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Vol. 17.—No. 9.
Whole No. 837.

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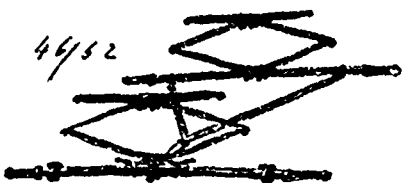


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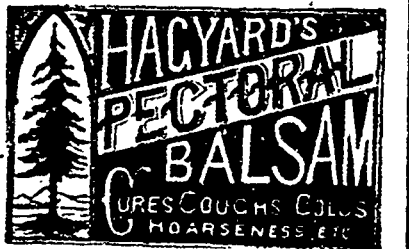
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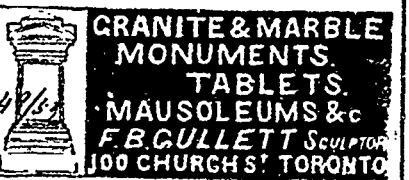
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CAMPBELL'S CATHARTIC COMPOUND

Is effective in small doses, acts without griping, does not occasion nausea, and will not create irritation and congestion, as do many of the usual cathartics administered in the form of Pills etc.

Ladies and children having the most sensitive stomachs take this medicine without trouble or complaint.

CAMPBELL'S CATHARTIC COMPOUND

Is especially adapted for the cure of Liver Complaints and Bilious Disorders. For Acid Stomach and Loss of Appetite. For Sick Headache and Dyspepsia. For Constipation or Constriiction. For all Complaints arising from a disordered state of the Stomach.

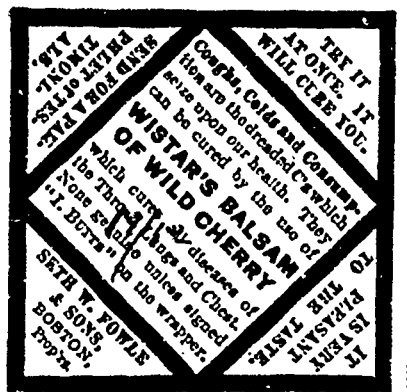
This medicine being in liquid form, the dose can be easily regulated to meet the requirements of different persons.

Extracts from a few letters received stating its merits:

St. FRANCIS, Que., 7th Aug., 1886. I have great pleasure to state that I have used Campbell's Cathartic Compound with great success. It is a very commendable preparation.

BRANDON, Manitoba, 21st Oct., 1886. I find Campbell's Cathartic Compound the best article I have ever used for Constriiction of Biliousness and easy to take. I am, yours truly, A. N. McDONALD.

Sold by all dealers in family medicines everywhere. Price 25 cents per bottle.



Have you a Pain anywhere about you? USE PERRY DAVIS' "PAIN KILLER" and Get Instant Relief. BEWARE OF IMITATIONS. 25 Cts. Per Bottle.



NOTHING IS KNOWN TO SCIENCE AT all comparable to the CUTICURA REMEDIES in their marvellous properties of cleansing, purifying and beautifying the skin, and in curing torturing, disgusting, itching, scaly and pimply diseases of the skin, scalp and blood, with loss of hair.

Pimples, Markheads, chapped and oily skin prevented by CUTICURA SOAP.

Dull Aches, Pains, and Weaknesses instantly relieved by the CUTICURA ANTI-PAIN PASTER, the only pain killing plaster.

\$85 SOLID GOLD WATCH FREE!

This splendid, solid gold, watch, is now sold for \$85 at the price it is the best bargain in America and lately it could not be purchased for less than \$100. We have both ladies and gents time with work and some of equal value.

Spathles.

TRY CAMPBELL'S CATHARTIC COMPOUND for Constipation or Costiveness.

Why is a baker like a beggar? He kneads bread.

A BOUQUET of enchanting sweetness—"Lotus of the Nile" Perfume.

It never reduces the size of a claim against the government to file it.

PAIN KILLER as a liniment is unequalled for Chilblains, Burns, Bruises, Cuts, Sprains, etc.

JUDGE: Madam, what is your age? She: Your honor, I leave that to the mercy of the court.

A GIRL, being asked by her teacher what kind of a noun "kiss" was, replied, with a blush, that it was both proper and common.

WATSON'S COUGH DROPS will give instant relief to those suffering from colds, hoarseness, sore throat, etc., and are invaluable to orators and vocalists.

DAN, what would you call a man who stole a gallon of whiskey and drank it, and got the jim jams? "Begorra, I think I'd call him a snake-thief."

BOOKS vs. EXPERIENCE. Books are useful to add to our knowledge, but practical experience teaches us that the best remedy for all diseases of the Stomach, Liver and Blood is easily to be had and is called B.B.B.

"You can live within your income if you try," says the wise man. Yes, but how to live without an income is the puzzle that bothers a great many good men just now.

COUGHS and Colds. Those who are suffering from Coughs, Colds, Hoarseness, Sore Throat, etc., should try BROWN'S BRONCHIAL TROCHES, a simple and effectual remedy. They contain nothing injurious, and may be used at all times with perfect safety.

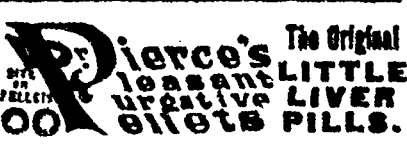
PARSON FITZROY is nothing if not elegant in his pulpit diction; but he rather surprised his parishioners on Sunday, when he arose to the supreme felicity of referring to "Lois' lady, who was transformed into a monarch of chloride of sodium."

COVERTNESS in disguise. The wonderful success of JAMES FYLE'S PEARLINE has given rise to a flood of imitations with an "ine" to their names, evidently to have them sound like Pearline. Enterprises of this sort are quite liable to be more selfish than beneficial.

SYMPATHIZING friend (to widow whose husband was blown to pieces by nitro-glycerine) In what part of the oil country did your husband die, Mrs. Driller? Widow (sadly): Poor John died pretty much all over it.

I HAVE been afflicted with catarrh for 20 years. It became chronic and there was a constant dropping of mucous matter. I extended to my throat, causing hoarseness and great difficulty in speaking, indeed for years I was not able to speak more than thirty minutes, and often this with great difficulty. I lost a great extent, lost the sense of hearing in the left ear, and of taste. By the use of Ely's Cream Balm all droppings of mucus has ceased, and my voice and hearing are greatly improved.

Foreign Trade. The J. B. Armstrong Mfg. Co. Ld., of Guelph, consigns, to their ship ping agents at Melbourne, Australia, nine cases of carriage makers' supplies, being their contribution toward the display at the Centennial International Exhibition, opening there in July next. A duplicate shipment follows by another route next week, to prevent any possibility of disappointment through loss or delay. Although not what would be considered a large exhibit in this line, it embraces all of the leading advanced and thoroughly practical improvements produced by this firm from time to time, which they consider will be the most suitable for use in this distant colony. The shipment includes several very finely finished carriages of their different styles, and we are sure will compare favourably in that respect with any English or American exhibits, and for novelty of design and practical application of the advanced arts and sciences to manufacturing in this line, nothing has yet been produced in the world to compare with this firm's products.



BEWARE OF IMITATIONS. ALWAYS ASK FOR DR. PIERCE'S PELLETS, OR LITTLE SUGAR-COATED PILLS.

Being entirely vegetable, they operate without disturbance to the system, diet, or occupation. Put up in glass vials, hermetically sealed. Always fresh and reliable. As a laxative, alterative, or purgative, these little Pellets give the most perfect satisfaction.

SICK HEADACHE,

Bilious Headache, Bizziness, Constipation, Indigestion, Bilious Attacks, and all derangements of the stomach and bowels, are promptly relieved and permanently cured by the use of Dr. Pierce's Pleasant Purgative Pellets.

In explanation of the remedial power of these Pellets over so great a variety of diseases, it may truthfully be said that their action upon the system is universal, not a gland or tissue escaping their sanative influence.

\$500 REWARD

Is offered by the manufacturer of Dr. Sago's Catarrh Remedy, for a case of Chronic Nasal Catarrh which they cannot cure.

SYMPTOMS OF CATARRH.—Dull, heavy headache, obstruction of the nasal passages, discharges falling from the head into the throat, sometimes profuse, watery, and acid, at others, thick, tenacious, mucous, purulent, bloody and putrid; the eyes are weak, watery, and inflamed; there is ringing in the ears, deafness, hacking or coughing; to clear the throat, expectoration of offensive matter, together with scabs from ulcers; the voice is changed and has a nasal twang; the breath is offensive; smell and taste are impaired; there is a sensation of dizziness, with mental depression, a hacking cough and general debility. Only a few of the above-named symptoms are likely to be present in any one case. Thousands of cases annually, without manifesting half of the above symptoms, result in consumption, and end in the grave. No disease is so common, more deceptive and dangerous, or less understood by physicians. By its mild, soothing, and healing properties, Dr. Sago's Catarrh Remedy cures the worst cases of Catarrh, "cold in the head," Coryza, and Catarrhal Headache. Sold by druggists everywhere; 50 cents.

"Untold Agony from Catarrh."

Prof. W. HAUSNER, the famous mesmerist, of Chicago, Ill., writes: "Some ten years ago I suffered untold agony from chronic nasal catarrh. My family physician gave me up as incurable, and said I must die. My case was such a bad one, that every day, towards sunset, my voice would become so hoarse I could barely speak above a whisper. In the morning my coughing and clearing of my throat would almost strangle me. By the use of Dr. Sago's Catarrh Remedy, in three months, I was a well man, and the cure has been permanent."

"Constantly Hawking and Spitting."

THOMAS J. RUSHING, Esq., 202 Pine Street, St. Louis, Mo., writes: "I was a great sufferer from catarrh for three years. At times I could hardly breathe, and was constantly hawking and spitting, and for the last eight months could not breathe through the nostrils. I thought nothing could be done for me. Luckily, I was advised to try Dr. Sago's Catarrh Remedy, and I am now a well man. I believe it to be the only sure remedy for catarrh now manufactured, and one has only to give it a fair trial to experience astounding results and a permanent cure."

Three Bottles Cure Catarrh.

ELI ROBBINS, Ruman P. O., Columbia Co., Pa., says: "My daughter had Catarrh when she was five years old, very badly. I saw Dr. Sago's Catarrh Remedy advertised, and procured a bottle for her, and soon saw that it helped her; a third bottle effected a permanent cure. She is now eighteen years old and sound and hearty."

You will save MONEY.

Time, Pain, Trouble,

AND WILL CURE CATARRH

By Using ELY'S CREAM BALM



A particle is applied into each nostril and is agreeable. Price 50 cents at Druggists; by mail registered, 60 cents. FLY BROTHERS, 236 Greenwich St., New York.

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THE CANADA PRESBYTERIAN.

VOL 17.

TORONTO, WEDNESDAY, FEBRUARY 22nd, 1888.

No. 9.

Notes of the Week.

A SERIES of very successful evangelistic services have been in progress for some time in the city of Ottawa. They have been held both in Presbyterian and Methodist Churches, where Messrs. Meikle, Crossley and Hunter have night after night addressed interested and crowded audiences. These meetings have been attended by all classes. It was noted that the Premier of the Dominion was several times in attendance. Much good has been accomplished by these special evangelistic services.

A CHRISTIAN medical man occupies a rare vantage-ground for doing good to his fellow men. An instance of this was afforded the other week, when Dr. Daniel Clark, superintendent of Toronto Insane Asylum, addressed an audience of young men in Association Hall, on the "Dangers of Early Manhood." Sins against the body, such as drunkenness and impurity, lead to awful results, mental, moral and physical. The facts within every physician's knowledge would be simply appalling, and could be brought home with terrible emphasis. The law of God written in man's physical nature is inexorable, and the results of its violation in these respects utter an emphatic Beware in tones loud enough for all to hear.

AN interesting illustration of the powers of Western culture to penetrate the almost invincible social conservatism of India has lately occurred in Bombay. The brilliant career of the now famous English girl graduate has been repeated in India, in exceptionally difficult circumstances, by a Parsee girl named Sorabji. Miss Sorabji has distinguished herself throughout her university course, and has succeeded in winning scholarships each year. In 1885 she was declared Havelock prizeman, and gained the Hughling scholarship, besides being at the head of the list of competitors in English. She has now succeeded in graduating in the first class. Only six students in all, of whom the remaining five were men, succeeded in obtaining this degree. Miss Sorabji is the only "girl graduate" in the Bombay Presidency.

MR. SPURGEON has published a strongly worded reply to the Council of the Baptist Union, that seems calculated to make matters much worse. He sneers at the "loving" resolutions of the Council, and says he does not "feel the least care" about its censure. With respect to his not tabling specific charges, he asks, "What would be the use of exposing myself to threatened lawsuits to gain nothing at all?" He does not believe that that Council is fairly representative of the Churches; and had he known the "secret object" of the deputation from that body, he would not have given it any advice of any sort. "What is wished for," he says, "is a union which will, like Noah's ark, afford shelter both for the clean and unclean, for creeping things and winged fowls;" but he holds that every union, unless it is a mere fiction, must be based upon certain principles.

THE *Christian Leader* says: We rejoice to see that an important step has been taken toward carrying out a proposal first made in the columns of this journal. Rev. John McNeill presented a petition in Edinburgh Presbytery, on behalf of the M'Grie-Roxburgh Church, asking for permission to provide "greatly increased" accommodation. Mr. McNeill gave a brief outline of the really marvellous work he has been the instrument of accomplishing, and so impressed the Presbytery with the need of his congregation for a tabernacle, that a motion to the effect that Mr. McNeill and his office bearers should have a conference with the Church Extension Committee was unanimously and most heartily adopted. Principal Rainy, in supporting the motion, said Mr. McNeill was a man who thought and spoke unconventionally, and he thought it was their business not to belittle the movement which would be made a vast deal more of in any other denomination.

It is well known, says a contemporary, that Mr. Spurgeon does not write his sermons; but lays up material for them and draws upon a full barrel. We have heard the history of one of his finer discourses. Two divines met him in a railway carriage. "What do you think of election?" he asked one of them not noted for his Calvinism. "I believe in election as much as you do," was the reply, "but I trace the election to no arbitrary will, but to a divine purpose, to be wrought in and through the elect—chiefly that they may be conformed to the image of God's Son." They were journeying to some union meetings at Plymouth, and the next day his fellow travellers were surprised to hear a sermon from him, in which the strong Calvinist reproduced the arguments and expositions of his weaker brother, and set them forth with a most wealthy illustration from all parts of Scripture. It is alike the weakness and the strength of Mr. Spurgeon's sermons that they depend upon happy suggestions for their origin; but who else would have dared to face a great occasion in this way?

MISS FRANCES E. WILLARD, president of the United States Woman's Christian Temperance Union, has issued a call to united prayer on behalf of Temperance. The following topics are suggested: First. That upon our great organization may come a fresh impulse from heaven; and on every active worker a new anointing of the Spirit. Second. For our unused membership held to us by pledge and name, but not consecrated to the spirit and activities of the work. Let us ask God to call our own women from idleness to service. Third. For the great body of Christian womanhood who yet stand afar from this greatest of missionary agencies for the salvation of our own and other lands. The meetings of the week need not be widely public, nor aim to invite universal attention. Begin quietly an afternoon meeting for prayer in your own usual place of meeting, or in a parlour, with the hearts touched already with a longing for more of God in our work, and more of His power on all our people. Make special effort first for all members of the unions, that together we may offer our prayers. If attendance widens, as it will, do not allow discussions upon the temperance reform or its methods. Seek God. Seek Him alone for a great awakening of the Church and the nation. The liquor traffic is here with its abominations legalized because of spiritual death. We need conscience aroused and made true.

THE efforts made by friends of Dr. McGlynn, high in authority, doctors of canon law, bishops and archbishops are as good as ended. Dr. McGlynn says that he had yielded with a sort of negative passive acquiescence to the efforts of his friends to secure a reconciliation with Rome, but that it cannot be secured without a moral revolution, and he therefore bids his friends in St. Stephen's parish put an end to their meetings in his behalf. His own position he thus states: I cheerfully and loyally profess my allegiance to all the teachings of Christ and His holy religion—to all the spiritual doctrines of the Apostolic Church, and my profoundest reverence for all the sacred things for which she is the custodian, and I reaffirm with all possible solemnity, and I should do it if this were my dying breath, that I believe that the Church of Christ has largely been ruined by the despotism, by the politics, by the intrigues, by the love of temporal power and wealth of what we call the ecclesiastical machine. But he does not call the "Apostolic Church" the Roman Church. Indeed, he seems to identify the latter with the ecclesiastical machine. He adds a threat. If they attempt to hinder him with the arts of which they are masters, he will expose them. He further says: I have hitherto contented myself with pointing out the abuses of the machine, but I now give them warning that I am full of knowledge of events that, if made known, would make the country too hot to hold some of them—that it will be the part of prudence for them to let me alone. If he has any such knowledge he had better tell what he knows, whether they attack him or not.

ON another page is published the address delivered by Mr. Warring Kennedy, of Toronto, at the last annual meeting of the Mutual Reserve Fund Life Association in New York. This speech and report will be found well worth reading by all. The chair was occupied by Mr. E. B. Harper, president, who in his address gave the following interesting statistics: In spite of obstacles thrown in our way, our insurance in force amounts to over \$156,000,000. The increase in our cash assets for the year has been more than fifty per cent.—more than half a million of dollars. Every honest death claim for 1887 has been paid, when or before it became due. Our assets amounted to \$2,200,000; our surplus to \$1,300,000; our Tontine Reserve or Emergency Fund to \$1,400,000; and the total death claims we have paid exceed already \$4,200,000. We have effected a saving for the year aggregating \$3,000,000 by the reduction of premiums below rates charged by the old system—and the saving from the same source since the date of our organization exceeds \$14,000,000. The association's record of progress during the past seven years is wonderful indeed, and is probably the best proof of the truth of Mr. Kennedy's remark, that the system of the Mutual Reserve is "insurance, pure and simple, into which the element of investment does not enter." The Dominion was represented at the meeting by Messrs. Warring Kennedy, William Wilson, and J. D. Wells, of Toronto, the last named being the company's energetic general manager for Canada, who, both in 1886 and in 1887, has written a larger amount of insurance than any other agent of the company, thus capturing the first prize in two consecutive years.

