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OVER LAND AND SEA.

If the Church would get and retain hold upon the boys it must have been in the Sabbath-school. And yet when one looks over almost any one of our Sabbath-schools, what a small proportion of young men does he find? Every young man, as well as every young lady in the congregation, ought to be a member of the Sabbath-school. No boy ever gets too big to go to Sabbath-school.

The Synod of Pennsylvania is reported by the Board of Home Missions as having contributed to its treasury, last year, nearly \$107,000. It was in fact several thousand dollars more than that, certain sums being credited to miscellaneous and ladies' societies. It, at the same time, contributed to the work within its own bounds, termed "Synodical Aid" in the minutes, or Sustentation \$21,630, and thus aided in the support of about 160 of its ministers. And yet a certain minister of the Synod of Indiana, which raised little more for the entire work of Home Missions at home and abroad than Pennsylvania raised for Synodical Sustentation, after contributing \$110,000 to the Board is out, proclaiming that the Pennsylvania scheme "is an acknowledge failure," and that forsooth the Indiana plan should be adopted.

The Presbytery of Belfast is seeking to perfect a system of voting for the General Assembly of the Irish Presbyterian Church that shall obviate the necessity of calling the roll, and thereby save time. An ingenious form of member's ticket, with the words "For," "Against," ect., printed upon it, is proposed, by the use of which, it is said, the mind of the Assembly could be taken in one-twentieth of the time usually occupied.

Out of some fifty thousand ministers to whom an appeal was recently made to preach sermons in favor of opening the museums on Sunday, only fifty nine, according to the London Independent; responded to the invitation, of whom thirty were Unitarians, twenty-two clergymen of the Church of England, and the rest of various affiliations, "ethical" and otherwise. On the other hand, seven hundred and fifty-four members of the dramatical and musical professions signed a memorial in favor of maintaining the present rules, on the ground that five hundred thousand persons employed in the "amusement industry" should be protected from the burden of Sunday labor.

Most of the missionary societies of the world are badly in debt, says *North and West*. The London society which represents the union of evangelicals, has just celebrated its centennial. It is three years younger than the Baptist society, and three years older than the Church society, and twenty years the senior of the Wesleyan organization. The London society has sent out such men as John Williams, who was the martyr of Erromanga; Robert Moffat and David Livingstone; Morrison, the pioneer of China and Gilmour of Mongolia. Four years ago they began a forward movement, to send out a hundred a new men. Thirty of them are still waiting to be sent, and the normal offerings of the churches are \$100,000 too small to sustain the work.

The Church missionary society represents the body of the evangelical element in the Established Church. It resolved in 1887 to send out all who volunteered if they were well-qualified. They have doubled their missionaries within ten years, doubled their income, and have a handsome sum in the treasury to begin the year. That is a magnificent record. Why cannot our church keep pace with those English Episcopalians?

Those who have forgotten their geography, and they maybe taken to be in the majority, may be reminded that the Orange Free State, mentioned in connection with the Transvaal marches with the latter on the south. Its area is 70,000 square miles, and the population 150,000, of whom 60,000 are whites. It was founded in 1835 by Dutch settlers, annexed by Britain in 1848 to put a stop to the Boer outrages, but in 1854 was recognized as an independent State. Dutch is the language spoken, and the religion that of the Dutch Reformed Church. Bloemfontein is the capital, with a population of over 3,000

The income of Oxford University is slightly under \$350,000 per annum.

The largest sum left for charitable purposes during the last year, in Great Britain, was the \$850,000 bequeathed by the late Earl of Moray.

The fact that Miss Barton and her staff of nurses of the American Red Cross Association have been refused admission into Turkey, by order of the Sultan, is the most damning evidence that could be afforded of the past year's work of butchery. If there were nothing to conceal, as the Sultan avers, there would certainly be no reason why admittance should be refused to a band of women whose only mission is one of mercy. The Armenian episode is one of the darkest in modern history, and leaves a stain upon the annals of the Christian nations which only a like baptism of blood will wash away. No cry of a helpless people unheeded by its brother-men goes unavenged by God. The end is not yet.

It is announced that a Frenchman has at last perfected an invention which has long been wished for by musicians—a recording piano. Beneath the keyboard is attached a kind of typewriting instrument, by means of which anything that is played can, at will, be recorded by the performer. The music as written is not recorded in the usual note, of course, but in a series of long and short dashes, somewhat resembling the Morse alphabet, which is easily reproduced in the ordinary manner. This, if found practicable, will surely be a great boon to composers. Think of a musician being able to sit down for an hour in the dusk of evening, let us say, feeling confident that the beautiful harmonies he evolves in the moment of divine inspiration will be his to transcribe in the prosaic morning hours, when one is so apt to be coldly deserted by the fitful muse.

