. 4—"I must work the works of him that sent me while it is day, for the night cometh when no man can work," and the fact that he left this discourse half finished forms a striking commentary on the latter clause of the text. The night came upon him while at work. His earthly labours are done. But he has passed to the realms where there is no night, for his God is the Light thereof.—Cox.

Presbytery of Pictou.

THERE was a large attendance at the meeting of the Pictou Presbytery. Dr. Grant, Trinidad, J. P. MacPhie, and J. M. Fisher were present as corresponding members. Attention having been called to the death of Rev. Mr. McCunn, a resolution of condolence was on motion by Mr. Bowman, duly seconded, unanimously carried. Rev. Mr. Bowman was appointed interim moderator of the session of St. George's, River John. A call from West River and Green Hill, in favor of Mr. J. R. Coffin was sustained. In view of the fact that July 11th next will be the one hundredth anniversary of the formation of the Presbytery of Pictou, it was agreed to appoint a committee to consider what steps should be taken for the due celebration of the event, and to report at next meeting, the committee to consist of Dr. Patterson, convener, Messrs. A. Macleod and A. Falconer, ministers; and J. D. Macgregor and Daniel Macdonald, elders. The following were appointed commissioners to General Assembly:—ministers, Messrs. G. S. Carson, A. Campbell, H. R. Grant, A. Falconer, D. Henderson, and A. Morash; elders, J. D. Macgregor, J. Stewart, Thomas Cantley, John Forbes, John Weir and William McKenzie. Professor Gordon was nominated for Moderator of General Assembly. The report of the Hymnal Committee was presented by Mr. Robertson. This report was received and its recommendations adopted. Mr. Carruthers made a statement of the necessities of the burying fund and Presbytery

agreed to urge all congregations within the bounds to contribute to this fund. It was unanimously agreed to recommend Mr. R. A. Falconer for the fourth Professorship in the Halifax Presbyterian College. The report on the State of Religion was read by Mr. Falconer. His report was received and ordered to be forwarded to the convener of the Assembly's committee. Presbytery disapproved the remit of the General Assembly anent the proposal that graduating students and ministers received from other Churches be required to give one year's service in the mission field before being eligible for a call. Presbytery also disapproved the remit anent the proposed General Assembly's committee on the Mission to the Jews. With regard to the remit anent the amalgamation of the Committees on the State of Religion, Sabbath Observance, Systematic Beneficence and Temperance, Presbytery approved of the amalgamation of the first three. The remit anent requiring every minister at his ordination to connect himself with the Aged and Infirm Ministers' Fund was approved. Mr. Turnbull tendered his resignation of the pastoral charge of Sharon church, Stellarton. Mr. Cumming was appointed to exchange with Mr. Turnbull on the 17th and cite the congregation of Sharon church to appear for their interests at the next meeting of Presbytery. Presbytery adjourned to meet in the hall of James Church, New Glasgow, Tuesday, May 7th, at 2:30 p.m.—J. R. McKNO, Clerk.

Presbytery of Kamloops.