AN Ottawa contemporary refers to a discourse delivered in St. Paul's Church, Ottawa, by Rev. Dr. Armstrong as a manly protest against injustice to hard working men and women on the part of large companies or careless employers. He admitted the tyrannies, oppressions, persecutions, cruelties and injustice that had been wrought in the name of Christ, but denied responsibility on behalf of the religion. The central principle of Christianity makes men free indeed, and works persistently against all slavery. It has not yet achieved its full triumph in any land. There are white slaves to be set free. The mere possession of acres will not give a man the right to play the tyrant over a thousand of his fellowmen. The same opinion was expressed of the great commercial monopolies of this continent. The combinations of labour were justified. Sunday railway work and cruelty to shop girls were marked out for special condemnation. Speaking of the tyranny of railway corporations in the enslavement of their employes, Dr. Armstrong said: The very fact that these men hang upon the will of mighty corporations that are hardly amenable to law induces the slavish spirit,—just as landlordism in its bad form induces the slavish spirit. When such corporations say to a man "go work on Sunday," in defiance of his conscience and the law of the land, and tell him "do it or be dismissed," it is tyranny. The alternative is set before a man of losing his situation or of leaving himself, conscience and all, in the hands of a soulless corporation. "Why," you say, "the case is clear, the man should obey his conscience." Certainly. It is easy giving that counsel. But that does not make the tyranny less. And before we are clear to give that counsel we are but Pharisees if we do not strive to get the man his rights. Here is a case in which "on the side of the oppressor there is power," and too often it is true, "they had no comforter." In concluding his heart-stirring and fearless address, Dr. Armstrong said that "if the teachings of Christ ruled in our shops there would be, (1) Justice as to the amount of remuneration for work; (2), considerate treatment as to the physical health and comfort of those who work; (3), an atmosphere of love and respect which would make those who toil feel that their position as toilers is just as honourable as the position of those who employ them." The direct application of gospel principles to practical life is always in order,

Our Contributors.

CONCERNING MANIFEST MINISTERIAL INEFFICIENCY.

BY KNOXIAN

The action that is being taken by the Free Church of Scotland, in regard to what is called "Manifest Ministerial Inefficiency" may lead to discussion and perhaps to similar action on this side of the water. The term "Manifest Ministerial Inefficiency" is rather cumbrous. It is slightly Johnsonian in its ring, but as most ecclesiastics dearly love high-sounding words, it may be allowed to pass with a very slight examination. "Manifest Ministerial Inefficiency" Manifest to whom? There is probably not a minister on earth that somebody does not consider inefficient. To whom is the minister's inefficiency to be made manifest? To his friends? They don't believe he is inefficient. To his enemies? They declared him inefficient before there was any evidence of inefficiency. To his Presbytery? Half, or three fourths of his Presbytery may not be any more efficient than the unfortunate on trial.

The principal, or perhaps only difference between the man on trial and most of his judges may be that they got an easier place than he got. Providence assigned them comparatively easy work and assigned him very difficult work; and because they *think* they have done their easy work better than he has done his difficult and almost impossible work, they will convict him of inefficiency! That is almost what a trial for ministerial inefficiency would amount to in the Presbyterian Church in Canada.

We once heard an efficient minister described by one who now makes ministers as "a minister that the people like." What people? The Lord's people or the other party? Had Paul been tried by that standard, it would have gone hard with him. Paul had a highly cultured and aristocratic audience at Athens, but most of them mocked him. The Athens people did not like him. He was not popular as a city preacher. They stoned him out of Iconium. Had there been a Presbytery in Iconium, they might have tried the apostle for "Manifest Ministerial Inefficiency." For some reason or another he didn't take with the Iconium people. He tried hard and we are told spoke "boldly" but it was no use. Perhaps if he had spoken less "boldly" he would have been more popular.

Before going to Iconium, he and Barnabas tried to do some work in Antioch. The Antioch people did not like him. We have a synopsis of the sermon Paul preached there, and certainly it was a very able effort. Instead of making the people like him, it stirred up the old man in them, and they drove Paul and his companions out of the place. And not only were the men of Antioch opposed to Paul. The "devout and honourable women" helped the chief men of the city in persecuting the apostle. And when the devout and honourable women turn against a preacher, his usefulness is gone. Had there been a Presbytery of Antioch, they might have tried the apostle for "Manifest Ministerial Inefficiency."

When they were stoned out of Iconium, Paul and his companion went to Derbe and Lystra, to see what they could do in the cities. At Lystra Paul preached and healed a cripple and the work seemed to start well. The apostle, however, had scarcely more than made a good beginning, when some people from Antioch and Iconium followed him up and stirred up the people of Lystra against him. These Antioch and Iconium people were a good deal like the lovely people of modern days, who follow up a minister from one congregation to another, and either try to keep him from getting a call, or hurt him after he has been settled in his new congregation. They were more honourable, however, than their modern imitators. They went and attended to the matter personally in broad day light, whilst their modern imitators stab in the dark by sending anonymous letters, or post cards, or communications marked "strictly private."

The effect of the visit of this deputation from Antioch and Iconium upon the Lystra people was very bad. They stoned Paul and drew him out of the city, supposing he was dead. It is a good thing for the world and the Church that they were mistaken in regard to the amount of vitality possessed by the

apostle. Paul did his best in Lystra, but he did not succeed. Had there been a Presbytery there they might have convicted him of "Manifest Ministerial Inefficiency." In these three cities, Antioch, Iconium and Lystra, Paul was decidedly unpopular. He was quite as unpopular in many other places. Had he been a candidate for a call in any of these cities he would not have had the ghost of a chance. Perhaps the only place where he could have come anything near getting a call would have been in Ephesus; and even there, Demetrius might have brought influence to bear on some of the Church people that would prevent the apostle from entering the pastoral relation.

The Master once said to His friends "Woe unto you when all men shall speak well of you." If the standard of ministerial efficiency is to be the likes and dislikes of any and every kind of people, that passage should be changed to read "Woe unto you when all men don't speak well of you." There is a tremendous fuss made in the Church if anybody proposes to change a line or two in the Confession of Faith. Practically, we are in danger of changing a few things in a much higher authority than the Westminster Standards. One of these things is the standard by which the efficiency of a Gospel minister is tried. His very faithfulness in the discharge of duty may create dislike on the part of many people, and this dislike may easily run the good man out of his manse and pulpit.

SERMONS PREACHED IN ST. ANDREW'S CHURCH, QUEBEC.*

Every one who has ever heard Dr. Cook in the pulpit will expect much, in taking up this volume of sermons published at the close of a long ministry, and edited by the preacher himself. And no one who knows what good preaching is will be disappointed in making acquaintance with these sermons, each one presenting some important aspect of truth, in a thoughtful, sober-minded and most suggestive manner. The lover of sensation and eccentricity in preaching, the mere seeker of novelty, will find nothing to gratify them here; for this preacher could not stoop to the *ad captandum* methods which win for some "popular preachers" an ephemeral influence. For this reason, his audience will probably be limited to the more thoughtful class of readers, but in that class he ought to command an appreciative public outside of those to whom the volume is affectionately inscribed, and by whom it will doubtless be most prized;—all namely, "who have been, or are, members of St. Andrew's Church, Quebec."

One thing that will impress the careful reader of these sermons is that, in some respects at least, they are *model* sermons. There is a true ideal of art in a sermon as in any other literary production, on whatever subject—and these sermons have artistic merit, as well as the pre-eminent merit of truth. Each sermon is complete so far as it goes. It has a clear outline of the particular truth to be presented, which can easily be grasped on the most cursory glance at its contents, while this outline is filled in with so much thought and completeness that the careful reader will find his enjoyment of it hardly satisfied by a single perusal.

Of this characteristic, the first two sermons of the volume furnish excellent examples. "Christ the Lamb of God," and "Christ the Revealer of God." The first approaches the great central mystery of the Gospel in a calm, reverent and thoughtful spirit, very different from the crude and shallow presentations of it which we often meet with, from the friends as well as the foes of Christianity. After showing how a sin-burdened soul needs to have something done *for* it, and *in* it, in relieving from conscious guilt, and awakening new feelings and desires, he goes on to say.

Why should it appear strange that it is not given us to know all the reasons which rendered necessary such a sacrifice? It is enough for us to know that the law was magnified and made honourable by it, and is it not a great and worthy end to contemplate and accomplish, to give lustre and dignity, and a more sacred right, as it were, of obligation to that law, holy, just and good, which is the expression of God's will? It is enough for us to know, as a matter of experience, that the faith of this sacrifice has served and does serve to slay the enmity of the natural mind, and create in the soul the very source and fountain of all virtue, the love of God. And as to God's taking pleasure in the sufferings of the holy Saviour, that the Scriptures say not. But

* Sermons Preached in St. Andrew's Church, Quebec. By John Cook, D.D., LL.D. (Montreal: Dawson Brothers.)

He takes pleasure—as if there be any conformity in the moral nature of God with that of man, He must do in the spectacle of virtue, exhibited among these sufferers, the patience, the fortitude, the meekness, the magnanimity of Him who gave Himself for us.

From the second sermon, "Christ the Revealer of God," the following sentences may be taken as giving the leading and central thought of the sermon.

No man hath seen God, at any time, nor can any man figure what God is. But on Jesus the eyes of men did look, and the pen of man, under the guidance of the good Spirit of God, has recorded what man saw in Him. And from that record and by its help, it is still possible for us to call up before our minds, and to contemplate the holy Saviour of mankind, as He appeared in the unruffled calmness of a nature which was at once unspotted in purity and overflowing with tenderness. Divine power, wisdom and goodness, all in exercise for man's behoof, shone forth in the actions of His daily life, and in His whole execution of the great work for which He came.

Several of the sermons might be more especially cited as being more peculiarly adapted to the wants of our own age, as distinguished from others—an adaptation by no means too common in the average sermon. When some of our leading philosophers are absolutely glorifying the selfish principle so far as to make morality synonymous with a refined selfishness,—the sermon on "Christ's Mission to Earth" well shows what is the leading feature of His kingdom,—a truth to which even the nominally "Christian world" is only beginning to wake up. How many of our "adherents," or even of our communicants—not to go farther still—if judged by their ordinary "life and conversation," could be supposed heartily to hold and realize the following expression of what ought to be a very commonplace of Christianity:

A Christian is a servant, a minister—another name for a servant. He is one who labours for others, whose heart is not engrossed with selfish aims and pursuits, but glows with social tenderness for all mankind, whose religion is not of that selfish kind which contemplates only his own salvation, but which has regard also for the moral and spiritual good of others; who does not say, in regard of any object or enterprise of benevolence, with the wicked Cain: "Am I my brother's keeper?" but who gladly seeks to profit by and improve every opportunity of usefulness. I tell you,—this disposition to serve, to minister, to be useful to others, useful in your day and generation according to the measure of your capacities and opportunities, useful when active exertion is required, and useful when self-denial and sacrifice are required—is as essential to the Christian character, as necessary an attribute of a true and faithful subject of Christ's kingdom on earth, as is humility. A selfish Christian! a Christian taken up only with his own immediate interests, a Christian not prompt to minister to others, or not casting about to seek the means of usefulness in the world and in the Church, why the very idea is absurd. How should such a one be a follower or a subject of Him, who came not to be ministered unto, but to minister, and to give His life a ransom for many?

Another sermon on "How Christ's Doctrine is to be Tested," contains truths which it would be well for all "unbelievers" to consider, and also for those who, giving a merely nominal assent themselves, hastily condemn others whose difficulties are caused by a more honest and sincere consideration than their own. Two quotations will illustrate this:

What the text states [St. John vii. 17] is simply this: "Honestly purpose, honestly seek and strive to do what you feel and believe to be the will of God, and in so doing you shall come to a sound conclusion on the question, if you entertain it whether the doctrine of the Gospel be of God or of man." But—how is it that this doing of the will of God—thus being truly and honestly minded to do it—can tell on the point, whether Christ's doctrine was human or divine? To this, what if we should simply answer, *Try*; put the matter to the test of experiment. There can be no harm in trying. There is positive good in trying; it is a positive duty to try. The required disposition, the required effort, may have a bearing on this great matter; nay, it may have just such bearing on it as the text indicates, though no one should be able to tell *how*. To try costs a man only to give up sin—sin against God and his own conscience. There will be gain in that, even though his doubts should not be resolved. But they will be resolved. He was the Truth who spoke the text, and He came for the revelation of the truth. His words will not fall to the ground; and he who is honestly minded to do the will of God will not fail ultimately to come to an assured conviction in regard to the doctrine of Christ; and to the conviction that it was not Christ's as man, but the Father who sent Him.

The thoughtless and heartless assent, which multitude give to Christian truth, does not make them followers of Christ, nor will it entitle them to be partakers of His glory. One great part of public preaching and teaching has long been to distinguish and to make the distinction to be felt and acknowledged between such careless assent and the honest convictions of the understanding and the heart, which alone can sanctify and save. But circumstances seem to be arising which will do this better and more effectually than the lessons of the pulpit. Christianity to all appearances is approaching another great crisis in its now long history. The revival of faith in the end of the last century, is giving—perhaps we should rather say, has given—place to a revival of the old scepticism, old though appearing in new forms and hosts of learned and subtle and inveterate enemies.

striving to destroy the foundations of Christian faith, and seem delighted with the prospect of a result which will throw men back for any solution of the mystery of this life or the hope of another, on the uncertain and unsatisfactory conclusions of human reason, instead of the positive declarations of a divine apostle. The time is perhaps nearer than we think of, when the vast multitudes of the careless and nominal professors of Christianity shall be scattered and disappear, when there shall be as sharp a distinction as in the primitive age, between those who reject and those who receive the Gospel, and the gulf of neutral and nominal Christianity being closed, there shall appear but two companies: the company of unbelievers who proudly reject the doctrine of Christ, and the company of believers who, having been honestly minded to do the will of God, have ascertained the Gospel to be from God, and have proved it, in their happy experience, to be the power of God and the wisdom of God, unto salvation. Meanwhile, let every true-hearted Christian rejoice in this; that what Christianity claims as necessary to the apprehension of its excellence and authority, and lying at the root of all true faith in it, is not the learning of the schools nor lofty powers of reason and understanding, nor the accumulation of knowledge; but what the conscience of all acknowledges should be in all, and acknowledges the excellence of in any—the upright mind, honestly disposed to do the will of God.

These extracts have been given at some length, because such teaching is needed at present among ourselves, almost more than any other, and none could be a better remedy for most of the ailments of our age, whether on the side of the unbeliever or the nominal Christian.

The space already occupied will not permit much further illustration of the contents of these admirable sermons. One, however, which must be specially noticed—that on “The Outer and Inner Creed in Men,”—which must appeal to the experience of all. How true, for instance, is this respecting the *real inner* creed which often flashes out in the hasty, unguarded speeches of men:

It is curiously different from that which the man avows as a Church member—curiously different from that which he hears and expects to hear, and would be disappointed, perhaps enraged, if he did not hear from the pulpit.

And this is no less true:

Usually the Atheism that really prevails is disclaimed—is hardly admitted by men even to themselves. There is an outer creed of sound Theism; an inner of real Atheism, at least of doubt and darkness as to the being and character of God. In such a case surely it will be admitted that the light within is darkness, and great is that darkness.

It is just this inner core of Atheism in the hearts of so many who “profess and call themselves Christians” that gives point and power to the attacks of open avowed Atheism. And here from another sermon, on “The Two Great Commandments,” is one of the tests whereby men can try themselves as to their real belief in God:

Men can delude, and have deluded, and do delude themselves about a love to God, whom they have not seen. Well, then try your love to your neighbour whom you have seen. Dost thou mourn, as over the ungodliness, so over the remaining selfishness of thy nature, and dost thou see in every outburst of such selfishness, the token of what, if unremoved, will make a hell for thee, even though no place of darkness were prepared for the sinner? Is this thy grief, that thou dost little for others? Art thou willing to help thy brother in his need? To have patience with him, and to be forbearing toward him? Art thou sorry thou hast not more time, more opportunity, more ability, to do good to others? Or dost thou grudge any time; dost thou neglect every opportunity, dost thou fail to employ such power as thou hast to do good? Art thou glad to escape an opportunity of helping on thy brother? And dost thou wrap thyself up in a mantle of selfishness, through which no interest which is not immediately thine own can reach thy heart, awaken thy sympathies, or call forth thy exertions? Then how shall it ever be said that thou lovest thy neighbour as thyself, that thou lovest thy brother, even as Christ loveth thee?

These quotations will suffice to show something of the value of these sermons, which it is to be hoped many will procure and read for themselves.

FIDELIS.

PRESBYTERY ACCORDING TO THE REVISED BOOK.

MR. EDITOR,—It is no doubt easier to criticise than amend, to pull down than reconstruct, to point out the faults of others than amend our own. Nevertheless, a searching and careful scrutiny should be exercised by all concerned in framing “the Constitution and Forms of Procedure” under which, as a Church, we are to live. The object of the General Assembly in submitting the present draft of “the Constitution and Procedure” of the Church to our Presbyteries and people is, that their diversified skill and wisdom may be employed in bringing them as near to perfection as possible. To secure this, all concerned should help. Hence your present correspondent, who is a Presbyter of a quarter of a century,

standing, wishes to contribute some thoughts and convictions which are in his mind concerning it.

The section of the book to which he wishes to call attention and on which to offer a few strictures is not, perhaps, more faulty than some others, but contains, in his opinion, obvious faults and errors which should be removed before becoming law. It is the section on p. 21, which defines the *Presbytery*, the court from which our ecclesiastical name is derived, and to which every inquirer naturally turns for an intelligible definition, or at least a comprehensive statement of “what a Presbytery is.” But as we look at the one before us, we ask, do we find either here? With the definitions given by half a dozen Presbyterian Churches, older and historically better known than ours, open before us, we are compelled to say, No. As a definition of the *Presbytery*, the language used is defective in matter, illogical in form, arbitrary in what it includes and lacking in literary elegance. The most obvious tests of a correct definition cannot be applied to it: the subject and predicate are in no measure convertible. Nor do we find one chief attribute running through and characterizing the whole statements of its contents. Even as a description of Presbytery, it ought to grasp and present the salient elements of the notion of Presbytery, so as to impress intelligent inquirers, as well as to guide ecclesiastical jurists. It abounds too greatly in analogies, includes too many classes, selecting them arbitrarily, and disregards that synthesis, which should unite the several parts in an organic whole.