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Toronto, February 13, 1896.

The Marriage Law.

THE report adopted at the meeting of the Toronto ministerial Association on Monday with respect to the Marriage Law was timely, and now that public attention has been directed to the subject by an authoritative and responsible body such as the Ministerial Association it is to be hoped that the thoughtful element of the community will persevere until the desired changes shall have been effected. The two points raised prominently by the report are the granting of licenses and the registration of marriages, both points of great though not of the greatest importance in connection with the sacred ceremony. A resolution will, we understand, be presented to the Ontario Government in line with the views approved of by the Association. It may be pointed out that in the matter of granting of licenses, the persons empowered to do so are as a rule of unquestionable respectability notwithstanding the difficulty in making selections, arising from party exigencies and pressure. There seems to be little to complain of on the score of the suitability of appointees for the duties of the office, but the law which they administer is defective in some respects and ought to be amended. It is of much importance also, that the responsibility of the minister performing the ceremony should be made as clear as possible in questions arising from flaws in the license, and such matters. We are not aware of the nature of the reforms to be urged in the registration of marriages, but are perfectly familiar with some of the loose joints in the present machinery.

While the ministers are petitioning Government for the necessary and desirable amendments to the civil code, they do not forget the great importance of instructing their people in the sacred character of the marriage tie, its obligations and responsibilities. The sanctity of marriage and of the family and the reverence which should characterize the young—these subjects are pre-eminently suitable for the pastor-preacher and their exposition was never more needed than at the present day.

On the Alert.

Quietly, and presumably the more effectively because quietly, the friends of a quiet and orderly Sabbath in Toronto are watching the Sunday car situation, preparing for any emergency that may be sprung upon them. On Saturday evening a meeting was held at the residence of one of the trustiest friends of the cause, Mr. S. C. Duncan Clark, a veteran in good work. The result of the meeting has been that steps will be taken with a view to meet an appeal to the people should such be taken by the Sunday car party. That a vote may be demanded is not unlikely

and it behoves those concerned to be on the alert.

The churches have in the past found the workingmen on the whole, to be alive to their own especial interests, and to have given their support against the proposed innovation. The workingmen as well as others will find food for thought in the following figures given by the Workingmen's Lord's Day Rest Association, London. The statement points out that the workingmen actively engaged in defeating the Hobhouse Bill for opening places of amusement on Sunday; it draws attention to the memorial from 734 people engaged in theatres, against any modification of the Sabbath Law which secures to them a day of rest. The argument used so persistently here that the workingmen should be provided with means to take him to the parks and gardens is disposed of by the Association's figures which show that the attendance at the open museums and gardens in London is decreasing as the novelty wears off. In twenty two towns where museums and reading-rooms have been experimentally opened on Sundays orders have been given to close them again, the experiment having proved a failure. Parliamentary returns show that while in 1867 out of 25,902 postmen, only 4,491 rested on the Lord's Day, in 1894, out of 136,447 postal employees, 95,175 rested on that day. The Society had 452 sermons preached on its behalf during the past year, in addition to seventy five lectures and meetings. There have been 167,000 publications, and 42,000 postal packets and parcels of literature distributed.

Such a record is inspiring, and the working men of Toronto have in it an object lesson of the most practical character. Let no apathy come over the people and there will be little to fear from the onslaughts of the enemy of the Lord's Day.

A Futile Task.

A recent issue of the *New York Independent* contains an editorial word for Canada on the Monroe doctrine, which elicits a passing remark on account of its weakness—an unusual quality in an utterance by our prince of contemporaries. The weakness consists in its attempt to explain away President Cleveland's message. "There was" says the *Independent*, "in the President's message not a particle of hostility to Great Britain." Again "Canadians also greatly misapprehend the prevalent American sentiment. They seem to suppose that the overwhelming determination to maintain the Monroe Doctrine is an expression of hostility to Great Britain. Nothing could be further from the case," etc. The versatility of Mr. Gladstone drew a famous tribute from Palmerston once. When Garibaldi visited London a certain countess fell in love with him and her infatuation became the theme of society talk. Palmerston pretended to regard the incident as fortunate to Garibaldi, the countess being a powerful political force, "But" remarked a friend "Garibaldi is married; he has a wife already." "Oh," replied the statesman, "that does not matter. We'll send Gladstone to explain her away." The *Independent* has undertaken a task as difficult and futile as Palmerston playfully suggested. The best element in the United States, thanks to the churches and religious press asserted itself, but the rage of the controlling rabble was hard for Canada to endure. There is no manner of doubt that a friendly feeling to Canada exists in many quarters in the United States, but when war was in the air Canada was made the objective point of United States attack, and although the delirium was brief it had an unmistakable ring of truth in it. The