This Presbytery met at Kamloops, March 6th. Very full attendance. The clerk read a communication from Revelstoke in reference to possession of certain papers connected with church property there. The complaint was made that Mr. Haylis had neglected to give an account of them. It was agreed to take steps to secure the documents, and also to make a recommendation to the Assembly's H. M. Committee. A letter from Mr. Hunter called attention to the state of matters at Kaslo. In connection therewith the clerk read communications from Mr. G. O. Buchanan urging settlement of his account against the congregation. Agreed that convener of H. M. Committee visit Kaslo as soon as possible. The H. M. report was presented by Mr. A. Lee, H. A., convener. Claims were approved as follows: Kamloops (aug), \$125; Donald, \$175; Nelson, \$175; Spallumcheen, \$150; Vernon, \$150; Nicola, \$187.50; Kettle River, \$200; Revelstoke, \$95, with application for special grant of \$50; Kaslo, \$200; Okanagan, \$126; Ashcroft, \$80; Cariboo District—(1) Peakerville, \$10 per Sabbath for next two years; (2) Lac La Pêche, \$6.00 per Sabbath, appointment for a year. It was agreed to make the following application for next year: Donald, \$6.73 per Sabbath; Nelson, \$6.73; Spallumcheen, \$5.77; Vernon, \$5.77; Nicola, \$5.73; Kettle River, \$7.70; Revelstoke, \$7.70, with ordained missionary, or \$5.77 with student; Kaslo, \$7.70, or \$5.77; Kaslo, \$7.70, or \$5.77; Upper Kootenay, \$7.70, or \$5.77; Okanagan, \$5.00; Sheswap, \$6.00, with recommendation that Mr. Edgar Pack be appointed; Ashcroft, \$5.77; Fairview, \$6.00; appointed for twelve months; Field, \$6.00 if not worked by Knox College Missionary Society. Messrs. E. Smith and H. S. Lee applied for certification to college; referred to committee on students—the clerk to issue certificates on report. In the evening a conference was held upon reports, Sabbath Observance, State of Religion and Sabbath schools. Next morning at 10 o'clock on report of Mr. Murray's visit to Kamloops in re augmentation it was agreed to apply for grant of \$250. Reports of several committees were considered. The following were appointed commissioners to General Assembly: Rev. W. R. Ross, Thos. Paton, Messrs. F. Chesebrough, Andrew Thomson, (London, Ont.) elders. Upon Assembly's remit as to year's service in the H. M. field by graduates, etc., agreed to approve with three recommendations, viz: (1) That the Assembly's H. M. committee issue certificates to all who perform this service. (2) That there be no exemption of any received from other denominations. (3) That the graduates shall be ordained at the

commencement of the year's service by Presbyteries to which they are appointed. Reference was made to expense in connection with illness of Mr. Reid, and it was resolved to press strongly an application for special grant of \$60.00. Applications for grants from Church and Manse Building Board, Lumby, \$75; Golden, \$200. Mr. Ross resigned charge of Donald. Resignation accepted with great regret, and a committee was appointed to prepare minute expressing Presbytery's esteem for Mr. Ross and its high appreciation of his work. Next meeting to be held at Vernon, 1st Tuesday of September.—JOHN KNOX WRIGHT, Clerk.

Presbytery of Inverness.

This Presbytery met at Whycocomagh on the 5th inst. A suitable minute was adopted expressive of the high estimation in which the Presbytery held the Rev. Alex. Grant, who recently demitted his charge of E. Lake Ainslie, and retired from the active duties of the ministry. Mr. Grant came from Scotland in 1871, and was pastor of Lake Ainslie ever since. The following applications for grants from the Augmentation Fund were approved and transmitted: Mabon and Port Hood, \$125; Strathlone, \$150. Rev. D. McDougall, and Mr. James McDonald, West Bay, were appointed commissioners to the General Assembly, with Rev. McDonald and Mr. Alex. Campbell, Strathlone, as alternates. In terms of the remit of the last General Assembly, the Presbytery recommended the amalgamation of the four committees at present existing on the State of Religion, Sabbath Observance, Systematic Beneficence, and Temperance. The Home Mission debt was considered. Collections will be made before the end of April for that scheme. The Presbytery will meet again in the same place Tuesday, May 21st, at 10.30 a.m.—D. McDONALD, Clerk.

Presbytery of Orangeville.