At the top of p. 21, under the words, THE PRESBYTERY, properly written in large letters, we have this statement, or definition, of Presbytery.

The Presbytery consists of—

1. Ordained ministers within the bounds (a) who are pastors of congregations; (b), who are professors of theology in the Church, or professors in colleges connected with the Church; (c), who are employed by appointment of the General Assembly in some department of the work of the Church; (d), who by special enactment of the Assembly have their names placed on the roll; (e), who are engaged in mission fields for a lengthened term with the sanction of the Assembly's Home Mission Committee.
2. An elder from each pastoral charge.

It is obvious that primarily the Presbytery consisted of all the Presbyters in a given district united in one body, to take spiritual oversight and direct the spiritual affairs of its own district. Such was the Presbytery of Jerusalem, such that of Ephesus, Antioch and other centres of Christian Churches. All the Presbyters, or elders, of the many Churches met with the apostles or ministers of the Word to transact the business, or settle the questions which came before them. So teaches our Confession of Faith in its form of Church government, as approved by the General Assembly of the Kirk of Scotland, in 1645. (See pp. 311 and 312, Edition of Edinburgh, 1871.) The essential constituents of a Presbytery are not doctors, professors in colleges, or agents of the Church, but simply Presbyters, whether lay or clerical. Like to this is the answer which one of the most able divines and most learned Presbyterian jurists, which this continent has hitherto produced (Dr P. H. Thornwell) to the question “What constitutes the essence of a Presbytery.” He answers, “Neither ministers nor elders as such, but simply Presbyters, irrespective of the classes to which they belong.” We do not mean, nor does this writer, that this defines more than the constituent elements of a Presbytery. Complete organization involves more. According to the definition proposed in our book, there are no less than five classes of ministers, designated respectively (a), (b), (c), (d), (e) included in the Presbytery. These letters, though resembling algebraic symbols and so suggesting unknown quantities, are not presumed to have such meaning; but indicate different classes, not ranks or grades of ordained ministers, who form the constituent or essential elements of our Presbytery. It is supposed and indeed held in theory that all ordained ministers of the Presbyterian Church are ecclesiastically equal. The parity of the ministry was in former times contended for and gloried in; though by the very constitution of this Church there is great variety of small dignities among them, and not a few are wholly excluded from any place. Whatever practical or theoretic motives may have prevailed with the framers of this definition to include so many classes and grades, we regard it as unauthorized, arbitrary and un-*Presbyterian*. We would ask, What principle of justice, or of regard for the rights of all ministers, or what element of Presbyterian polity governs such

choice and authorized such distinction? We answer, There is none. There is but one principle governing the rights and qualifying preachers of the Word for membership in Presbytery; i.e., that they are judged by Presbytery qualified for and have received ordination to the full work of the ministry. This is the *sine qua non* of membership in Presbytery. It is this which constitutes and clothes with full ministerial rights and powers. It is this which entitles a minister to exercise the functions, enjoy the privileges, and discharge the duties of his office. It is as much his right and duty to sit and deliberate with his brethren on the concerns of the household of faith, as to sit and do the like in the earthly household of which he is a responsible member. An apprehension of some sort of danger from the large number of retired or teaching ministers, and ministers without charge, in certain central Presbyteries led to the bringing the matter of excluding or limiting their power before the (1) S. General Assembly in the United States in 1849. The question was proposed to the Assembly in these terms: “Are ministers without charges constituent members of our Church judicatories, and have they an equal voice with settled pastors and ruling elders of congregations in ecclesiastical government?” The Assembly decided in the affirmative, and referred to their “Form of Church Government” in support of this decision, quoting these words: “A Presbytery consists of all ministers and one ruling elder from each congregation within a certain district.”

It will not be argued that ministers without charge are not Presbyters, or incapable of Presbyterian functions. If that were so, many a Presbytery would have its proceedings and its power badly and suddenly demolished; e.g., The first Presbytery of the Secession Church* of Scotland, which was composed of Messrs. Erskine, Fisher, Moncrief and Wilson, had no elders, and none of these ministers had a pastoral charge for more than four years after the Presbytery was organized.

PARITY.

*See McKerrow's History of Secession Church, p. 224.

(To be concluded.)

THE REVISED BOOK OF FORMS.

MR. EDITOR, - May I ask permission to use your columns, in order to remind Presbyteries that their reports on the Revised Book of Forms should be in my hands by March 1? See resolution of last General Assembly. I have received three reports already; and if the rest prove to be of like character, the committee will have valuable material and assistance for preparing their final report.

Allow me also to call attention to what some writers and probably some speakers in Presbyteries seem to overlook, viz., that no material change has been proposed, or can be made by the committee in the form of procedure without approval of the General Assembly. Such approval has been already obtained for all material changes, before they were introduced into the book. Still, any of the changes made may be removed and the old procedure restored if Presbyteries so desire. On the other hand, no material changes should be made by next Assembly, without afterwards receiving the consent of Presbyteries. At least the committee have so far acted on this principle. Changes in the order of the sections and in forms of expression with a view to secure unity and uniformity have been made, and some clauses have been added to bring out what the committee think is the intention of existing regulations, or to remove doubts on certain points. These the committee will undoubtedly conform as far as possible, and as the criticism of the Presbyteries may indicate, to the desire of the majority. But no material change can be made, even if suggested by a majority of Presbyteries. Although in that case the matter would be reported to the General Assembly. As examples of what I mean, I may refer to the suggestions that elders may be the Moderators of Sessions and other Church Courts. A change so important cannot be made in revising the book. The proposal to make a change like that should come before the Assembly by overture. Again, to change the constitution of the roll of a Presbytery, as proposed by Rev. A. Wilson, is beyond the power of the committee. So, as seems to me, is a proposal made by a respected minister in a letter to prepare liturgical forms for the administration of the sacraments, burial, the solemnization of marriage. It may be proper to consider these matters and take action; but a committee on revision would not be justified in giving them a place in the Book of Forms.

Yours, etc.

JOHN LAING.

Dundas, February 11, 1888.

Pastor and People.

THE DEATH OF MOSES.

The following is by Dr. McGregor, of St. Cuthbert's, Edinburgh :

There is a natural tendency in the human mind to attach a great deal of importance to events such as the birth and death of an illustrious man, and sometimes this is carried to excess. In the case of Moses, God has taken the temptation of making a shrine of his grave out of the way. "No man knoweth his sepulchre unto this day," yet the neighbourhood is well known. Standing on the shores of the Dead Sea where the turbid waters of the Jordan pour into it, we find ourselves on as barren a spot as earth can show. Around us is the desolation and stillness of death, the vast leaden lake stretching away from our feet, with Sodom and Gomorrah lying many fathoms below ; to the west lie the slopes of Palestine ; to the north is the plain through which Jordan cuts its course, while away to the east are the long, lofty, straight lines of the hills of Moab, with their bare, precipitous sides. On one of these summits stood Balaam ; on another, Moses looked his last on Canaan, and through one of its gorges the Israelites effected an entrance into the Promised Land. Elijah mounted his fire-chariot from the plain below. Moses ascended from the heights above.

To one mighty heart, Canaan promised rest after oppressions night and day for forty years, and nothing would gladden him more than to see his people safely settled among its hills and glens. But the sin of Meribah, a sin of temper and only for a moment, stepped in between him and his hopes. For it Aaron died on Hor, and Moses among the ravines of Abarim. With all their faults, the stubborn and stiff-necked Israelites loved their leader, and there were no dry eyes in the camp that day as he poured out his last prayer. Then, with no guide and no companion but God, he turned his steps to that mysterious journey, and they saw him no more. There is no more beautifully descriptive passage in all literature than this. Moses had not been alone for forty years, the weight, woe and guilt of the people had been laid on him till the burden grew so great that he asked God to take him away. Yet the solitude is not strange to him as he climbs from ledge to ledge with practised feet, nor the scattered herbage, nor the broken shadows of the cliffs indented far across the uninhabited ravines. God has given him one day of solitude at last, when all that has embittered his life is being loosed in the mist of dying blue, all sins and wanderings soon to be forgotten for ever. The Dead Sea lies far below like a mirror, and the hills of Canaan in the purple evening light fade away in the distance. With such a scene meeting his undimmed glance, he lies down among the rocks, and so dies.

A few simple lessons may be drawn from this story. Here is a trivial sin meeting with a terrible punishment, teaching us plainly that there are no little sins in God's sight, and though punishment may be delayed it is by no means averted. Our old little sins come back—in what strange shapes they sometimes come!—and worry, cross and vex us. Yet in the case of believers, these lapses may be turned to blessings, and may be the harbingers of greater joy. Our dearest hopes are blasted that greater ones may come, and our Promised Land may be denied us for one of softer verdure and far more exceeding loveliness. This life may be made a scene of weeping, and desolation, and woe, that our spirits may be borne upwards to the sky where there is rich solace for every mortal ill. The wilderness is a fit emblem of a believer's life, and from Pisgah he may look back on the road he has travelled and forward to the fair country beyond, in which stands the New Jerusalem glittering in the rays of the sun which never sets. Time touches eternity and earth touches heaven ; though in youth, and sometimes in middle age, we contrive to introduce a chasm between.

A strange life is this and strangely closed—a foundling floating on the bosom of a great river and picked up by a king's daughter, a courtier in the greatest court of the world ; a Bedouin shepherd, sharing the simple joys and sorrows of the Arabs around him, a great and victorious leader, a saint, honoured to be the instrument of giving God's laws to His people. The last scene of a life is very often in

keeping with its history. Solitude is necessary in view of that last awful solitude, when friends and companions cannot break the silence, when neither father nor mother, wife nor child, can go with us further. We need our quiet moments, our Pisgah peaks, lest the dross of the world choke up our finer passages.

FOR THE CANADA PRESBYTERIAN.

GEHAZI.

BY T. K. HENDERSON, TORONTO.

And he went out from his presence, a leper as white as snow.—2 Kings v. 27.

Out from his presence, out,
The prophet bade him go,
Out from his presence, out,
A leper white as snow !

He shrank before the eye
That read into his soul,
And saw the cursed greed
His heart could not control.

That eye his path pursued
When Naaman turned again,
And stayed his chariot wheel
And checked his bridle rein.

The lie was on his lips,
The brand was on his brow ;
To him and his the curse
Shall cleave forever now.

He felt its withering blight
Run swift through every vein,
And bowed his guilty head
And cried aloud, "Unclean."

Far from the haunts of men,
A blighted, blasted one—
A scorned and scouted thing,
He bears that curse alone !

Out from his presence, out,
The prophet bade him go ;
Out from his presence, out,
A leper white as snow !

GOSPEL WORK.

A TRUE INCIDENT IN CONNECTION WITH THE
WEEK OF PRAYER FOR YOUNG WOMEN.

Some years ago, in God's providence, I was left alone during the winter months in a large house. Being a regular reader of the *Christian*, and seeing there was to be a Week of Prayer for Women, I felt a strong desire to join with other Christians, but as the house was quite in the country, and the weather severe, I could not attempt to go out.

Having two lady friends about two miles distant, I wrote asking them to come and join me in prayer, explaining that the first week in February was set apart as a Week of Prayer for Women. Their reply was that, much as they would like to come, they were quite unable on account of their health. It then occurred to me to assemble the servants of the house—one of them being a bright Christian—to join me in praying for women everywhere, explaining to them what was going on in other parts. They gladly consented, and though none of them prayed audibly, I knew their hearts went with my words. Very precious days they were, the Lord being in our midst.

One morning I was led to ask Him to "let us see some answer in our neighbourhood, that our faith might be strengthened." Now, notice God's power to work upon the heart. In the course of the day our Bible-woman wished to see me. When I entered the room she exclaimed, "Oh, Miss —, there is that girl Jane —, who gave us so much trouble in the village, asking for you. She has walked eight miles without a bonnet, and declares she has had a letter from you, saying you would be her friend at any time, if she wished to change her life. I told her not to tell me any more falsehoods, as I was sure you had not written to her, or you would have told me. However, I have brought her to see you, as she persisted in her statement, and have left her in the kitchen. Would you like to see her?"

I shall not forget Miss G —'s surprise when I said I had written to her, some months previously.

It must now be told that this poor girl had given our missionary and Bible-woman great concern. She was the eldest of a large family in our neighbourhood, all of them quite indifferent to religion, but J — had seemed rather impressed during a season of re-

vival services in our church, and joined a number of the young people under me to lead the singing of Sanky's hymns—not so well known then as now.

An aunt, who was said to keep anything but a respectable house, induced this girl to go and live with her. We were anxious to get J — into a "Home." Our missionary and Bible-woman went to the aunt's to try to persuade her to come, but in vain. She seemed most hardened, and would not listen to a word they said. I was much grieved on reading this in the missionary's journal, and pleaded with the Lord on her behalf. As the aunt's address was given in the journal, a thought struck me to write J — a letter, telling her that, though I did not know her, yet I understood she was amongst those who joined the young people in singing praises to Jesus, and how sad for her to be shut out from singing them above, etc.; adding that, if at any time she wished to change her life, I would be her friend. When sealing the letter, a thought crossed my mind, the aunt may keep this from her, and I breathed a prayer that *He who could would see that she got it.*

I told no one of this, and must say the incident had almost passed from my mind. It seems that J — had gone with the stream, not at all troubled in mind till this Week of Prayer for Women, when she felt so wretched, that she could not bear to hear the swearing, etc., in her aunt's house. Just at this time her aunt sent her to look for something in a drawer, when, to her surprise, she came upon my letter. So God had not permitted the aunt to destroy it, though she had not given it to her. J — resolved at once to run away and ask for me; hence her appearance without any bonnet.

Oh, how changed was her manner now—willing to do anything we wished! We first had to provide her with suitable clothing, and our missionary wrote to know if she could be received into a "Home." The answer was favourable, and J — gladly accompanied the missionary, though so averse to it before. She remained there some months, and her conduct was most satisfactory. She then came to live with her parents, and testified by her life that she was a new creature in Christ Jesus.

I told her she had now to be a missionary at home. Her father did make a profession, and was admitted a member of the Church. J — died a few years ago, and is now, I trust, in glory.

Surely this is an encouragement to us to plead with our Heavenly Father on behalf of our sisters, however they may be situated, knowing that He knows all about them, and can bring them out from any evil surroundings, and enable them to live to His glory.—*S. A. B., in the Christian.*

THE BEST.

Domestic worship is a pleasant duty, and one that appeals to the tenderest sentiments of our lives ; it certainly should have a favoured place. But has it? Perhaps the best hour for it is not chosen. It is not approached in the best way. It is late at night, when all are dull and sleepy, or is left to such a time in the morning that hurry and bustle kill it with their distractions. And what about our gifts of money? Good they are, indeed, as money, but do they represent such a percentage of our incomes and expenditures that they are the fittest for their purposes? After we have brought all we need for ourselves, we give so much to the Saviour ; but is that giving our best? We have taken a trip, treated ourselves to a luxury, made happy investments, then with the loose change that is left over, we come forward to perform our duty of beneficence. And we do it sincerely, as if it was the right thing to do, instead of being a mockery of the holy service it claims to be—a mockery, indeed, of God Himself.

In many other ways we may forget, or neglect, the claims that it should be our first thought to recognize. We drain for our own pleasure the cup the Lord gives us, then present the dregs as the expression of our thanksgiving. We choose for religious purposes the sickly from our flocks and the blighted sheaves from the fields. The good is for the market, the round sums of money for the bonds and mortgages, but the disabled and the fractions go to the service of Christ. This is not always so, but there are too many examples of it, while the temptation to it is presented to every one of us. Let it be resisted. It is an awful sin to rob God.—*United Presbyterian.*

ASSESSMENT SYSTEM.

SEVEN YEARS OF STEADY PROGRESS.

The Successful Record of the Mutual Reserve Fund Life Association.

Eloquent Address by Warrington Kennedy, Esq., of Toronto.

The seventh annual meeting of the Mutual Reserve Fund Life Association, held at the head offices in New York on the 26th Jan. ult., was probably one of the largest and most enthusiastic gatherings of insurance men ever held in that city. After the interesting reports of the officers, showing the prosperity of the Association's system of life insurance had been read,

MR. WARRINGTON KENNEDY, of Toronto, then delivered the following stirring speech and moved the adoption of the following resolution, which was unanimously carried with ringing cheers and words of applause:—

"The members of the Mutual Reserve Fund Life Association, in their annual meeting assembled, have listened with pleasure to the reports from the several departments of the work and rejoice at the continued prosperity of the Association. They embrace this opportunity of expressing their fullest confidence in the President, Vice-Presidents and other officers of the Association, who stand at the helm of affairs and who are guiding its business so faithfully and so successfully. This meeting further pledges its loyalty to the Mutual Reserve Fund Life Association, and will do everything within its power to promote its highest interests, and to establish it more and more in the hearts of the people and perpetuate its triumphant career."

The resolution was seconded by Mr. William Wilson, of Toronto. We have pleasure in giving Mr. Kennedy's speech in full. It speaks for itself.

In moving this resolution Mr. KENNEDY said—"Mr. President and Gentlemen, I find that at the last annual meeting resolutions expressing confidence in the management of this Association were introduced by representatives from various sections of the Union, and the Canadian deputies felt they had been derelict in neglecting to discharge a similar duty, and now desire to make atonement for the omission." He made these remarks lest the introduction of this resolution might appear to be a work of supererogation, having just been offered to the meeting by gentlemen residing within the Union. However, "line upon line and precept upon precept" are good, and these expressions of confidence, he had no doubt, would go far in strengthening the hands of the President and his associate officers.

This resolution, coming as it does from the Canadian representatives, will not be undervalued when the fact is known that your indefatigable agent in the Dominion, Mr. Wells, has written a larger amount of insurance than that of any of the agents of this Company, both during the year just closed and that of 1886, having captured the first prize in both years.

He and the gentlemen around him felt almost intoxicated with pleasure in listening to the satisfactory and glowing reports which had been presented from the various departments of the work—reports based upon incontrovertible data.

Nothing has been wanting; objections of every kind that have been taken against this Company, many of which are unjust and unreasonable, have been fully met. No stronger evidence can be given that the Mutual Reserve is becoming established in the hearts of the people than the fact that both in 1886 and 1887 its agents in the Do-

minion have not only written a larger amount of insurance than that of any of the agents in the employ of this Company doing business in the United States, but have written a larger amount of business than any other company doing business in Canada.