feeling of distrust will pass away but a scar will remain through this generation, the lesson of which is how careful responsible statesmen should be when dealing with international affairs.

Rev. Dr. Paton's Work.

The story of Rev. Dr. J. G. Paton's life is a long record of noble endeavor, and love for the Master's cause. When he published his book he placed mankind under a deep obligation for which the least return to be expected by him was the reasonable and legitimate profits of the volume as a business venture. But to a strong character Dr. Paton combines the true apostolic love for souls and he follows the example of the first disciples by giving his time and money to the Master's cause. We now hear that he has donated to the Victorian General Assembly the princely sum of £12,000, roughly \$60,000 "As a fund for carrying on the work in which his own heart has been so long engaged." The money is the profit from the sales of his book, and the "donations which have come to him from persons who have read this book," and showed the good derived from a perusal of it, by making special gifts to the venerable author.

Church Extension. St. Louis Presbyterians propose to raise a fund of \$100,000, for church extension in the City, to be paid in ten annual instalments so as to be available for use as it is needed during the next ten years. They already have 26 churches and 17 missions but feel that something systematic must be done if they are to keep pace with the growth of the city.

Toleration. Roman Catholics have often made it a boast in their own defence that the first Act of Toleration passed in America or indeed anywhere in the world was enacted in 1649 by the Assembly of the Province of Maryland—a Roman Catholic colony. The facts are not denied, but the utter emptiness of the boast has been made manifest by Dr. Ames in a recent number of *The Christian Advocate* of New York. He proves from incontestable evidence that at the time when this act was passed the Protestants had become the majority in the colony and that it was passed in spite of the vigorous protests of the Catholic minority. He makes an honorable exception in favor of Lord Baltimore, the proprietor of the colony, who favored the Act as the only policy which would secure its prosperity.

Free Baptists. According to the *Morning Star*, the Boston organ of the Free Baptists in the United States, the Baptist denomination is in a state of mixedness on the communion question. The representation of the earlier and better spirit, when liberty respecting communion views was generally accorded, is large, and, we believe, increasing. But it is also true that the spirit of the New Hampshire Confession, a document drawn up in the earlier part of this century when close communion was waxing strong, is still in the land. It will not do, many Baptists think, to suffer a conflict between the extreme representatives of these two parties, and so men like the late Dr. A. J. Gordon, who is said to have been an open communionist, deprecate anything tending to provoke a controversy and throw their influence against it. The "close" communionists do this, of course, for they now "hold the fort," and they mean to do so till they die. The "open" communionists also, as a rule, do this because they fear the results of controversy, and deem it wiser to let the better day come peacefully though slowly. The situation compels many a Baptist preacher before

the public to appear a restricted communionist, while in your ear he whispers the contrary. Peace among Baptists on this question costs an awkward compromise. One party has its way in public. The other has its way in private. If consistency is a jewel, the Baptist jewel (respecting the communion) is not a very big gem, nor a very beautiful one.

A Kind Word from a Methodist The Methodist Magazine and Review for this month contains an article by Rev. Dr. S. P. Rose, on Rev. Dr. Mackay's book "From Far Formosa," which is a graceful tribute from a leading minister of a sister church. "Of no man of the present half century" says Dr. Rose, "has Canada better reason to be honestly proud than of George Leslie Mackay. The Presbyterian Church has done few things upon which her membership may reflect with greater satisfaction than the sending, at his own earnest request, of this hardy Scotch-Canadian to the far-away field, where for nearly a quarter of a century he has rendered such splendid service to Christ, the Church and humanity." Of the value of the book in the cause of Christian Missions Dr. Rose writes in high terms and he concludes a long and interesting article by advising his readers to read the book for themselves, advice it is needless to say we appreciate and heartily endorse.