This Presbytery met March 12th, 1895, Rev. J. Wells, M.A., moderator, in the chair. The Presbytery did not approve of the remit anent a standing committee for the Jews. The Presbytery did not approve of the remit anent the Aged and Infirm Ministers' Fund, but would urge in terms of the resolution of last Assembly, that every minister be strongly urged, at his ordination, to connect himself with the fund. Mr. McKenzie reported anent the remit on the Book of Praise and the Presbytery recommended (1) That the entire Book of Psalms be incorporated in the Book of Praise. (2) That in regard to the selections from the Psalms the recommendation of the Assembly be adopted. (3) That if the selections be incorporated the following additions be made:—Psalms v. 1-7; xiii; xxii. 25; xxviii. 6-9; xxxi. 1-5; xxxii. 11; xxxvi. 10; xlv. 2; xlvii. 1-3 and 7-10; lxxi. 7-9; lxxviii. 3-6; lxxi. 1-3 and 14; lxxviii. 1; cviii. 1-6; cxi; cxii. 1-5; cxv. 12-17; cxix. 73-77. (4) That hymns 30, 42, 43, 51, 53, 105, 102, 237, 239, 242, 252, 257, 265-5; 275, 321-1-2, 326, 520-2, be omitted from the Hymnal. (5) That hymns 446, 554, 227, 294 be added. The report was adopted. Mr. Fleming read a report on Sabbath Observance which was adopted and ordered to be transmitted to the Synod's convener. Dr. McRobbie reported anent a year's probation for licentiates and ministers received into the Church and recommended that the remit be sustained. He moved accordingly. Moved in amendment by Mr. Farquharson, seconded by Mr. Harrison, and agreed, that the Presbytery, while fully recognizing the need of a mission field, and while they would fully commend the work so worthy of the noblest efforts of our best young men, they yet believe that a large part of the difficulty is lack of funds to support the hands of the missionary, and are confident that with sufficient remuneration, the young men may be relied upon to do any part of the Church's work to which they may be called. The report of the committee on the remit anent the amalgamation of certain committees, submitted by Mr. Fowlie, recommended that the remit be approved. The recommendation was adopted. A report on the State of Religion, prepared by Mr.

Farquharson; a report on Sabbath Schools, prepared by Mr. McKenzie, and the report on Temperance, prepared by Mr. Harrison, in which he recommended that the Assembly's plan of work be adopted by our congregations, and that it form one of our subjects for conference next year, were adopted and ordered to be transmitted to the Synod's convener. The Presbytery held a conference in the evening, when Mr. Fowlie introduced the subject "How to conduct pastoral work," and Mr. Farquharson read a sermon on Christian liberty. The next regular meeting of Presbytery will be held in Orangeville, May 7th, at 10.30 a.m.—H. CROZIER, Clerk.

Winnipeg Presbyterial.

THE Woman's Foreign Missionary Society of Winnipeg Presbytery, held the annual meeting in Knox church of that city, on Tuesday, the 12th ult. Hyacinths and calla lilies adorned the platform, and gave the appearance of spring. Mrs. Watt, president, presided, and conducted the devotional meeting, after which the roll was called, and the Society settled to business. About fifty delegates were present, as well as a large number of members of city auxiliaries. Outside auxiliaries as Carmen, North and South Plympton, Stonewall, Sunnyside, Brandon and Portage la Prairie, were well represented. Very encouraging reports were given from all auxiliaries and mission bands. An interesting report and discussion on literature followed. The officers elected are, president, Mrs. Watt; 1st vice-president, Mrs. C. H. Campbell; 2nd vice-president, Mrs. McFarlane, South Plympton; treasurer, Mrs. (Prof.) Hart; secretary, Mrs. A. D. MacKay; assistant-secretary, Mrs. W. McGaw; literature-secretary, Mrs. J. M. Macdonald. In the afternoon a very large meeting was held, and was most interesting. After devotional exercises, Mr. Dr. Duval gave a very cordial welcome to the delegates, and the reply prepared by Mrs. Rev. H. Sutherland, Carman, was read by Mrs. Harper. The annual reports of the secretary and treasurer were submitted and adopted. There are now thirteen auxiliaries and four mission bands, membership 323. Progress has been made in nearly all cases. There is more Bible study, prayer, missionary zeal and intelligence, and increased liberality. The total contribution for the year is \$671.56, an increase over previous year of \$96.45. After the dedication prayer by Mrs. Matthew, the president's address was read, and was brim full of precious thoughts. Able, earnest and inspiring addresses were given by Mrs. Chief Justice Taylor, on "Discouragements in Foreign Missions;" "Encouragements," by Mrs. Rev. Jos. Hogg; "Progress in Missions," by Miss Melherson, of Stratford, Ont.; "Secret of Power in work for God," by Mrs. C. W. Copeland; and "Giving," by Mrs. G. R. Crowe. Mrs. Shirriff, of the Brandon Presbyterial, brought greetings, as did also representatives from the Baptist, Methodist, Episcopalian, and Congregational Woman's Missionary Society. Mrs. Shultz, wife of the Lieut-Governor expressed her warmest sympathy and good wishes. The question drawer was conducted by Mrs. MacKay. In the evening Rev. Mr. McKinley presided, and conducted the devotional part of the meeting. Rev. Principal King and Dr. Duval brought the good wishes and congratulations of the Presbyterial, and the audience listened with rapt attention to a thrilling address by A. J. McLeod, Principal of Regina Indian School. His theme was the mission of the Canadian Presbyterian Church, the Indian Missions in particular. His graphic description of his own school, the brave attempt of the children to master the English language, their industrial and other training, the missionary spirit being developed, the evidences of lives being governed by Jesus, and the triumph attending the death of some who have already been called home, must long be remembered. The whole session of the Presbyterial was pronounced unanimously a great success. Next year we hope to meet in the beautiful new church erected by St. Andrew's congregation.