Why? Because it offers the greatest indemnity for the least money, presenting at once the aspects of equity, safety, beneficence and permanence. In this Association the insurers become the insured, and the insured become the insurers.

Members form a compact whereby they insure one another under equitable arrangements, contribute the amount necessary, based upon the actuarial mortality tables which are almost infallible, and carry twenty-five per cent. to a reserve fund, which now amounts to about one and a half million dollars, and is being increased at the rate of twelve hundred and fifty dollars per day. This reserve fund belongs entirely to the Policyholders, and cannot go into dividends of Stockholders, as there are none.

The system is insurance, pure and simple, and the element of investment does not enter into it. The money is not taken out of the pockets of the Policyholders with the design of transferring a portion of it to Stockholders.

In making assessments the maximum mortality tables cannot be exceeded, and should the death rate at any time be so large that this would be insufficient to meet the claims (which is highly improbable), then the reserve fund immediately becomes available.

The mortality continues, as it always has been, below the experience tables of mortality, and the saving thus affected, through the careful selection of risks, added to the interest receipts on the surplus emergency fund (which interest receipts for 1885 will undoubtedly reach \$75,000), has enabled the Association to collect the mortality premiums at age of entry.

He was gratified to listen to the report from Great Britain, showing clearly that this system is taking hold in England. We all know the slowness of the English to adopt new methods, but they are discovering that there are commendable features connected with the Mutual Reserve which merit their patronage. As is seen, we in Canada are showing no want of confidence in your American institutions. Efforts are now being made by statesmen to draw the two countries closer together in their commercial relations, and we trust that success will crown their efforts; but, sir, this Company is doing much to bring the two peoples together, and its influence is permeating the ranks of society in both countries, and drawing them into a closer bond of friendship and brotherhood.

Strange to say, the Mutual Reserve Fund Life Association has met with much opposition from all level premium companies. Many falsehoods have been published of various descriptions. Powerful efforts were made to strangle it in its birth. Large sums have been subscribed and expended to arrest its progress, but it keeps advancing and growing in the confidence of the people. It has already paid one thousand widows and five thousand orphans more than four million dollars in cash. It is paying more than four thousand dollars daily for death claims. This is the only insurance company which has its reserve in the hands of a third party:—namely, the Great Central Trust Company of New York, and which holds the funds exclusively for the benefit of the members of the Association.

He would refer to the statement so industriously circulated that the lapses of policies with the "Mutual Reserve" are enormous, indeed larger than that of any other company. Now, sir, what are the facts; we find that the lapses of the level premium companies reporting to the New York Insurance Department for 1885 were 59 per cent. of the total amount of their new business. In 1884, 66 per cent.;

1883, 59 per cent.; 1882, 62 per cent.; and in some years it reached as high as 100 per cent.; while the terminations in the Mutual Reserve for 1886 were but twenty per cent.; for 1885, twenty-five per cent.; for 1884, twenty-three per cent., and for 1883 only ten per cent.

Again, the charge of extravagant management has been brought against the Company. Outrageous falsehoods have been circulated, while the fact is that no insurance company doing business on this continent manages its affairs so economically.

"Level premium companies expend \$50 for each \$1,000 insurance in force, while the Mutual Reserve expend \$230 for each \$1,000 of insurance in force. They court inquiry as to these figures. They put an end to the charge of extravagant management in the Mutual Reserve."

Level premium companies received for each \$1,000 in force \$62.83, while the Mutual Reserve receives only \$15 for each \$1,000.

He held policies in five old line companies, and it was not his intention to allow any of them to lapse. What he desired was that all the old line companies should adopt the motto, "Live and Let Live."

If the principles of the "Mutual Reserve" be unsound, then it must fall and be crushed under its own weight. A lunatic once asked a military officer why he carried a sword, and the answer was, "To kill my enemies." "Why," said the lunatic, "if you leave them alone they will kill themselves."

It has often been asked, "Has Mr. Harper made this system a success?" If facts, figures and the endorsement of men who cannot be bought, bribed or controlled by rival companies are worth anything, he undoubtedly has.

The system is not an experiment now. It has withstood all attacks from every source, and now rests on a solid foundation.

Again, the opponents of the Association have paraded a number of instances where death claims have been compromised or contested. Satisfactory explanations had been given by the officers of the Company in all these instances, proving clearly that in every case a fraud was attempted upon the Company. As against this the President of this Company has offered a reward of \$500 to any one who will produce a single instance where a just claim has not been promptly paid. Will the opponents of the Mutual Reserve place side by side a list of the numerous instances in which death losses have been paid long before expiration of the legal limit of time? In every instance, when requested, advance payments have been made to the widow and orphans immediately upon the death of the insured—in some instances the money reaching the widow and orphans before the body of the deceased husband and father was laid in the grave.

What does the Honourable Elisha W. Bucklin, Insurance Commissioner, of Rhode Island, say to this Company? "I was induced to go carefully over the payment of Death Claims and the manner and method of their adjustment and to particularly investigate your list of resisted Death Claims. In this list I found but thirteen contested or resisted claims out of the payment this year of over 370 claims aggregating \$1,200,000. I was careful to note the cause for resisting each, and can therefore assure you in my opinion you were justified in so doing, and it would be an injustice to your members and a reflection on the management of the Association if such fraudulent claims were allowed. I can now from personal knowledge and careful inspection of your Association cheerfully recommend it to my constituents as worthy of their confidence in every particular." The total death claims paid by the Association exceed \$4,100,000.

As to its permanence:— This is the largest open assessment company doing business in the world. The plan of insurance presented by the Mutual Reserve Fund Life Association is not an experiment. We can boast of an assessable association of over 700 years' standing and still in good

health, namely, the Count De Winton Society, established in England in 1168, under the reign of King John. The second is the Royal Ewanus Society, established in 1358.

We learn that eighty-nine friendly societies are shown to exist that were established in the seventeenth century; while over one thousand of these friendly societies are over fifty years old. The Norman Society was established in 1703, and is still in existence, providing for their losses as they occur, and is now in as good financial condition as it was one hundred years ago. The Society of L'Entot, which was established in 1703, has existed 180 years, and is likely to exist for centuries, and although all of its first members are dead, and the society still lives, it is fair to presume that the Mutual Reserve, being on a more sound and scientific basis than any of the above societies, may be lasting as time itself.

Mr. President, the members of this Association fully appreciate the difficulties that the management has had to contend against—enemies, subtle and treacherous within, and foes bold and unscrupulous without. Employees in your service have proved recreant to your trust, carried off your property and sold to your enemies what had been confided to their safe keeping, and what shall we say to those who purchased the stolen property? Is not the receiver as bad as a thief? But you have succeeded in detecting the treacherous foe, and have placed your heel upon the head of the serpent. As there has been a general reorganization of the work, we look for an advance along the whole line during this year. Mr. President, you and your associate officers have just reason to be proud of the success of this Company, which is unparalleled. It is the great fact of today, unique, almost a prodigy. Its success is the wonder of its enemies, and calls forth admiration and commendation from its friends. Enter St. Paul's in London, look around and you behold in everything connected with that immense structure a monument to Sir Christopher Wren. You have only to look around you and you behold in this great Association a monument that you are erecting, which will be more lasting than that of marble or bronze. These will crumble under the decaying hand of time, but yours is a monument that the storms of time shall never efface or destroy. It lives and will be perpetuated in the hearts of tens of thousands, to whom it has brought and will still continue to bring comfort. For his object it has been instituted. It throws its shield over the son of toil, whether he be the merchant in his counting house, the workman in his shop or the labourer in the field, and wipes the tears from the eyes of the widow and the orphan. Such an Association is worthy of our confidence, and to it we pledge our loyalty. I am convinced that the Mutual Reserve Fund Life Association is the Tarpeian Rock of the insurance system. Foes, insidious and numerous, are plotting her overthrow, but they will be hurled from the walls of her citadel; they will be thrown off as the lion shakes the dew from his mane. As every advancing tide has receding waves, so reactionary movements may transiently embarrass her, but her future will grandly illustrate the lines of Goldsmith:

"Though round her breast the rolling clouds are spread,
Eternal sunshine settles on her head."

MR. HARPER replied, and spoke of the large amount and the capital character of the business transacted in Canada after all of the great obstacles which had to be overcome before entering that territory. He paid a high tribute to Mr. J. D. Wells, the general manager for Canada, who, in the face of the most unscrupulous opposition of rival companies and labouring under great domestic affliction, had again succeeded in gaining first prize for the largest amount of new business reported by any general agent. He also stated that the European branches of the Mutual Reserve in Paris, London, Manchester and Liverpool were gaining fresh recruits every day and anticipated splendid results during the present year.

MR. WELLS spoke briefly, and caused considerable laughter by his description of the tactics resorted to by the old line companies in their efforts to injure the business of this Association.

MR. WILLIAM WILSON, of Toronto, expressed his satisfaction with the reports presented, showing the Association to be in such prosperous condition, and both he and Mr. Kennedy would return to Toronto proud of the position they occupied as members of the Advisory Council of such an Association as the Mutual Reserve. He deprecated the attempts of rival companies to injure the Association. The business and intelligent men of Toronto paid very little attention to the attacks made upon the Mutual Reserve, which was now thoroughly established in the confidence of the Canadian people.

PRESBYTERIAN YEAR BOOK

— FOR 1888. —

Edited by REV. G. BRADY HARRISON.

The present issue of the YEAR BOOK contains among other matter of great value, original articles, as follows:—

- Memo Missions. By Rev. W. Cochrane, D.D.
- The Nova Scotia Centennial Year. By Rev. R. F. Burns, D.D.
- The Early Ecclesiastical History of Picton, N.S. By Rev. George Patterson, D.D.
- Women's Foreign Missionary Society. By S. R.
- Foreign Missions. By the Editor
- What we Owe the Country and the Age. By Fidelis.
- The Schemes of the Church 1877-1887. By the Rev. R. H. Warden.
- Missionary Work in Manitoba and N. W. Territories. By J. K.
- History of Congregations.
- Presbyterian Colleges in Canada. By the Editor

Mr. Croil, of the Presbyterian Record, says of the YEAR BOOK: It is one of the best thumbed periodicals in our office. Every Presbyterian should have it.

The N. Y. Independent says: It is one of the best ecclesiastical annuals published in the world.

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TORONTO, WEDNESDAY, FEBRUARY 22nd, 1888.

Our Clubbing Arrangement with newspapers has been terminated. The offer of Book Premiums will be good until the 15th of March, when it will be withdrawn. We have to thank a large number of subscribers for their prompt remittances and kind services in helping to extend the circulation of THE CANADA PRESBYTERIAN. It is expected that those who have not yet remitted for the current year will do so at once, and thus be in a position to claim one of the valuable books offered to all paying \$2.50 in advance for 1888.

THOSE good people who think that a short pastorate is always undoubted evidence of ministerial inefficiency might make a note of the fact that Dr. Patton, the new president of Princeton, was less than two years in his first charge, and a little over one in his second. President Patton was no doubt a good preacher and conscientious pastor, but he felt it to be his duty to move occasionally, and he moved often enough to be inducted three times in nine years. There are clearly two sides on the long and short pastorate question. The pastor who moves before the people want him to may be as good a man as the one who holds on after the people want him to go.

A PROHIBITIONIST in New York, who does not believe in a third party, described that party rather neatly the other day. He said they were people who added to the work of destroying the saloon the work of destroying two powerful and deeply rooted political parties. It occurred to him that destroying the saloon was quite enough of work to have on hand at one time. There is a world of sound sense in this view of the question. Destroying the saloon is a difficult business. A large number of people do like to drink liquor, and a considerable number vote against prohibition for one reason and another, who do not care about liquor. All experience goes to show that an immense majority of the people of both Canada and the United States are strongly attached to their party. Even many temperance men are party men first, and temperance men afterward.

Such being the case, destroying the saloon is a contract quite large enough to have on hand at one time without adding the additional work of destroying the political parties. So to make matters worse, the advocates of a third party have made female suffrage a plank in their platform—a step which is vigorously opposed, even by the veteran Dr. Cuyler. Gladstone says that one great measure at a time is as much as any party can stand, and Gladstone does know a few things.

A NEW and most happy species of "touch" is fast growing up between the people and the Ontario Government—we mean touch by deputation. Of course deputations are not, strictly speaking, new institutions, for deputations have always waited upon Governments, but the deputation business was never half so lively as it has been during the last few years. The lobbies and galleries are thronged every day with deputations from every corner of the Province, and on every conceivable kind of question. At almost every hour, except when he is actually engaged in the House, you may find the Premier in the room behind the chamber, surrounded by a deputation. Quite frequently he is there, even when the House is in session. And how some of these deputations do urge their special business. This is right. The deputation business is a good thing. The Government are the servants of the people, and should know what the people want. Parliamentary government, in its highest and best form, is government for the people and by the people. The old theory that the people have nothing to do with laws but obey them, nothing to do with taxes but pay them, is thoroughly exploded so far as Ontario is concerned. The more the people interest themselves in the legislation of the Province the better for all parties concerned.

At the annual meeting of the Glasgow Elders' Association, Professor Story, speaking on the importance and usefulness of the office of the elder, said:

It was to be regretted that the elder did not always realize the dignity of his position. He had known elders who seemed to think that they discharged their duty efficiently, and met the necessities of their office if they assisted in the solemnities of the communion, or stood at the plate, or carried round the bag if alms were collected in that fashion. The office was one of far greater importance. The elders were the assessors of the Christian people, representing in the Court of the Church the Christian conviction of the whole people. It was the fault of the eldership if the Church Courts represented only the opinion of the clergy, and he pointed out how much weight would be added to the opinions and the actions of the Church Courts if the Presbytery and the Synod were always represented in equal numbers by the clergy and the laity.

Undoubtedly an immense amount of weight would be added to the opinions and action if every Presbytery and Synod, if every lay member attended and took part in the proceedings. The elders are in touch with the people, and it is always a misfortune if the people are not in sympathy with the opinions and action of our Church Courts. We cannot agree, however, with Professor Story in saying that it is the fault of the eldership if the Church Courts represent only clerical opinion. The system is largely to blame. A representative elder as a rule sits in Presbytery for a year. That generally means four meetings, perhaps not so many. One can hardly get the run of the business at three or four meetings. No elder of good taste cares to take a very prominent part in the business at his first or second meeting. By the time he is beginning to feel at home in the business his year is out. There is room for a real reform here. A full attendance of elders at all our Church Courts, with facilities equal to those of the clergy for doing business, would be a great thing for the Church. Theoretically, the facilities are equal, but the clergy are always there and never lose the run of the business, whilst the elders change every year and many of them never get it. Can no one suggest a remedy?

There is a strong plea in the last issue of the *Homistic Review* for religious teaching in the Public Schools of the United States. It is by the Dean of Midland College, Kansas. Among many other things worth thinking over the writer says:

There is no risk in saying that purely intellectual training, the most thorough and efficient in the world, is as likely to bring forth a progeny of villains as a race of upright and order-loving citizens—excepting, perhaps, that a general refining influence is to be credited always to intelligence as against the coarseness and brutality which ignorance implies. There are those among us now, farseeing men and states-

men, who are foreboding just this result upon the social life of our people from the absence of formal religious instruction in the public schools. They think they see it in the younger generation of business men that have just entered upon the various lines of trade with this non-religious equipment; in the lack of serious purpose in the young women; in the spirit that pervades the high schools and State universities; and generally throughout all the newer ranks of young people just pressing upon the stage. Religion was ignored for them in their school days, the most plastic period of their lives, what wonder if, when out in the world they should more and more lose a sense of its motive, and finally speak of it with sneers?

There are men in Canada who think they see exactly the same results in the younger generation of this country. Those who think in this way are not all "farseeing men and statesmen," but many of them are men whose opinions are well worthy of attention, whilst some undoubtedly belong to the class who constantly affirm that the former times were better than these. Of one thing everybody may rest assured. If the young of this country are in danger from want of formal religious instruction in the Public Schools, the people who quarrel over the question are mainly responsible. If the denominations would agree on some one thing, and tell the Government what that one thing is, they could have it before the end of the present session of the Legislature. Strange is it not that when this question is spoken of the minds of so many people wander off to Archbishop Lynch and the Catholic Church? What on earth have they to do with it? They have schools of their own and Archbishop Lynch takes precious good care that the Catholic religion is formally taught in them. The real root of the difficulty is that Protestants differ among themselves in regard to what they want, and some of them don't want anything.

STUDENTS AND MISSIONS.

PROGRESS in the cause of missions is evidenced in numerous ways. The growth of old established missionary agencies and the formation of many new institutions, both on old and new lines, indicate that practical interest in the spread of the Gospel at home and abroad has widened and deepened within recent years. As is to be expected, theological students, with all the fervour of youth and hope have, in modern days, taken a deep and lively interest in missionary enterprise. That interest has led them from the region of mere speculative concern to ever-extending practical endeavour, and now there are perhaps no more zealous promoters of practical Christian work at home and abroad than the young men now engaged in active preparation for the Christian ministry. They have been enabled to do excellent work for the Master in many districts that but for them might have been left in utter neglect. In doing this work they have received benefits whose effects will be lifelong. Such practical experiences bring them into sympathetic touch with struggling, suffering and sinning humanity, of which the scholastic recluse can have but dim and vague ideas.

At the time of his death, President Roswell D. Hitchcock, president of Union Theological Seminary, New York, was engaged in the promotion of a plan by which theological students would be enabled to engage in practical mission work in the crowded and neglected portions of the great city. He urged the acceptance of the plan on the ground that it would both be highly beneficial to the students themselves and also a means of reaching, with the Gospel, the ever-growing mass of home heathenism in the larger cities. Since the death of Dr. Hitchcock but little has been heard of the scheme. It is to be hoped that his removal to his rest it has not been abandoned or the commencement of the work seriously delayed. Its establishment and efficient promotion would be a worthy monument to the comprehensive and practically minded man who did such excellent work in his day.