Latest Photography. Professor Roentgen, of Wurzburg University, has made a truly remarkable discovery. It is a process by which the interior of a living human body may be photographed. The light by means of which this remarkable feat can be achieved will also penetrate all organic substances; that is, wood, leather and articles of the same class. It is thrown upon the subject by the use of an air-tight glass tube, through which an induction (electrical) current passes, and the rays from the intense heat caused by the current, which is known as radiant heat, are thrown from the tube upon the object it is desired to photograph. Professor Roentgen has succeeded in securing several remarkable negatives. One instance is that of a man's ankle wherein a bullet was imbedded. The photograph shows the bullet just as it is lodged in the ankle, thus revealing what heretofore could only be learned by probing or cutting. He has photographed money in a purse, the bones of the hand of a living person, the skeleton of a person completely dressed, and a block of iron in a wooden box. By this process surgeons can perform internal operations through the air passages without cutting. Professor Roentgen claims that the penetrating power of light is regulated by the intensity and method of use. These experiments have been successfully repeated by Prof. Cox of McGill College, Montreal.

Dr. Talmage. The pastoral hitch in the First Presbyterian Church, Washington where Dr. Talmage now preaches every Sunday evening has been practically settled by the resignation of Rev. Adolos Allen as co-pastor, he being paid his salary up to next October. That will leave Dr. Talmage free to preach on Sunday mornings as well. The church now wants a young minister who will do the pastoral visiting, conduct the funerals etc., and not ask to be allowed to preach on Sunday.

The Hidden Text.

We must ask our little friends throughout the country to bear patiently with us in what they may consider our slowness in sending out certificates. The answers, however, were so numerous and sent in at such irregular dates that the work of the committee who examine them has been no easy task. We hope, inside of ten days to have the certificates duly issued.

The Christian Ministry and Modern Thought.

THE ADDRESS GIVEN AT THE KNOX COLLEGE ALUMNI CONFERENCE, JAN. 20TH, BY REV. W. D. ARMSTRONG, M.A., PH.D.

This theme is, I hope, sufficiently wide, important and practical. It is one of all events in which we ministers may be helpful to one another in conference. Coming as a pastor with some years of experience and observation I intend to speak from the pastor's point of view. I shall be disappointed if my address does not suggest to the minds of my brethren some helpful thoughts with regard to the pastor's difficulties, dilemmas and limitations.

The professional writer, or professional teacher can deal with the questions that come before him in a full and scientific manner; but the pastor, in his treatment, is compelled to remember the limited education and the actual needs of the people for whose spiritual welfare he labors. In dealing with the questions of the day the Professor from his chair speaks to students who have received careful mental training and appear before him armed with modern text-books. The preacher in the pulpit is differently situated. What measure of attention he shall give to these subjects, how and to what extent refer to them in his ministrations is a live question, and a perplexing question, for the busy pastor of to-day.

MODERN THOUGHT is a very large word. Not a lecture but a library would be necessary to deal with it. What I mean by modern thought in this connection is modern ways of viewing (1) the World, (2) the Bible, (3) History, (4) Man. When I mention the words Evolution, Higher Criticism, Comparative Religion, Socialism, they at once suggest the living thought, the intellectual battle-fields of the present age. The relation of God to the world, the relation of God to man, the relation of God to the Bible, the relation of Christianity to other religions, the relation of man to man, these I think are the problems which this age is trying with a tremendous earnestness to solve. As might be expected from this intellectual activity there have emerged some theories and sentiments subversive of the truth we hold sacred, and hostile to the Gospel we preach.

The question is—How shall we as ministers deal with these matters? What attitude shall we assume?

I. I fear that there are some ministers even in this enlightened age who, if they could, would put down all discussion that disturbs their ancient mode of belief by the high hand of authority and force. This spirit never entirely dies out. But, I presume, we are not likely to return to the time in the Church's history when crime was easily condoned, but free thought crucified. To-day the scientist may pursue and publish his investigation with the utmost freedom. The philosopher may announce a theory of the universe that dishonors God, and degrades man without fear of fine, or fire, or imprisonment. The Christian scholar unforbidden pursues to the utmost his inquiries into the foundations of his faith. Neither dogmatism nor unreasoned authority can put down free inquiry into truth. Theory must be met by theory, fact by fact, inquiry by inquiry. The arena is open. Truth and error must fight it out foot to foot and hand to hand. Surely all the truth should ask, all that she needs, is a fair field and no favor.