Presbytery of Huron.

THE Presbytery met in Clinton on the 12th inst. Reports on Temperance, Sabbath Observance, Sabbath Schools, and State of Religion, were considered and disposed of. Elders' commissions were called for, and roll for the year made up. A conference on the State of Religion was held in the afternoon. The following were appointed commissioners to the Assembly: Messrs. Barr, Fletcher, G. S. Henderson, J. A. McDonald, and Hamilton, ministers; and Elliott, Hackney, Baxter, Fotheringham and Brigham, elders. Messrs. Fletcher and Brigham were appointed members of the Synod's Committee on Bills and Overtures. The grants to supplemented charges were agreed upon, and application is to be made for them in the usual way. A deputation was appointed to visit the congregation of Union church, Gaderich Township. The next meeting of Presbytery is to be held in Clinton on the 14th of May, at 10.30 a.m.—A. McLEAN, Clerk.

Presbytery of Glenboro.

THE regular meeting of the Glenboro Presbytery was held in Carman, March 6th. In the absence of the moderator Mr. Campbell took the chair. Mr. Currie was elected moderator for the ensuing half year, and the rest of the evening was spent in devotional exercises, at which a large number of the people of Carman was present. Addresses were delivered by Messrs. Currie and Campbell. Next morning the Presbytery convened for the transaction of business. Reports were presented on Finance and Statistics, State of Religion and Manitoba College, which showed that congregations were in favorable circumstances though the Schemes of the Church had not been very well supported. A request from Treherne to moderate in a call was granted. A resolution was passed expressing the deepest sympathy with Mr. Haig and his congregation at Glenboro for the loss of their church by fire, and the hearty appreciation of their energy in the steps they are taking for rebuilding. Dr. Robertson was nominated Moderator of the General Assembly, and Messrs. Currie, Sutherland, W. R. Ross and Alex. Begg were appointed delegates.—D. CAMPBELL, Clerk.

Presbytery of Ottawa.

THE Presbytery of Ottawa met in the Sabbath school hall of St. Andrew's church, when Rev. Mr. McKillop, of Campbell's Bay, sent in his resignation. It was decided to declare the church vacant at once. Rev. Mr. Ballantyne presented the report on augmentation, and Rev. Mr. Gamble reported on French evangelization work. Rev. Mr. Findlay presented the report on the State of Religion and Rev. Mr. Bennett reported on the work of the Sabbath schools throughout the Presbytery. It was decided to hold a public conference at the regular meeting in May, with a view to taking steps to impress upon the young the importance of a keener interest in religious matters. The question of recreation for young men was also suggested for discussion at the conference. Mr. Louis Papineau, of Montebello, whose action last summer in forsaking the Catholic faith and joining the Presbyterian Church caused so much comment, invited the members of the Presbytery to a mammoth picnic at Montebello next June.

Presbytery of Calgary.

At the meeting of the Presbytery at Calgary the following delegates to the General Assembly, which meets in London, Ont., next June, were appointed: Rev. Messrs. McQueen, McKillop, Grant, Fernie; elders Hon. E. H. Bronson, Ottawa; John Charlton, M.P., Lindoch, Ont.; J. D. Higginbotham, Lethbridge; Major Walker, Calgary, and if either of the last two are unable to attend, Mr. McCallum, of London, Ont., was selected in his stead.

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The present year is the 75th anniversary of the first Presbyterian organization in Toronto, the 50th anniversary of the union of that church and Knox Congregation, and the 15th of the present pastorate.