Knox College Missionary Society, which can now claim to be a venerable institution, shows that in its manifold labours it is not restricted by traditions of the past, but is every year becoming more keenly alive to the obligations and responsibilities of the present. It is steadily coming into more vital contact with the Church, and helping to develop the missionary spirit among the people. The holding of an annual public meeting in Convocation Hall has been attended with most satisfactory results. These meetings have always been interesting and stimulating, be-

ing attended by large numbers representative of the various city congregations. Last Friday evening the eighth annual meeting was held, and, despite the fact that there were several other meetings on the same evening, Convocation Hall was filled by a large and appreciative audience. The good work accomplished through the agency of the society was admirably presented by Mr. G. W. Logie, who with the aid of a large map showed the fields occupied by the students, and gave details of the work accomplished by these energetic and self-denying Christian workers. These centres of missionary activity extend over a vast region including Muskoka, Algoma, Manitoba, the North-West Territories, and the last great advance made by the society, the establishment of a mission in Honan, North China, to which they have despatched one of their most energetic advocates of missionary enterprise, the Rev. Jonathan Goforth, now on his way to his important field of labour. Listening to Mr. Logie's statement one could not fail to be impressed with the fact that but for the excellent work done by the society in many of the out-of-the-way places where settlement was sparse and new the people would have been lost to the Church, and many vigorous and healthy congregations that owe their origin to the efforts of the society's missionaries would not now be in existence. From the outset it is the aim of the students to gather in the neglected and at once develop the idea of self-help. The excellent results now apparent are the best justification and commendation of the society's work. They have placed the Church at large under a deep debt of obligation which can best be repaid by increased aid in the work so efficiently and economically carried on by the student missionaries. As an instance it may be mentioned that Mr. Logie stated that one of their number assigned to a district a hundred miles north of Calgary found that there were two methods by which his field could be reached. One was by stage, the other on foot, and with apostolic zeal and Canadian pluck, the young man resolved to walk the distance, and thus spare the society's funds. Stalwarts of this description are calculated to make able ministers of the New Testament, and to endure hardness as good soldiers of Jesus Christ.

At the same meeting Mr. Donald McGillivray, himself destined for the foreign mission field, made an earnest and impressive plea on behalf of the perishing heathen. He imparts the idea to all who hear him that in intellectual ability, earnestness of purpose, and spiritual power, he is eminently fitted for the important work to which he has consecrated his life. In a telling manner he showed the responsibility resting on candidates for the holy ministry, to give earnest, prayerful and conscientious consideration to the claims of the foreign mission work. He also made it plain that no less serious responsibilities rested on all Christians throughout the Church to send the Gospel to the heathen. In the absence of Rev. R. D. Fraser, detained by sickness, the Rev. Mr. Hart, of the Methodist Church, recently returned from China, gave a brief but graphic description of missionary labour in that important field. The missionary spirit has obviously imbued our theological institutions. Would that it could speedily penetrate all our congregations with equal intensity.

Books and Magazines.

EMBLEMS OF EASTER. An Easter service arranged by Mrs. T. E. Burroughs. (Philadelphia; John J. Hood).—A finely arranged service comprising appropriate hymns, music and readings.

LIGHT OF THE WORLD. A missionary service arranged by Mrs. T. E. Burroughs. (Philadelphia; John J. Hood).—This is a fine collection of hymns, music and readings for a varied and interesting children's missionary service.

THE NEW ENGLAND MAGAZINE. (Boston: The New England Magazine Co.)—As its title indicates, this Bay State monthly gives prominence in its pages to illustrated papers descriptive of New England localities and educational institutions. It also has in its contents much varied and interesting general reading matter.

PERFECTION AND SINLESSNESS. By Rev. D. B. Blair. (New Glasgow, N. S.)—This little pamphlet, by an esteemed Presbyterian minister in the Maritime Provinces, contains three able sermons, in

which the theory of sinless perfectionism is ably dealt with. He treats the subject in a manner that is at once clear and refreshing.

BOTH SIDES; or Jonathan and Absalom. By the Rev. Rufus S. Green, D.D. (Philadelphia: Presbyterian Board of Publication.)—There are parts of the Old Testament which are well nigh unexplored territory, even to many Bible readers. In a certain sense this is true of the stories of Jonathan and Absalom. Both these names are quite familiar to all Bible readers, but the former is known principally as David's friend, and the latter as David's rebel son who was hanged in an oak. There are, however, in both cases many very suggestive records besides; and of these common, every-day parts of their lives, but little is really known by most people. Dr. Green has done good service in preaching a course of sermons to young men, on these two young men of the Old Testament. The title of his book, "Both Sides," explains the author's aim, which is to show one noble life and one ruined by its own folly. The lessons are well brought out. The older stories are interpreted in the light of to-day. The book is an excellent one to put into the hands of young men.

THE PATH OF WEALTH, or Light from my Forge. By a Blacksmith. (Brantford: Bradley, Garretson & Co.)—The title so long honourably borne by Elihu Burritt, "The Learned Blacksmith," might fairly be claimed by the author of this plain, pithy and practical work on Systematic Giving. An idea of it may be formed from the opening sentences of Dr. Carman's introductory paper. He says: I have been looking over the book on the Christian law in giving of our substance to God, and cheerfully say I am pleased with it in its plot, its statement, its doctrine, and its argument. The plot is entertaining and makes it sprightly reading; its statement is clear and easily apprehended; its doctrine, as I fully believe, scriptural, and hence salutary, and its argument entertaining and decisive. It is not an easy subject to make attractive and popular, but this little book succeeds as well at least as any other I have seen in rendering the Christian Church this necessary and invaluable service. There are in the volume also papers on Systematic Giving, by Revs. C. B. Hallam, F. R. Beattie, Ph.D., D.D., and R. W. Wordsworth. The book is neatly bound and contains portraits of several who have earned distinction by their generous giving for religious and philanthropic purposes.

A PHOTOGRAPHIC FAC-SIMILE OF THE 1622 FOLIO EDITION OF SHAKESPEARE. (New York: Funk & Wagnalls; Toronto: William Briggs).—This is an exact reproduction to the minutest detail of the original, only the pages are photographed to a crown 8vo size. Donnelly's Shakespere cipher is based wholly on this world famous folio edition. The edition has long been a perplexity to scholars. It is full of the most peculiar punctuation, bracketing, odd spelling and paging. The cipher depends on these, and invariably on the number of lines on a page. Any other than a fac-simile edition would not enable one to trace for himself the correctness of Donnelly's astonishing claim that Bacon has concealed by a complex cipher in the lines of Shakespeare an extended secret history. It is a book that should be now in the hands of every student of literature and especially of Shakespeare. There is no work in the whole range of English literature at all approaching near to this famous first folio edition of Shakespeare in interest and critical value. When it is mentioned that this is the sole authority for the texts of such master pieces as "The Tempest," "Macbeth," "Twelfth Night," "Measure for Measure," "Coriolanus," "Julius Cæsar," "Timon of Athens," "Antony and Cleopatra," "Cymbeline," "As You Like It," and "The Winter's Tale," were the rest of the book waste paper, enough will have been said to confirm its unrivalled importance. It is the authorized American edition from the English fac-simile plates.

RECEIVED:—KNOX COLLEGE MONTHLY (Toronto), QUEEN'S COLLEGE JOURNAL (Kingston), PRESBYTERIAN COLLEGE JOURNAL (Montreal), MANITOBA COLLEGE JOURNAL (Winnipeg), CORNELL UNIVERSITY REGISTER (Ithaca, N. Y.), THE SANITARIAN (113 Fulton Street, New York), THE SIDE-REAL MESSENGER (Northfield, Minn.: Carleton College Observatory), WORDS AND WEAPONS, Edited by Rev. George F. Pentecost, D.D. (New York: H. T. Richards.)

THE MISSIONARY WORLD.

POINTE-AUX-TREMBLES MISSION SCHOOLS.

The members of the Montreal Woman's Missionary Society have made themselves acquainted with the work of French Evangelization as it is carried on in the city of Montreal, in the Pointe-aux-Trembles Schools and in many Mission Stations and schools throughout the country, as well as by colportage; and being impressed with the vast importance of the work and the necessities of the great field in which it is being carried on, earnestly commend it to the sympathies, the prayers and the efforts of their sisters throughout the Church. French-Canadian Protestantism is no longer a thing of the future, it is a reality. Congregations no longer consist of a changing company brought together to hear something new, but of regularly organized memberships who have individually borne the test of many years' trial and often of persecution as well. Enquirers are continually finding their way to ministers and missionaries seeking for the truth and finding it. Were it possible to retain in Montreal alone those who have been led to Christ within the walls of its French-Canadian Churches, the French Protestant population of the city would be counted by many thousands. The vast majority have been dispersed by social persecution and a system of religious boycotting, which has compelled them to seek protection in the United States. There, however, they have preserved the faith received in Canada, and are gathered together for the pure worship of God in many Protestant congregations. To give an idea of the numbers of the expatriated it is enough to say that at least ten French graduates of the Presbyterian College in Montreal have been called over the lines to minister to their spiritual wants, independent altogether of those educated for the work by the American Churches.

It has often been asked, if progress is being made among Roman Catholics at present? The best answer to the question would be a visit to the new Hochelaga Mission conducted by the Rev. Mr. Duclos. In its flourishing day and Sabbath school the scholars, with one exception, are the children of Roman Catholic parents, who themselves attend the ordinances of worship as there conducted. The reports of the pastors of the other missions show that they are constantly in contact with Romanism and often with the happiest results. The vigorous efforts put forth by the Church of Rome to create antagonism between the professors of different creeds are in themselves an evidence how much it dreads the influence which this mission exerts.

The most intelligent and active French-Canadian Protestants are those who in youth were educated at the Pointe-aux-Trembles Schools. These have utterly discarded the traditions of Rome. Many of them who are not engaged in the work of evangelization occupy positions of trust and responsibility. It is most desirable to increase their number, nor is there any difficulty in doing so. Many Roman Catholic parents whose faith in Rome has been shaken, but who themselves do not see the way clear to become Protestants, are quite willing to send their children to these schools, from which no scholar departs a Romanist, although no constraint of any kind is brought to bear on their former convictions. The schools would be filled were their capacity twice what it now is; but this means larger buildings and increased means to maintain them. A more zealous, pious and efficient staff of teachers than that which now conducts the work of the schools could not be desired.

From among the different departments of French Mission work, calling for their sympathies, the Montreal Woman's Missionary Society in addition to their present city work, have chosen the enlargement of the Pointe-aux-Trembles School-girls' department—as most appropriate to them, and at present most pressing.

To send forth every year into Roman Catholic homes throughout Canada from seventy to eighty young women, neat in person, well educated, trained to housework, etc., and lovers of the Bible, is surely a task worthy of any Christian community, and one that cannot but bear abundant fruit.

Every such scholar is in her own person a missionary for the Saviour, speaking often more loudly than words to those who behold in the light of awakened intelligence and true Christian joy the best contrast to the unreasoning victims of Rome's tyranny.

With the fullest possible confidence the work in the Pointe-aux-Trembles Schools can be commended to all who love the Saviour and desire to further His cause. Last winter twenty-eight of the pupils gave their hearts to Christ. Thirty-five of the present year's pupils are members of the Church, and nineteen of them intend to become missionaries or teachers.

To ensure the additional accommodation being available next session, the contract for the new buildings should be let in March. Contributions should be forwarded prior to the end of that month, and addressed to the treasurer, Mrs. Walter Paul, 2,355 St. Catherine Street, Montreal.

Choice Literature.

SALEM—A TALE OF THE SEVENTEENTH CENTURY.

BY D. R. CASTLETON.

CHAPTER XVII.—IN DANGER.

"Send down Thy bright-winged angel, Lord!
Amid the night so wild;
And bid him come and breathe upon
And heal our gentle child."

Again darkness shed its shadowy wings over the little dwelling of Mistress Campbell, and its inmates separated; but again poor Alice passed a restless feverish night, tossing and turning in painful sleeplessness, wearied and exhausted in mind and body, but still seemingly condemned to sad watchfulness.

It might have been something peculiar in the heavy atmosphere which oppressed her, for the sultry night air was surcharged with electricity; or it might have been merely the natural result of the overtaking of nerve and brain which the sensitive girl had undergone during the last two days; but sleep seemed denied her.

Oh! how welcome to her would have been only one short hour of that calm, dreamless slumber, light as the sleep of infancy, which she had never learned to appreciate till the lesson came to her through its loss. Oh! for only one short hour of blessed sleep, to calm her wild, feverish unrest—to take the sting of pain out of the hot and dazzled eyes, whose aching lids seemed as if they would never again close over the strained vision.

In vain. She lay, restlessly tossing and moaning—only made conscious of a momentary drowse, when a sudden nervous start betrayed to her that she had been treading the border-lands of sleep. Yet it was not so much the memories of the past, or the doubts, hopes and anxieties of the future, which dwelt now upon her mind, and kept her waking, as it had been the night before. Her mind was, perhaps, quite as much and unnaturally overtaken; but it was far less clear, and its condition was also wholly different.

On the preceding night, although painfully excited and disturbed, the action of her mind had still been coherent and natural—the objects which had then passed in review before her were real, though distressing, and she had mind and memory enough to think them out, and follow them up to their legitimate conclusion; but now it was the delirium of coming fever—her mind drifted beyond her control, and her brain was filled with the rapidly-shifting, weird and often grotesque visions of an incoherent and disordered imagination.

A strange physical drowsiness, that was not sleep, contended with a fierce mental activity that was not wakefulness; and she lay, vaguely watching the procession of fantastic figures which moved around her, wondering if they could be real, yet wholly unable to convince herself that they were false; now feebly laughing at their mocking show—then cowering from them in weak terror.

Slowly—slowly, the heavy hours of the night crept by; and was it wonderful if, when the tardy morning broke at last, she was wholly unable to rise—unable to lift her weary, aching head from its heated pillow—and that her grandmother found her with burning cheeks, rapid pulse, throbbing temples, and all the terrible premonitory symptoms of fever?

But Elsie Campbell, who was an experienced and tender nurse, though fully aware of the danger which threatened her darling, met it with calm demeanor and active remedies. With her loving heart wrung to its very core, she wasted no time in idle questions or useless protestations; her loving, active hands shut out the light from the sad, staring eyes—tendly bound the moistened linen round the tortured brow—bathed the burning cheeks, and held the cooling drink to the parched and thirsting lips. She fanned the languid sufferer lifted the feeble form to an easier position, or held the aching head upon her kind, maternal bosom.

It seemed as if all memory of their recent feud had passed from the mind of each—all was forgiven and forgotten. Alice, moaning and tossing, with the unconscious selfishness which sickness so often awakens in the inexperienced in suffering, calling freely for all her grandmother's tender care and loving sympathy, forgot she had so lately doubted them; and poor Elsie, hanging over her in soothing ministrations, with a perpetual prayer in her heart, remembered only her darling's present danger, and forgot she had ever been less than dutiful.

Mistress Campbell was well skilled in all the homely curative lore upon which, in the olden days, experience relied. She knew the health-giving properties hidden in herbs and roots and barks—the simple remedies drawn from Nature's own laboratory—and which, if possibly less potent for good, were far more harmless than the drugs of our modern pharmacists; and, so, through the long, uncounted hours of the bright, hot summer's day—through the slow-moving watches of the sultry summer night—the patient watcher kept her weary place by the sick-bed, with tireless ministry, and tender, soothing words; and by her skill and love seemed to hold even the "king of terrors" at bay, and actually to ward off the impending danger. It was a fearful contest, for life or death, and often poor Mistress Campbell's heart sank within her; but as the second day drew toward its close her experienced eye detected a hopeful though very gradual change.

The burning fever was lessened; the torturing pain in the temples was subdued; the restlessly tossing limbs relaxed their painful tension, and sunk into easier attitudes of rest; the rapid pulse grew slower and more regular; the quick, gasping respiration became deeper and less rapid; a gentle moisture broke out upon the parched skin, and Alice

dozed off into a light and broken slumber beneath the glad eyes of the watcher, who held her breath to listen with thankful heart, as the health-bringing sleep grew more and more profound, until, as the cooler shades of night came on, the young sufferer lay in calm and peaceful rest, beneath the glad eyes that ventured now to weep in very thankfulness.

Deeper and deeper grew that blessed, saving slumber as the night wore on, only broken when Alice was aroused to take the offered medicine or nourishment, which she received with grateful consciousness, and then sank back to quiet sleep again; and still the grandmother watched and waited, with a perpetual song of thanksgiving at her heart.

It was late in the morning of the third day when Alice awoke from her restorative sleep calm and refreshed, and with a clear brain; but weak—oh! weak—to almost infantine weakness. Instinctively she turned her head to address her faithful watcher; but she missed the dear old familiar face, which she remembered had bent like that of a guardian angel above her. But with returning clearness of mind had come back Alice's habitual thoughtfulness for the comfort of others; and remembering her grandmother's patient and protracted watching, she naturally concluded she had left her to seek the refreshment of needed sleep, and she kept very quiet, resolved not to disturb her, but to wait patiently until she came to her.

But she waited long and vainly no one came; and at last, feeling the need of nourishment, and hearing Winny moving with restless steps in the room below, she called to her, faintly, at first, for fear of disturbing her grandmother; but as her call seemed unheard or unheeded, she raised herself painfully from her pillow and called again.

And Winny came—but what had happened? What was the awful horror that spoke in those great, wildly-rolling eyes which had blanched to a gray ashiness that dusky face?

"Oh! Winny, Winny, what is it? Oh! tell me—tell me at once, murmured the girl's pale, quivering lips—tell me what it is. I can bear anything better than silence. Tell me—oh! tell me—or I shall—mad."

And poor Winny, thus affrighted, did tell. She had been cautioned not to tell—to wait, and let others break the sad tidings carefully to Alice; but grief and horror rendered all precaution impossible to her, as, throwing herself down in abject terror, she burst out with the terrible truth in all the passionate volubility of her race.

Goody Campbell had been cried out upon by the accusing girls—the constables had come with a warrant that morning and taken her away to gaol, to be tried as a witch, like poor Goody Nurse!

And Alice heard and comprehended it all—and then, shrieking in wild delirium, she sank back upon her bed in utter unconsciousness and knew no more.

CHAPTER XVIII.—MISTRESS CAMPBELL'S TRIAL

"Perchance Elijah thought his fate was sealed—
That God had sent premonitory warning;
And that the croaking ravens but revealed
His death to-morrow morning."

When poor Mistress Campbell, dizzy with want of sleep, and worn and weary with her anxious and long-protracted watch, was summoned from her grandchild's sick-bed, in the chill gray of the early morning, to encounter the stern messengers of the law, her first instinctive thought was fear that Alice might be disturbed.

Of her own impending danger she took not the slightest heed—indeed, she scarcely realized it; for, conscious of her own entire innocence of the crime imputed to her, and ignorant that she had any enemies or ill-wishers, she never doubted that the whole thing was a mistake, and that it needed only to be explained to be rectified at once; and she confidently made this assertion. But in answer to this the officers produced the warrant for her arrest, in which her name was plainly inserted.

Still, though surprised and indignant at the ignominy and shame which such a charge, even if unfounded, must leave upon her hitherto spotless good name in the little community, she felt no personal fear for the result. Her only thought was for Alice—Alice, sick and in danger. How could she leave her when perhaps that precious life—so much dearer than her own—yet hung upon her continued care?—and with tears and entreaties that she would have scorned to use in her own behalf, she pleaded earnestly for a short delay.

She told the officials of the dangerous nature of her grandchild's illness, and tried to touch their feelings. She promised, with solemn protestations, that she would not leave the house, but would consider herself their prisoner—and wait, and be found there, ready to answer any future legal summons, if they would only leave her for a few days to watch over her sick child. But she pleaded in vain; her words fell upon unheeding ears. Possibly the men had, by virtue of their office, become inured to such scenes, and their hearts were hardened to them; or it might be that the very imputation of being a witch had cut her off from all human sympathy; but the officials were deaf to her tearful pleading, inexorable in the performance of their cruel duties, and would admit of no delay.

Still, even then, amid all the agitation of that hurried and terrible home-leaving, with true motherly love, the afflicted woman thought only of Alice, and contrived to send a message to her loving friends at Nurse's Farm to inform them of her own arrest and Alice's illness, and asking them to come and comfort and care for her darling in her own enforced absence from her home.

And these sisters in affliction answered the appeal at once, and hastened to Alice's bedside though not, as we have seen, in time to prevent the terrible disclosure which poor terrified Winny had made.

But it would have made, possibly, but little difference in fact how the terrible story was told. No cautious words, however carefully chosen—no tender, pitying tones, however sympathetic—could have robbed that awful communi-

cation of its fearful meaning. But they found poor Alice wildly raving in a relapse of the fever which her grandmother's devotion and skill had so nearly averted, and they took charge of the desolate household, and watched over the suffering girl with sisterly love.

But while Alice, blessed by her very unconsciousness, lay battling with the fierce fever which had fastened upon her, and tended by the loving care of the few true and faithful friends whom misfortune and danger only drew more closely to her side, her grandmother's free and active spirit chafed in her close confinement within the narrow limits of the jail.

The clever, bustling, active housekeeper, who had kept herself busy with all the details of her little household, and to whom fresh air and active out-of-door exercise seemed to be a very necessity of her being, was helpless and cramped in chains and bondage; she, to whom "cleanliness was next to godliness," was sickened and disgusted by the dirt and discomfort all around her; and far more than all these lesser evils was the heart's deep craving for the companionship of her child, from whom until now she had never been separated for a single night since Alice's infancy; and now this one treasure of her otherwise desolate heart was ill—possibly dying—and she was kept from her.

This thought exasperated her beyond measure. Her knowledge of her own entire innocence made the unfounded charge seem an absurdity in her eyes. She could not realize that others, from a different standpoint, took different views; and she felt a thorough contempt for what seemed to her the willful blindness of her accusers and prosecutors, and this sentiment she did not hesitate openly to declare.

It was strange that her reliance upon her own innocence should have rendered her thus fearless, with the tragic fate of poor Goody Nurse before her, for she believed in her friend's integrity as fully as in her own. But then it must be remembered that Rebecca Nurse had made many personal enemies by the part she had taken in the former Church controversy, and to their malicious revenge many persons attributed her condemnation; while she herself was wholly uncompromised in these matters, and was not aware of an enemy.

At length, when worn with her confinement and irritated with delay, she was arraigned for trial, and the same formulas were gone through with that had marked the trials of her unfortunate predecessors; but Elsie Campbell, with her heart full of anxiety for her child, and bitter contempt and hatred of her judges, was a sharp match for the sharpest of her opponents.

Reckless of all possible consequences—fearless by nature—sure that a trial must make her innocence clear to all—and stung to madness by the uncalculated malice of her accusers and the injustice of her confinement, her sharp Scottish shrewdness and quick mother wit flashed back upon them in angry, scornful words.

When she was placed at the bar Justice Hathorne (who seems to have combined in his own single person the several duties of judge and prosecuting officer, in a manner that is incomprehensible to our modern ideas of legal etiquette) thus addressed her:

"Elsie Campbell, look at me. You are now in the hands of authority, answer, then, with truth."
"I kinna answer ye wi' ony ither. The truth is my mither tongue—I aye speak it."

"Tell me, then, why do you torment these children?"
"I dinna torment them. I niver hurted a bairn in my life—I'd scorn to do it."

"But they say that you do."
"I kinna help wha' they say. I am jist an honest, God-fearin' woman; I dinna ken aught o' yer witchcraft."

"But what, then, makes them say it of you?"
"Hoo suld I ken? I kinna lash mysel' to tell hoo illa fuie's tongue may wag."

"But do you not know that if you are guilty you cannot hide it?"
"Haith! an' I ken that weel know; an' sae do the Lord abune us."

"Yes, He doth; and He hath power to discover the guilty and bring them to open shame."

"In varry deed he hath. He can gie wisdom to the simple—may He open the een o' magistrates and ministers."

"Do you think to find mercy by denying and aggravating your sin?"

"Alas! that is a true word—na, I dinna think it."
"You should look for it, then, in God's way."

"An' sae I do; an' in nae ither."
"Here are three or four witnesses who testify against you."

"Weel-a-weel, an' what kin I do? Many may rise up again' me—I kinna help it. If a' be again' me, what can I do?"

"You said just now that we magistrates needed to have our eyes opened."

"Did I say that? Na—na, I but said I prayed it might be."

"Do you mean to say that we are blind, then?"
"I suld think ye maun be, if ye can see a witch at a' in me."

"I hear you have said that you would open our eyes for us."
"Na—na, I ne'er said the word: I wad na' be the presumptuous."

"What do you mean by that?"
"That I think it is far abune me. I wad take the power o' Him who opened blind Bartimeus' eyes."

This allusion to the supposed professional blindness of the court which the prisoner at the bar was accused of having made seems to have rankled in the breast of Justice Hathorne with peculiar bitterness; and her spirited answer, although it might silence, was certainly not calculated to conciliate him—indeed, the whole conduct and bearing of the prisoner, both in confinement and upon trial, was so trying and irritating in the extreme, and such as to increase the prejudice already existing against her.

(To be continued.)

BRITISH AMERICA ASSURANCE CO'Y.

FIFTY-FIFTH ANNUAL MEETING OF STOCKHOLDERS.

ANNUAL REPORT, ETC.

The fifty-fifth Annual Meeting of the Stockholders of this Company was held in the Company's Offices, Front St., on Wednesday, the 15th inst., the Governor, Mr. John Morrison, occupying the chair. Among the gentlemen present were: Hon. Wm. Cayley, Henry Pellatt, W. J. Macdonell, Thos. Long, John M. Whiton (New York), J. Y. Reid, Frank Cayley, G. M. Kinghorn (Montreal), Robert Thompson, Geo. H. Smith (New York), A. Myers, Chas. D. Warren, John Stewart, Geo. Boyd, and Dr. Robinson.

The Secretary, Mr. G. E. ROBINS, read the following REPORT.

The Directors have the honour to submit their Annual Statement, showing the Company's assets and liabilities, and the result of the business for the year ending 31st December. It is to be regretted that, owing to so many exceptionally large fires in the principal cities of Canada and the United States, the fire business of the Company has not been as profitable as desired. The Ocean Marine business also shows a loss, and, as it always has been a precarious one, your Directors have decided to abandon that branch. The Directors hope for more gratifying results during the ensuing year, as the business of the Company was never in a more satisfactory condition. All of which is respectfully submitted.

Toronto, 15th February, 1888.

J. MORRISON, Governor.
G. E. ROBINS, Secretary.

STATEMENT OF ASSETS AND LIABILITIES FOR THE YEAR ENDING DECEMBER 31ST, 1887.

Assets.		
United States bonds		\$413,175 00
Bank and other dividend paying investments		465,352 37
Real estate (Company's building)		90,000 00
Mortgage on real estate		450 00
Cash in office		5 66
Cash in banks		49,972 06
Bills receivable		8,072 26
Office furniture, business maps, etc.		17,845 68
Agents' balances		73,804 25
Interest due and accrued		7,560 13
		\$1,126,239 01
Liabilities.		
Capital stock		\$500,000 00
Losses under adjustment (fire)		76,300 81
Losses under adjustment (marine)		11,818 87
Dividend No. 87 (balance)		3,122 12
Dividend " 88		17,500 00
Balance		517,497 21
		\$1,126,239 01
Profit and Loss.		
Fire losses, paid	\$463,262 86	
unsettled	76,300 81	\$539,563 67
Marine losses, paid	\$90,075 48	
unsettled	11,818 87	
Commissions and all other charges		101,894 35
Government and Local Taxes		238,330 24
Rent Account (including taxes)		20,984 66
Depreciation in investments		4,707 55
		15,829 59
Fire Premiums	\$825,163 90	\$921,310 06
Less Reinsurance	71,046 68	
Marine Premiums	\$97,951 87	753,517 22
Less Reinsurance	5,099 57	
Interest		92,842 30
Rent Account		38,221 34
Balance		5,669 78
		\$921,310 06
Surplus Fund.		
Dividend No. 87		\$17,500 00
Dividend " 88		17,500 00
Profit and Loss		31,049 52
Balance		517,497 21
Balance from last statement		\$583,546 73
		583,546 73
Reinsurance Liability.		
Balance at credit of Surplus Fund		\$583,546 75
Reserve to reinsure outstanding risks		517,497 21
		376,681 46
Net surplus over all liabilities		\$140,815 75

To the Governor and Directors of the British American Assurance Company, Toronto:

GENTLEMEN,—We, the undersigned, having examined the sureties and vouchers, and audited the books of the British America Assurance Company, Toronto, certify that we have found them correct, and that the annexed balance sheet is a statement of the Company's affairs to 31st December, 1887.

R. R. CATHRON,
HARRY M. PELLATT, } Auditors.

In presenting the report Governor Morrison said:

It is not a pleasant duty for a president of a company to present the annual statement showing a loss on the business for the year, and the only consolation to be had under the circumstances is that we are in good company; for you will notice by the statements already published a great many of the ablest and best managed companies in the United States are in the same position, and I have no doubt the depressed state of business, and the extreme dryness of the season, had something to do with such a result. But the companies have the remedy in their own hands, and that is to charge a higher rate and begin first with those places where they have suffered the most.

You will also see that the Ocean business has been unprofitable, and considering the limited amount of business which was done from the few Canadian ports, and taking into consideration the bad practices which prevail in the mode of payment, having to take notes one year after date for insuring wooden hulls, we believe we had either to extend our business largely in other countries or to give it up, and I think you will endorse our action and say we adopted the wisest course, for we don't give a button for a large business with all its care and trouble unless it is on a solid foundation.

At the end of each year our investments are all revised and the market price arrived at, and you will observe they have been depreciated to the extent of \$15,829.59; and some of you gentlemen may think that we ought to have valued the Company's building and increased the amount on the same basis, which would be a very reasonable argument, for it cost \$12,790.09 ten years ago, and was reduced about six years to \$90,000, and has remained at that figure ever since. But your Directors thought differently, and their reason for doing so was great difference of opinion existing upon the value of real estate, and it is not an easy task to arrive at the actual cash value for such a large building, and he believed the shareholders did not care what value was charged in our statement, for they were as competent to form their own opinion of its value as we had done. Now, gentlemen, I have nothing more to add; your interests are now being done direct from your own office with special agents paid by salary to watch your business all over the United States and Canada, and although the year has given a greater loss ratio than formerly, still with a steady and consistent policy we must achieve success. I now beg to move the adoption of the report.

Moved by the GOVERNOR, seconded by J. Y. Reid, that the Report now read be adopted and printed for distribution among the shareholders. Carried.

Moved by THOS. LONG, seconded by J. M. Whiton, that the thanks of the shareholders are due and are hereby tendered to the Governor, Deputy-Governor, and Directors of this Company for their attention to the interests of the Company during the past year. Carried.

Moved by DR. ROBERTSON, seconded by John Stewart, that Messrs. W. J. Macdonell and Henry Pellatt be appointed Scrutineers for taking the ballot for Directors to serve during the ensuing year, and that the poll be closed as soon as five minutes shall have elapsed without a vote being taken. Carried.

The following is the Scrutineers' Report:
We, the undersigned Scrutineers, appointed at the Annual Meeting of the British America Assurance Company, on the 15th day of February, 1888, declare the following gentlemen unanimously elected Directors:—Messrs John Morrison, John Leys, Thos. W. Cayley, J. Y. Reid, A. Myers, G. M. Kinghorn, Geo. H. Smith, Thos. Long, and Dr. H. Robertson.

W. J. MACDONELL,
HENRY PELLATT, } Scrutineers.

The meeting then adjourned.
At a meeting of the Board Mr. John Morrison was re-elected Governor, and Mr. John Leys re-elected Deputy-Governor.

THE CARPET WAREHOUSE OF THE DOMINION.

JOHN KAY, SON & CO.,

Have Opened a Large Shipment of

BEST BRUSSELS, QUEEN'S VELVET, AND TAPESTRY CARPETS,

purchased for cash at a Great Bargain, of which their patrons will reap the full benefit.

In this instance we stand alone in selling the best Brussels Carpets at \$1 CASH. The number of pieces of each pattern of these goods range from 4 to 22 pieces. Among them are a few pieces with Green Ground suitable for Show Rooms.

The heavy Queen's Velvet Carpet formerly sold at \$1.45 now selling at \$1.10 CASH. Borders to match.

In Tapestries, the 75c. cloth now 60c. CASH, and the 80c. cloth at 65c. CASH.

The lot comprises in all over 350 PIECES. We have only charged a small percentage over cost in order to make a speedy clearance. Purchasers will find this a rare opportunity of supplying themselves with first-class goods at the prices named.

Depot of the Far-famed Aurora Carpet Sweeper.

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Ministers and Churches.

THE ladies of the Holstein Presbyterian Church, last week, presented their pastor, Rev. P. Straith, with an Astrachan fur overcoat.

A PRESBYTERY Clerk says: Statistical Reports should be sent in by February 2. Many are not in yet. If all ministers and treasurers would be prompt they would save Presbytery Clerks from a large amount of letter writing and annoyance.

DR. WARDROP acknowledges with thanks the receipt of \$250 from "A Friend, Kirkhill," for the erection of a church in Formosa; also \$55 from Sabbath schools at Metcalf and Russell for the maintenance of two native missionaries in the New Hebrides; also of \$10 from Mr. John Dickie, Hespeler, for Home Missions.

THE eighth annual meeting of Knox College Missionary Society was held in Convocation Hall on Friday evening last. The Rev. John Neil, of Charles Street Church, presided. Addresses were delivered by Mr. G. W. Logie, D. McGillivray and Rev. Mr. Hart, a missionary in China of the Methodist Episcopal Church of the United States. The meeting, which was very interesting, was largely attended.

GOSHEN BRANCH HOWIE lectured in Knox Church, Galt, on Feb. 6, and in North Mornington on the 13th. The audience was large on both occasions, and Mr. Howie explained matters connected with the trip to the "Holy Land," such as cost, route and season. Mr. Howie says that the Turk is still a hindrance to mission work in Palestine. He is expected in Brussels on the 4th of March, and in Singhampton and Maple Valley on the 7th.

THE Rev. John Robbins, of Truro, lectured under the auspices of the Young People's Society of the Presbyterian Church, Moncton, N. B., February 7. The lecture received extended notice in the local papers, the subject being one of deep interest, viz., "Scotland and France—the home of Knox and land of Voltaire." During the lecture Mr. Robbins pointed out the pernicious effects of Voltaire's teachings, as seen on any Sabbath afternoon and evening especially in the Champs Elysees, Paris, contrasting it with the Scottish Sabbath—the effect of the life and work of John Knox.

THE annual meetings of Dundalk and Ventry congregations were held on the evenings of January 9 and 25, respectively. Reports were read from the Session, Managing Board, Ladies' Foreign Missionary Society, and Sabbath School. Every report showed marked improvement over any previous year. The pastor, Rev. John A. Ross, B.A., gave the Session Report, and pointed out that the membership had during the past two and a half years trebled in Dundalk and doubled at Ventry. The contributions to missions have largely increased. Executive managing boards attend to the temporal matters in both congregations. The Ladies' Improvement are now preparing to purchase communion vessels. After the business part of the meetings was over, lunch was partaken of by all present.

THE second of a series of lectures, under the direction of Waubausene Presbyterians, was delivered by the Rev. K. N. Grant, of Orillia, in the Memorial Church, on Tuesday evening, 14th February. Notwithstanding a cold and stormy night, a select and appreciative audience greeted the lecturer as he took the platform, accompanied by the pastor, Rev. R. J. M. Glassford. After an appropriate introduction, Mr. Grant proceeded to deliver his popular lecture on "Misplaced Men," which was discussed in the rev. gentleman's usual vigorous and felicitous style. From the opening sentence to the last word, the attention given by the hearers was the closest possible, and Mr. Grant will be accorded the heartiest of welcomes should he re-visit Waubausene. This course of lectures is supplying a long felt want, and the members of the congregation are becoming more and more alive to the desire on the part of their young pastor to secure their spiritual and intellectual advancement.

THE departure of Rev. P. McF. McLeod for Victoria, B. C., was embraced as an occasion for a most successful farewell social in the Central Church, Toronto, last Friday evening. The church was brightened by tasteful floral decorations, and was filled by members of the congregation, and numbers from other churches. The chair was occupied by Principal Caven, and short addresses giving voice to warm appreciation of Mr. McLeod's character and labours were delivered by Rev. Messrs. A. Gilray, J. M. Cameron, Septimus Jones, G. M. Milligan, H. M. Parsons, D. J. Macdonnell, and Hugh Johnston. Mr. A. Creelman, in name of the congregation, presented Mr. McLeod with a handsome gold watch bearing a suitable inscription, and Mrs. McLeod with an elegant silver tea service. Mr. McLeod fittingly acknowledged the testimonial. Last Sabbath evening he preached a suitable and impressive farewell sermon to a crowded congregation.