Memorial services will be held on the Lord's Day, April 7th and 14th, the Sabbath School anniversary will be held on Sabbath afternoon, April 14th.

A social reunion will be held on Thursday evening, April 11th, to which all former members of the congregation are cordially invited. Refreshments will be served from 6.30 to 9 p.m. Addresses with appropriate devotional exercises will follow.

The committee in charge earnestly request that all in other churches and congregations who have at any time been connected with this congregation, will kindly send to the Secretary by April 6th their address, time of attendance in Knox Church and their present church relations.

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North American Life Assurance Co.

We would direct attention to the remarkable features of growth indicated by the proud record of last year's business done by the North American Life Assurance Company, this city, as reported to the annual meeting of shareholders held at the head office on the 29th January. By making a comparison of the figures given in the statement, with those of previous years, it will be seen that the amount of new business written by the North American was larger than in any previous year; that the increase of cash premiums (the total of which was \$558,394) was greater than ever known by the Company, and that interest receipts also show a considerable gain, while the ratio of expense was actually decreased. To attain such a result in a year so disastrous to business generally as 1894 was to reflect the highest credit upon the management and field representatives, as well as the high public estimation of the Company for reliability and sound financial standing. As the president forcibly remarked in his address, in all the vital particulars which indicate solid success, the report and balance sheet mark gratifying progress, and that to the man whom no other argument will teach the all-prevailing one the North American offers is that one of its improved policies 'will pay' the investor. The total assets, it will be seen, were increased from \$1,703,453 in 1893 to \$1,957,446 on 31st December last, a gain of 17 per cent.—which with the uncalled guarantee fund of \$240,000 added, affords policy holders a relative security unsurpassed, we think, by any other company. Then the net surplus, which is often regarded by insurers as the final test of

earning power, was increased by \$41,160, making the comfortable total of this fund \$239,216. Readers should note the remarks of the consulting actuary, Mr. W. T. Stradon, of New York, who says, 'in all essentials, especially those of acquired surplus and surplus earning power, the North American is not excelled by any other company.' The reserve fund now amounts to \$1,564,020, which with the net surplus added foots up \$1,902,236, or an increase for the year of 18 per cent. The amount paid during the year for death claims, endowments, profits, etc., was \$133,426, which was quite within the expectation. During the fourteen years of its existence, this company have paid for death losses, endowments, and profits on investment policies over \$750,000. In seconding the adoption of the report, Hon. Mr. Allen, Vice President, said he doubted if there is another life company in the country whose securities are of so high a character as those held by the North American. Students of insurance, therefore, and those who are looking for profitable investments should carefully note the above stated facts." Merchant, Toronto.

In another column appears the announcement of the well-known modiste, Miss B. Paton, who has recently removed her mantle and dress making parlors to No 5 King St West, over Michie & Co's. Miss Paton has just returned from New York with the latest designs in French and English materials and the latest New York and Paris fashions and can assure her patrons satisfaction as to style, quality and price

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WHAT OUR UNCLE SAM HAS TO SAY ABOUT IT

BOOKS and Pictures of the Great Fair are all well and good but they won't last. They're in the nature of opinions and there's a thousand different kinds and new ones coming, so that they partake merely of the thoughts of some descriptive writer—there's nothing sentimental about them. With the Souvenir Spoon it's different—The Spoon was made for the World's Fair as a memento for you to take care of, to pass along to your children—they won't tear the spoons apart nor wear them out like books, consequently are to it that you have a set to commemorate the fact that you lived in the time of the wonderful Dream City or participated in that glorious event. You will not appreciate the spoons as much as your children will, and by the time your great grandchildren have come into possession of them, World's Fair Souvenir Spoons will be heirlooms—priceless treasures of historical value. —Is this not a worthy reason why you should buy a set when they can be had so cheaply? They are beautifully made of heavy coin plated silver, gold plated bowls, —after dinner coffee size—each spoon showing a different World's Fair Building in the bowl. The price is only 99 cents for the entire set of six in elegant push lined case. Why not order now? Remit by either Post Office or Express Money Order. Individual Checks not accepted.

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