KNOX Congregation, Owen Sound, held its annual meeting recently. The Rev. A. H. Scott, pastor of the church, occupied the chair, and made a presentation from the Session, summing up facts and figures relative to the year's work. There was a tone of encouragement running through every report presented to the meeting from Session, Sunday School, Ladies' Association, Choir, Mission Society, etc. The choir handed the congregation receipts denoting payment in full for the new organ placed in the church at the time of the opening. The pew holders have increased in number. The roll of membership, which a year ago was 423, has had fifty five added to it up to 31st December. The finances have received a stimulus. The revenues from pews is greater than on any previous year. Detailed statements of receipts and expenditure will be given in the published reports. Two items are of note as showing increase. The Sabbath morning and evening open collections on the plate give a total for 1887 of over \$1,000, and the congregation has paid as much as \$700 to outside schemes and missions.

ANNIVERSARY services were held in the Presbyterian Church, Bridgen, on February 5. Rev. A. Beamer, of Petrolia, preached able and instructive sermons, morning and evening, to large and appreciative congregations. The annual tea meeting which was held on Monday evening following, proved a great success. After partaking of an excellent tea provided by the ladies of the congregation in the basement, all repaired to the body of the church, where a first class programme was disposed of. The chair was taken by the Rev. J. A. McDonald, pastor of the church. Appropriate addresses were delivered by Rev. Messrs. J. Thompson, D.D., A. Beamer, J. C. Tibb, M.A., B.D., H. McKeller, J. R. Johnston, M.A., and the resident ministers. Recitations were given by Miss Calcutt, of Sombra, and Mr. Grant, of Chicago. Excellent music was furnished by the Petrolia Quartette Club, the McKenzie Brothers, Court-right, and Messrs. Henderson, Towers and Watson of Sarnia. The most enjoyable and successful meeting of the kind ever held in this part of the country was brought to a close by singing God Save the Queen, after which Rev. J. Thompson, D.D., pronounced the benediction. The proceeds of the anniversary amounted to \$200.40.

THE anniversary services in connection with Guthrie Church, Harrison, were observed on Sabbath, the 12th inst. The Rev. J. B. Mullan, of Fergus, preached two excellent discourses to large congregations. On Monday evening the anniversary soiree was held in the basement. After enjoying an excellent tea with its accompaniments, prepared by ladies of the congregation, an adjournment was made to the church, where an enjoyable evening was spent listening to the interesting and instructive addresses delivered by Rev. Messrs. J. B. Mullan, of Fergus, K. McNair, of Durham, M. C. Cameron, B.D., William Belt, M.A. (Episcopalian), Mr. Mills (Methodist), of Harrison, and by Mr. James McMullen, M.P. for North Wellington. Select pieces of music excellently rendered by the choir under the leadership of Mr. James Cummings, precentor, greatly contributed to the evening's entertainment. In the absence of the pastor through sickness the chair was well filled by Mr. George Gray, mayor of the town, and a member of the congregation. On Tuesday evening the Sabbath school children's tea meeting was held. The basement was well filled, and parents and friends heartily appreciated the lively and interesting manner in which the little ones performed their part in singing, recitations and dialogues, etc., under the guidance of the efficient superintendent of the school, Mr. James McMurchu, M.A. Collection on Sabbath, \$107. Proceeds of Monday evening social, \$125, of the children's tea meetings, \$21. Total, \$253.

THE annual congregational meeting of Chalmers Church, Woodstock, was well attended. The Rev. W. A. McKay, B.A., pastor, conducted the opening services, after which Peter Craib was elected chairman. A statement from the Session was read referring to the various departments of Christian work under their oversight. Forty-six had been added to the membership of the congregation during the year, twenty-two by certificate and twenty-four on profession of faith. The Bible class and Sabbath school had increased to such an extent as to tax to the utmost the accommodation provided. The attendance last Sabbath (of the Sabbath school) was 258, and the amount collected during the year was \$180. A Woman's Foreign Missionary Society had been formed and had raised a large sum and had diffused much missionary intelligence. This society was commended to the favourable consideration of all the women of the congregation. There was also a Woman's Willing Workers' Society, which had charge of the Poor Fund, and whose work was caring for the poor, visiting strangers and the sick, and raising funds for church purposes. It was resolved to raise the [moneys for the Scheme of the Church by means of envelopes placed in the pews. The financial statement from the Board of Trustees showed receipts for congregational purposes of \$2,628 and an expenditure of \$2,581. The liabilities of the congregation are \$150, and the assets \$1,200. The following constitute the new Board of Trustees: Messrs. Joseph Anderson, Mr. Laird, R. W. Wright, David Dodge, James McKay, Duncan Robertson, Alexander Findlay, H. H. Wallace and J. Schwalm, Auditors, George Kirton and John A. McKay. The following is a committee for the building of the new manse: Messrs. W. C. McKay, W. B. Thomson and John Young.

THE third annual meeting of the Paris Presbyterian Society of the Woman's Foreign Missionary Society, was held in Dumfries Street Church, Paris, on the 9th of February. The following officers were elected for the ensuing year: Mrs. Dickenson, Woodstock, president; Mrs. Thompson, Ayr, Mrs. McTavish, St. George, Mrs. Hardie, Ayr, and Mrs. Ross, Ingersoll, vice-presidents; Miss Lawrence, Paris, recording secretary; Miss Harvie, Woodstock, corresponding secretary; and Miss G. Anna McLeod, Woodstock, treasurer. The reports were very encouraging, showing an increase of four auxiliaries and the mission bands during the year, and in the amount of money contributed an increase of over \$600, those of last year amounting to \$1,218.29 against \$587.19 the previous year. The afternoon meeting was a most profitable and enjoyable one. Mrs. Gordon, of Harrington, gave an excellent address which is to be published in full for the good of those unable to hear her inspiring words. A pleasant feature of the programme was a talk on Japan and an exhibition of beautiful Japanese curiosities by Miss Sara Spencer, of Paris, sister of Mrs. Spencer-Large, of the Methodist Mission in Tokio. Following this came the question drawer with the usual discussion. Mrs. Gordon in answering the question, "How can we arouse the interest of those outside in our meetings?" said she thought the trouble needed what a doctor would call constitutional treatment—a tonic, bitter herbs, to give them an appetite. Greetings were received from the Methodist and Baptist sister societies, and the meeting was brought to a close, after listening to a carefully prepared and instructive paper on "Our North West Mission" by Miss Burnall, of Paris. At the public meeting in the evening the chair was occupied by the Rev. Mr. Boyle, pastor of the church. Able and encouraging ad-

resses were delivered by the Revs. G. M. Milligan, of Toronto, and William Wylie, Paris, and the admirably rendered quartette and solos added greatly to the evening's enjoyment. Lunch and tea were served in the vestry of the church to the delegates and friends.

THE first annual meeting of the Presbyterian congregation at Lethbridge, Alberta, was held recently. Reports were presented by the Ladies' Aid Society, the Sabbath school, the Session and the Board of Managers. The first report was presented by Miss M. Duff, on behalf of the Ladies' Aid Society, and showed that the society was organized on the 4th of August, 1887, and that in this short time they had presented the church with a handsome organ costing \$250, and that they had on hand the large balance of \$119.70. In the five months of the society's existence the membership has increased to twenty six. The Ladies' Aid received many compliments, and the thanks of the congregation for their energy and handsome gift. The superintendent of the Sabbath school, Mr. J. D. Higinbotham, read his report in which it was stated that the average for the year is forty-two, and the names on the roll seventy-four. The collections to the end of the year realized \$82.15 all of which has been expended on the school except a balance of \$29.70. The Rev. Mr. McKillop read the report on behalf of the Session and stated that during the year the following gentlemen were elected as elders: Messrs. D. J. McKay, J. D. Higinbotham and John Duff, sen., and as managers, Messrs. William Stafford, sen., Robert Niven, J. W. McDonald, and R. C. Jardine. The Board of Managers presented their report through their secretary and treasurer, Mr. J. D. Higinbotham. The amount of moneys collected by the congregation during the two years of its existence is exceedingly large, when the circumstances of the church are remembered. There has been expended on the church building, including all furniture and organ, about \$2,750. The cost of manse and outbuildings will be \$1,750, and in twenty months \$952.65 of plate collections has been taken up. These sums, with the Sabbath school collection and Ladies' Aid balance, leave over \$5,050 expended by the congregation in two years; \$1,150 of this has been received from the Church Manse Building Fund, and \$500 has been borrowed to finish manse and to pay off a few outstanding debts. This will leave \$3,700 raised in the congregation in two years. On the suggestion of Mr. John Craig, it was agreed to name the congregation Knox Church, Lethbridge, in honour of the Knox College Missionary Society, under whose auspices it was organized. It was also agreed to raise the \$500, by ten persons giving each a note for \$50.

PRESBYTERY OF STRATFORD.—The following are some of the changes proposed by the Presbytery of Stratford to be made in the Book of Forms: Page 5.—The first and second paragraphs to form one chapter. The third paragraph to be the second chapter, with the heading "The Presbyterian Church." Page 7.—The second paragraph, last line, to read, "To enter by profession of faith into full communion." The third paragraph to read as follows: "Members of the Church are under the care and subject to the authority of the Session. Membership in a congregation ceases by, first, certificate; second, voluntary withdrawal; third, course of discipline; fourth, death. The names of those receiving certificates are to be retained on the roll of communicants until the Session is duly notified of their reception by another congregation, but such names are not to be reckoned in reporting to the General Assembly. It is also recommended, etc." Page 8.—The second paragraph, fifth line, omit the words "or managers." Page 9.—The third paragraph, fourth line, change "some" into "at least five"; in the fourth paragraph, first line, change "should" into "shall"; in the fourth paragraph, fifth line, change "should" into "two," and add "notice of this meeting must be given on the two preceding Sabbaths." Page 14.—The fifth paragraph, fifth line, strike out all after regulations and insert "shall be observed." Page 15.—The sixth paragraph to read—"The congregation shall appoint the chairman for the first meeting of the board, which meeting shall be held within eight days after the date of their appointment, and the board shall then appoint its officers for the ensuing year. These officers are a chairman, a secretary and a treasurer, but it shall be competent to appoint one as secretary-treasurer. The duties of the board, etc." Page 60.—The fifth paragraph, fourth line, change "three" into "two"; the seventh paragraph, strike out. Page 70.—The first paragraph read as in the old book, Sec. 244. Page 76.—The second paragraph, third line, read "provided always such writings were made under circumstances as the court may deem allowable"; the sixth paragraph strike out and read—"Evidence may be oral, written or printed, direct or circumstantial. A charge may be proven by the testimony of one witness, only when supported by other evidence; but when there are several specifications under the same general charge, the proof of two or more of the specifications by different credible witnesses shall be sufficient to establish the charge." Page 77.—The fourth paragraph, sixth line, for "may grant, etc.," read "shall grant the application if justice seems to require a new trial." Page 82.—The first paragraph, second line, for "involved" read "established."—A. F. TULLY, Pres. Clerk.

MONTREAL NOTES.

The Rev. M. S. Oxley, of the Inspector Street Presbyterian Church, has just been presented with a handsome gold watch by the Ladies' Aid Society of his congregation in appreciation of his services. This congregation is a mission of the American Presbyterian Church, Montreal, and has considerably increased in numbers since Mr. Oxley began his labours in connection with it.

On Wednesday evening the congregation of Knox Church met to take action as to the call addressed to their pastor, Rev. J. Fleck, by the congregation of Knox Church, Waukegan. The meeting was the largest in the history of the

Church, and the strongest expressions of esteem and affection toward their minister were made by all who spoke. A standing vote of confidence in him and earnest desire for the continuance of his services was unanimously adopted, and a number of commissioners appointed to appear before the Montreal Presbytery and plead for the call to be set aside. The Presbytery meets to issue the matter on Thursday, the 23rd inst., at ten a.m.

The annual social gathering of the Italian Presbyterian congregation took place on Friday evening, and was in every respect a thorough success. St. John's Church was filled to overflowing, there being a good representation of English-speaking friends of the work. The Rev. Principal MacVicar presided. Addresses were delivered by the chairman, by Mr. Warden King and others. Recitations and dialogues were delivered in six different languages, and the music by the Italian band was most exquisite, and such as is rarely heard except in the large cities of the old world. The children who took part in the entertainment were well trained and reflected great credit on Miss Internoscia, their teacher.

The Rev. Principal MacVicar lectured on "Social Discontent" before a crowded audience in the large hall of the Y. M. C. A., Quebec, on Tuesday evening. The lecture, which deals with some of the most important of the live topics of the day, is very favourably commented upon by the local press. Dr. MacVicar has recently had many requests to lecture from all sections of the country. It is to be hoped that his lecture on "Social Discontent" will soon be delivered in Montreal. In interest and popularity and in suggestiveness it will, to say the least, compare favourably with any lecture we have had here this season.

Last spring a missionary society was formed at Pointe-aux-Trembles, designed to embrace the present and former pupils of the mission schools there. A meeting of this society was held ten days ago, when out of the funds on hand the sum of \$75 was allotted to the Board of French Evangelization, viz., \$25 for colportage work and \$50 for the extension of the school buildings. An effort is being made to reach all the former pupils of the schools and the society hopes ere long largely to increase its contributions for the furtherance of missions.

A comparison of the receipts of the several Schemes of the Church (Western Section) on the 5th inst. with those at the corresponding date last year show a considerable increase this year. The figures are as follows

	1887	1888
Assembly Fund	\$1,348	\$1,393
Home Missions	15,022	22,652
Augmentation	8,679	9,374
Foreign Missions	20,026	20,370
French Evangelization	14,997	14,217
Pointe-aux-Trembles	3,500	5,277
Widows' Fund	2,264	2,197
Infirm Ministers' Fund	3,247	3,831

The large increase in the Home Mission receipts is most encouraging, and augurs well for the year closing without a deficit. The Augmentation Fund is by no means in so hopeful a state. In addition to the receipts thus far for Home Missions there has to be added the \$5,000 of the Reserve Fund, still on hand at the beginning of the year. The Augmentation Fund reserve was exhausted before the year began, so that up to the 5th of February only about one-third of the amount actually required for the year had been received, and the year ends in April. Is the Church seriously to allow this Scheme to fail? Is she to provide a comfortable maintenance for her Foreign missionaries and her Home missionaries, and allow the regularly called and inducted pastors of her weak charges to suffer from lack of a suitable maintenance? Is a premium thus to be put on stated supply as against the pastorate? There are between sixty and seventy ordained missionaries labouring at an average salary of \$500 per annum. These obtain their supplement from the Home Mission Fund. There are about 140 duly-inducted pastors in weak charges at an average salary of about \$750 per annum and manse, whose supplements are drawn from the Augmentation Fund. Are these latter to be placed at a disadvantage financially simply because they have been duly inducted as pastors according to the laws of the Presbyterian Church, instead of acting as supply for one or two years, or even a shorter period, in a mission field? Surely the Church does not mean to discriminate in such a manner. It is said that some of the congregations on the augmented list ought to be self-supporting, and because of this the Augmentation Fund is not popular in some sections of the Church? With equal force might it be argued that the people in some of the Home Mission fields of the Church are not contributing nearly as much as they might for the support of the ordained missionary labouring among them. The lack of liberal giving is perhaps as great in mission fields as it is in augmented congregations. It is likely to be greater, because the Church requires a certain minimum contribution per communicant from augmented congregations, before they can receive help, which is not necessarily required from mission fields. It is earnestly to be hoped that even yet, in the two months still remaining of the current ecclesiastical year, there will be such very large and liberal contributions on behalf of the Augmentation Fund as to enable the Committee to pay in full all grants.

In the February number of the *Presbyterian College Journal* there is given what purports to be the number in attendance at the several Protestant Churches in Montreal on the morning of Sabbath, Jan. 15. The churches were counted by students from the different colleges. That there have been some mistakes in counting is very manifest, and that the numbers given do not convey an accurate idea of the relative numerical strength of the congregations is still more evident. To count large city congregations from a seat in one or two different parts of the church is not likely to secure accuracy. A better plan is that adopted in Glasgow two years ago, viz., to count the congregation as they enter the church; and to give a fairer idea of the

actual church attendance, the evening as well as the morning attendance should be had. There is a difference, for example, of well nigh 1,000 between the morning and evening attendance at one of the Montreal Churches. The Protestant church-goers of Montreal on the 15th January numbered, according to the students' census, 13,213, divided among the different denominations as follows.

Presbyterian	5,018
Methodist	2,496
Congregational	685
Episcopal	2,968
Reformed Episcopal	133
Baptist	588
All others	423

The addition of these figures makes 12,812, showing a discrepancy of 901 to be accounted for, probably by some printer's mistake, of which there may be others in the figures given.

The February issue of the *Presbyterian College Journal* contains eighty pages of most readable and instructive matter, and would be a credit to any university or college the world over. An effort should be made to have it issued every month, summer and winter, or at any rate greatly to enlarge its constituency. It would prove a most acceptable visitor to the study of every minister and to the home of every family in the Church.

The Rev. John Mackie, of the First Church, Lachute, met with an accident on Sabbath week, which might have proved much more serious. He stumbled going down the stair of his house, and broke one of his ribs. He has since been confined to his bed, though he is progressing favourably and hopes soon to be able to resume work.

On Sabbath, the 19th inst., the Rev. Dr. William Taylor, of New York, is to preach in Emmanuel Church here (Rev. F. H. Marling's) and on the following evening he is announced to lecture on Sir Walter Scott.

OBITUARY.

THE REV. NEIL M'KINNON.

Our Church has sustained another heavy loss by the death of Rev. Neil McKinnon, at the manse at Mosa on Tuesday, the 7th inst. Mr. McKinnon rose in the morning in his usual health, and so remained until about eleven a.m., when he suddenly seemed to lose his balance, and was at once supported by Mrs. McKinnon, who was at hand at the moment his eye seemed to lose its brightness, and he was at once laid on his bed. The doctor was called in as soon as possible, but between two and three p.m. he quietly went to his rest and reposed. The perfect calmness of his face in death was most striking, and showed that he had passed from us without pain or a struggle.

The funeral took place from the manse on Friday. The Presbytery assembled in large numbers. The church was crowded by the mourning congregation and many from surrounding congregations, to whom Mr. McKinnon was so well known. The scene will not be forgotten by those who witnessed it.

The body was born from the manse to the large church by six pall bearers. Rev. W. R. Sutherland and Rev. George Sutherland, representing the Presbytery, two elders of the Session and two managers. The pulpit, the late pastor's pew, and the seats to be occupied by the Presbytery and Session were heavily draped. And when the coffin, followed by the family, entered the church, the emotion of the vast audience could no longer be fully suppressed. The services were conducted by the members of the Presbytery, assisted by Rev. Mr. Henderson, of Glencoe, of the Methodist Church.

After the funeral services the body lay for a last view of the flock to whom he had so faithfully ministered for so many years. The strong grief was manifested in the tears of bearded men. Many of the mothers in Israel stopped once more affectionately to place a hand on the cold brow, while many of them tenderly kissed, while the deep sobs of the younger people told how they felt the loss they had sustained. Members of the Presbytery bore strong testimony to the noble character and work of their departed brother. Mr. McKinnon was ordained to the work of the ministry at Warville in 1860. Thence he removed to Belmont, and after a few years removed to Mosa, the field of his greatest labours.

He was one of our best Gaelic scholars, a man of decided views and great firmness of conviction, and in him the Church has seen a pillar fall. Mr. McKinnon leaves a widow and eight children to mourn his loss. The memory of the just is blessed.

JAMES BARTLETT, ELDER.

Mr. Bartlett was born in 1834 near Peterhead, Scotland, and came to Canada in 1857. After residing in Whitby for about two years he removed to Mitchell, where he spent the remainder of his life. In 1861 he was married to Miss Margaret Boyd, third daughter of Mr. James Boyd, the oldest resident of the town. Shortly after their marriage the young couple united themselves with the congregation of Knox Church, Mitchell. Ten years later Mr. Bartlett was ordained an elder, which position he held until his death, which took place on the 27th ult., after a very painful illness from cancer. By his removal the congregation sustains the loss of one of its most ardent supporters and the Session one of its most active and faithful members. During his life he often bore testimony to the power of Christ's religion to sustain the soul amid the trials and sufferings of ordinary life, and amid the terrible sufferings of his latter days that testimony was still the same. The esteem in which Mr. Bartlett was held both by the congregation and community was evidenced by the large concourse of people at his funeral. In the family there are left to mourn his departure his widow and seven children.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

March 4, 1888. CHRIST'S LAST JOURNEY TO JERUSALEM (Matt. 26: 17-29)

GOLDEN TEXT.—The Son of man came not to be ministered unto, but to minister and to give His life a ransom for many.—Matt. xx. 28.

SHORTER CATECHISM.

Question 63, 64.—The family is a divine institution. It is the foundation of society and should be the nursery of patriotism and piety. The country in which happy and virtuous families abound will be prosperous and influential. Parents are the natural and rightful rulers in the home, and God's law requires that they be honoured. Honour implies obedience, respect and love. Disobedient children run terrible risks of making shipwreck of their lives. The law of God is designed for the welfare of all mankind. Mothers in Eastern lands were far from receiving the respect to which they were entitled; the fifth commandment says, Honour thy father and thy mother. With good and pious parents and affectionate and obedient children, home is sure to be a happy place.

INTRODUCTORY.

The solemn impressiveness of the Saviour's life is steadily deepening. Every word, every action is full of significance. The scene of to-day's lesson is still in the Jordan valley. Jesus and His disciples are on their way to Jerusalem. Many worshippers are on their way to the sacred city to be present during the celebration of the Passover. He takes His disciples aside and speaks plainly and circumstantially of the sufferings and death that await Him.

I. The Best Example of True Greatness.—The general conception, in which the disciples shared, as to the Messiah and His kingdom, was so radically different from the actual facts that Jesus now repeats more circumstantially and in detail that He is going to Jerusalem to meet a shameful death. To Him there is no peradventure. He calmly foresaw all that was to occur. He tells them that He is to be betrayed to the chief priests and scribes, who would secure his condemnation to death. By them He was then to be delivered to the Roman authorities for crucifixion. These announcements would fill their hearts with sorrow, but they would also tend to strengthen their faith in Him as divine, seeing that He knew beforehand all that was to happen. They would also be the better prepared to have confidence in the fulfilment of all His gracious promises and predictions of His future triumph and glory, for after the crucifixion he was to rise again on the third day, and the kingdom founded by Christ crucified was to know no end. In this memorable disclosure the inimitable grandeur of Christ's character is apparent. He knew all that awaited Him, but there is no faltering, no hesitation. He goes calmly forward. He goes voluntarily. He is ready freely to give His life as a sacrifice for sin. "No man taketh it from Me, but I lay it down of Myself." The love and devotion of that sacrifice are without parallel.

II. A Pitiable Ambition.—The two sons of Zebedee, James and John, had been impressed by what they had heard of the kingdom of heaven. They believed that in it were to be positions of great honour and dignity. To the highest of these places they were aspiring, and for them through their mother they prefer their request in an indefinite form. To give her the opportunity of giving expression to her inmost desire Christ asks, What wilt thou? She asks that her sons have seats on the right and left hand, the two highest positions at Eastern courts. Christ's reply shows that only through trial and suffering glory is to be reached. Christ speaks of the bitter cup of which He is about to drink, and the terrible baptism that awaits Him, and asks if they are prepared to share these. In their ignorance they say they are. Of these in due time they shall have to partake. James was the first apostolic martyr, and John had to endure the bitterest persecution. The places of honour in the heavenly kingdom are in the Father's gift, and He disposes all things according to infinite wisdom. The other disciples were annoyed and vexed with James and John for making such a request. They were indignant at their selfishness, though it is just possible that jealousy had something to do with their feeling.

III. True Greatness is Through Humble Service.—Between Christ's kingdom and worldly kingdoms there is a marked contrast. The princes of the Gentiles exercise authority. They maintain their exalted position by forceful methods. They compel the homage and obedience of men by the exercise of force. Hence the numerous crimes to secure and maintain earthly thrones. In the kingdom of God methods are reversed. Not he who compels the service of others, but he who serves is great. Self-denying service is the only path to distinction in the spiritual kingdom. The humblest and most unostentatious act of service in Christ's name to a fellow being is a nobler thing than is a courtly corotation. All who seek to serve God are reckoned among His ministers, and all who are faithful unto death shall receive the crown of life. It is the law of God's kingdom and receives its best and highest exemplification in the case of the Saviour Himself. Even the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many. With such an example before us we must be blind indeed if we do not see that self-denying devoted service is what God requires of us, and which from love to Christ, for what He has done for us we ought cheerfully to render. Christ's death was the ransom price of our redemption from sin and its penalty.

PRACTICAL SUGGESTIONS.

No danger could deter Christ from the completion of the work His Father gave Him to do.

A selfish ambition does not receive the Saviour's approval. Faithful service in Christ's kingdom is in itself the highest honour to which we can aspire.

Household Hints.

SUGAR COOKIES.—One and one-half cups of sugar, one cup of butter, one cup of sour cream, one egg, one teaspoonful of soda, one teaspoonful of baking-powder; mix soft.

WELL SPOKEN OF.—"I can recommend Haggard's Yellow Oil very highly, it cured me of rheumatism in my fingers when I could not bend them." Ila Plank, Strathroy, Ont. A medicine for external and internal use in all painful complaints.

FRIED EGGS.—To fry eggs tender, put one spoonful of meat drippings in the pan, break and drop in the eggs, salt and cover close with a lid until they get white on top.

ANOTHER ITEM.—Mrs. J. Thompson, of Elma, Ont., writes that she suffered from general weakness, and was so reduced that at times she became almost unconscious. Three bottles of Burdock Blood Bitters completely cured her, and she now recommends B. B. B. to her friends and neighbours.

DELICATE CAKE.—Whites of two eggs, four tablespoonfuls of cream, one large spoonful of flour, one cupful of white sugar, one cupful of cold water; flavour with lemon. Line a pie-plate with pastry, pour in the mixture and bake at once.

DR. WISTAR'S Balsam of Wild Cherry is "a combination and form indeed" for healing and curing diseases of the throat, lungs and chest. It cures a cough by loosening and cleansing the lungs, and allaying irritation; thus removing the cause instead of drying up the cough and leaving the disease behind.

TOMATO SAUCE.—Peel and cut in small pieces one dozen large, ripe and juicy tomatoes; add six small green peppers and two large-sized onions; chop these very fine, stir in a coffee cupful of vinegar, two or three tablespoonfuls of brown sugar, a heaping tablespoonful of salt, a teaspoonful of ginger, cloves, allspice and cinnamon; stew the tomatoes and all the ingredients but sugar and vinegar, five minutes before taking from the fire.

ALL who have the slightest idea that they would purchase anything in watches, clocks, jewellery or silverware, should see the choice display at market prices in Barker & Co.'s window in the Y. M. & A. Building (411 Yonge Street). This firm are dissolving partnership and removing from Toronto and bargains will be given from Feb. 13, prior to selling the stock en bloc.

Chronic Coughs and Colds.

And all diseases of the Throat and Lungs can be cured by the use of Scott's Emulsion, as it contains the healing virtues of Cod Liver Oil and Hyposphosphites in their fullest form. "I consider Scott's Emulsion the remedy par excellence in Tuberculous and Strumous Affections, to say nothing of ordinary colds and throat troubles."—W. R. S. CONNELL, M. D., Manchester, O.

TO WHITEN LINEN.—When linen has turned yellow cut up a pound of fine white soap into a gallon of milk and hang it over a fire in a wash-kettle. When the soap has completely melted put in the linen and boil it half an hour; then take it out. Have ready a lather of soap and water; wash the linen in it, and then rinse it through two cold waters, with a very little blue in the last.

Good Wages—a Dollar an Hour

Enterprising, ambitious people of both sexes and all ages should at once write to Stinson & Co., Portland, Maine, learning thereby, by return mail, how they can make \$1 per hour and upward, and live at home. You are started free. Capital not needed. Work pleasant and easy; all can do it. All is new and free: write and see; then if you conclude not to go to work, no harm is done. A rare opportunity. Grand, rushing success rewards every worker.

SALLIE LUNN. Seven cups of sifted flour one half cup of shortening warmed in one pint of milk, salt and yeast; each house-keeper can best judge of the quantity of her own make of yeast; stir well, pour into flat pans and let rise over night. Bake about twenty minutes, or until it will not "stick to a splint." For shortening I use equal portions of good lard and good butter.

To the Editor—

Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured; I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their Express and P. O. address.

Respectfully,

Dr. T. A. Slocum, 37 Yonge Street, Toronto, Ont.

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SPECIFICS.

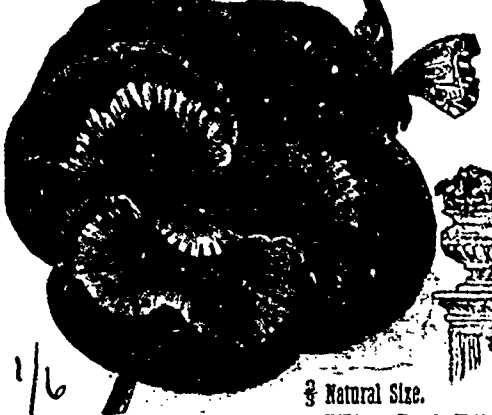
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Advertisement for James' Dome Black Lead. Includes text: "Guaranteed to give Perfect Satisfaction. James' The Best Stone Polish Manufactured. Dome Black Lead. Beware of common Imitations. Use James' Extra French Square Blue. Use James' Royal Laundry Washing Blues. Use James' Prize Medal Rice Starch. MANUFACTURED: Plymouth, England."

Advertisement for The Improved Magic Patent FEED BOX. Includes text: "THE Improved Magic Patent FEED BOX, made only by The B. G. Tisdale Co. Bradford, Ont., and BUFFALO, N. Y. Send for testimonial circular and catalogue of Iron Stable Fittings: we lead in this line. If we have no agent in your town send \$3 for a sample BOX, which will pay for itself every few months. AIKENHEAD & CROMBIE, cor. King and Yonge Streets, Sole Toronto Agents."

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FAC SIMILE OF MR. O'HARA'S LETTER.

OFFICE OF THE TEMPERANCE AND GENERAL LIFE ASSURANCE COMPANY—22-28 KING ST. W.,
Toronto Jan. 31st, 1888.

DEAR SIR,

As you are interested in the success of The Temperance and General Life Assurance Company, we desire to submit for your consideration a statement of the business for the year ending 31st of December, 1887. The number of applications for Assurance was 1050 for \$1,770,100--declined, held in abeyance, and not taken up, 83 for \$164,500, leaving 967 for \$1,605,600, with an annual premium income of \$38,289.96, this is exclusive of the business of the Company for nine months in 1886, which was \$401,000. Our business for the second year has never before been reached by any other Canadian Company in its second year, and with only one death claim for \$1,000, and that caused by an accident.

To enable you more fully to understand our success, we take from the returns of the leading Canadian Companies to the Superintendent of Insurance, the following facts concerning their new business:--The Canada Life for its 22nd year issued 881 policies for \$1,156,855; the Confederation for its 5th year issued 1005 for \$1,383,000; the Sun Life Assurance Company for its 5th year issued 324 Policies for \$465,119, and for its 10th year, 573 policies for \$926,370; The Ontario Mutual for its 10th year issued 427 Policies for \$490,000; the North American Life Assurance Company for its 3rd year issued 687 policies for \$1,347,088.

On making comparisons with British Companies established on principles similar to our own, we find the business of the United Kingdom Temperance and General Provident Institution for its 15th year was \$1,339,250; the Scottish Temperance Life Assurance Company, recently established, in its 3rd year wrote \$732,228.

The unparalleled success of "The Temperance and General" must be gratifying to every friend of the Company, and as one of its friends, we would respectfully request you to make known our excellent plans to your acquaintances who are likely to insure; for this purpose we enclose two tables, one our Bond Plan, and the other our Total Abstiners' Graded Plan, which are unequalled by any other form of Assurance. We are anxious that the business of the Company for 1888 shall reach at least \$3,000,000, and we can only attain this desired end by the assistance of all our friends.

Yours very truly,


H. O'Hara
Managing Director.



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MEETINGS OF PRESBYTERY.

QUEBEC.—In Sherbrooke, on Tuesday, March 20, at eight p.m.
 MAITLAND.—At Lucknow, on March 13, at half-past one p.m.
 HURON.—At Egmondville, on Tuesday, March 13, at eleven a.m.
 HURON.—In Egmondville, on Tuesday, March 13, at eleven a.m.
 SAUGEN.—In Palmerston, on Tuesday, March 13, at ten a.m.
 GLENGARRY.—At Maxville, on Tuesday, March 13, at eleven a.m.
 CALGARY.—In Medicine Hat, on Tuesday, March 6, 1888, at two p.m.
 WHITBY.—In Bowmanville, on Tuesday, April 17, at half-past ten a.m.
 LINDSAY.—At Cannington, on Tuesday, February 28, 1888, at eleven a.m.
 BARRIE.—Special meeting in Barrie, on Tuesday, February 28, at eleven a.m.
 CHATHAM.—In First Church, Chatham, on Tuesday, February 28, at ten a.m.
 OWEN SOUND.—In Division Street, Owen Sound, March 20, at half-past one p.m.
 ORANGEVILLE.—In Orangeville, on Tuesday, March 13, at half-past ten a.m.
 SARNIA.—In St. Andrew's Church, Sarnia, on Tuesday, March 20, at one p.m.
 LONDON.—In First Presbyterian Church, on Tuesday, March 13, at half-past two p.m.
 BRANDON.—At Portage la Prairie, on Tuesday, March 13, 1888, at half-past seven p.m.
 STRATFORD.—In Knox Church, Stratford, on Tuesday, March 13, at half-past ten a.m.
 MIRAMICHI.—In the hall of St. James' Church, Newcastle, on Tuesday, March 20, at ten a.m.
 PETERBOROUGH.—In St. Paul's Church, Peterborough, on Tuesday, March 13, at ten a.m.
 WINNIPEG.—In Knox Church, Winnipeg, on Tuesday, March 13, at half-past seven p.m.
 LANARK & RENFREW.—In Union Church, Smith's Falls, on Monday, February 27, at half-past two p.m.
 KINGSTON.—Next ordinary meeting in Cooke's Church, Kingston, on Monday, March 19, at three p.m.
 MONTREAL.—In the Convocation Hall of the Presbyterian College, on Tuesday, March 20, at ten a.m.
 GUELPH.—Next ordinary meeting at St. Andrew's Church, Guelph, on Tuesday, March 20, at half-past ten a.m.
 TORONTO.—At Newmarket, for the induction of Rev. W. J. Bell, on Thursday, March 1, at half-past two p.m. Next regular meeting in the usual place, on Tuesday March 6, at ten a.m. Commissioners to the General Assembly will be appointed at this meeting.

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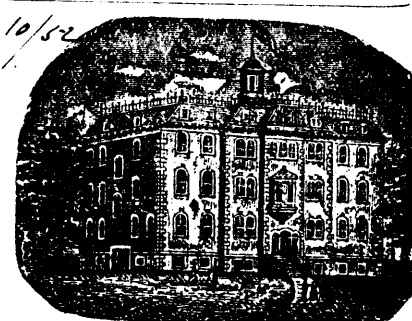
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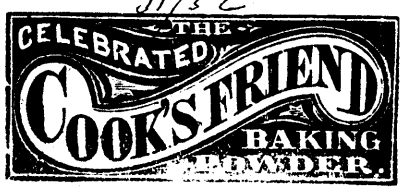
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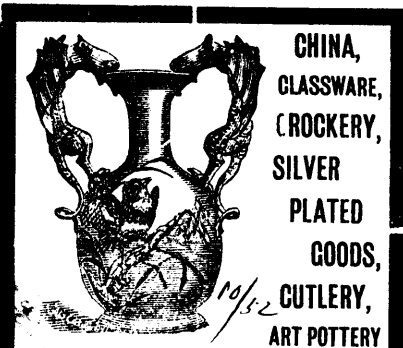
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