II. I fear that there are not wanting ministers who through indolence would ignore the troublesome phases of modern thought. Now such a position may be comfortable but it is not noble. Surely it is not our place as Christian ministers to shut our eyes to the troubled, passionate, perplexed mental life of modern times; to sit down in inglorious ease as if nothing were happening; to sit among the dead while the world around us is all alive; to lie down in lazy indulgence and dream our dreams, while the whole world of thought is in swift and violent motion. Whilst out of this troubled intellectual element there are ever rising new problems, new perplexities; new knowledge; new ideals. Self-respect, as well as duty, forbids such a thing. So far as mental ease is concerned the minister of to-day has fallen on rather hard times. I think I may safely appeal to my brethren if it is not their experience in the midst of the unrest, the mental agonies in every great department of theologic thought and among all classes of men, that the cry comes often to their lips—

"The world is out of joint, O cursed spite,
That ever I was born to set it right."

Permit me a word to the students before me: Young men, the call to the Christian ministry to-day is not a call to ease and comfort of any kind, physical or mental. It is a ringing challenge to all that is strong, alert, and heroic in you to arise and engage in a work and warfare the grandest that any age has ever seen. The one interesting thing in the world is religion. And in religious thinking the minister of the Gospel, of all men, should not be a mental anachronism.

III. There are some ministers who affect to despise these modern questionings and ignore them on the ground that they are only old

heresies revived. Errors vanquished on a thousand battle fields. Why should I spend time in investigating or refuting them? But suppose we are content to call them old errors revived, all I say is that for this age they are new any way and very lively, and are dressed up in a way to attract the age. And if they have been vanquished on a thousand battle fields they will have to be vanquished again. The ministers aim will ever be to preserve the faith in the midst of the actual questionings of the present day. To accomplish this end he must be equipped to meet whatever anti-Christian arguments, inferences or prejudices may be troubling earnest souls in the mental atmosphere of the present. To rush out with the old flint-locks of by-gone apologetics to meet the foe is to court defeat. A Christian minister may be well versed in patriotic theology, in reformation theology, in Puritan theology, but if he does not know the theology of to-day in relation to the errors, and assaults of to-day he cannot be said to be mentally wide awake. He may know the arguments of Colerus against Christianity and be able to show how they were refuted, he may be able to give a good history of the conflict with Deism in the 18th century, and can still study Butler with immense profit, but as objections to Christianity are coming up in new forms, presenting new facts, he should be able to present his argument in reply in the form that will most precisely meet this new standpoint and deal with the new facts presented. In the light of the great advances that science has made and the largely accepted doctrine of evolution, old Paley, with all his excellencies, whilst his main argument remains, is not the best instrument to enforce the theological argument upon scientific doubters. In the light of modern Biblical criticism and research when called to meet attacks on the Bible not from those who revile the book but from those who profess to revere it, we want something more up to date than Horne's Introduction. In the light of the fact that the press and the platform are disseminating everywhere infidel theories in modern shape, the preacher must have the antidote in modern shape and be able to adapt his arguments to special and local assaults affecting the audience to which he ministers.

IV. Again I fear there are some ministers who ignore modern theological questions from what they would call prudent and pious reasons. They say "I will preach the old Gospel and let your questions take care of themselves or let College professors take care of them. What have I to do with Evolution, or Higher Criticism, or Socialism, or Agnosticism? I preach Christ and Him crucified." And by this some seem to understand the crucifixion. (If so, who more inconsistent than Paul himself with the text). Now, it is most emphatically true that in the main the positive presentation of the Gospel and the pressing of it home on the conscience of man is the great work of the preacher. Apologetic preaching is not to be the staple of the pulpit. Our religious press is very fond of giving incidents illustrating how ineffective apologetic preaching is, or how some noted infidel was converted by a simple Gospel sermon. Take for example that old one told about the Bishop of London. In a certain church he had preached a sermon on "The fool hath said in his heart, there is no God." The Bishop thought he had made a pretty clear and full refutation of scepticism. Coming out of the church he fell in with a worthy church warden and a conversation arose on the sermon. The good Bishop was somewhat taken aback when the pious warden expressed the effect on his own mind "After all, my Lord, I do believe there be a God." We are expected to conclude that the Bishop's sermon was misplaced or perhaps that the sermon was not very clear in its statements. Is this the right inference? It would probably be nearer the truth to assume the crass stupidity of the church-warden or that he inadvertently slept.

It is humiliating to find the utterances of pious stupidity heralded as a maxim that ought to guide the prophets of God in their messages to the people. The ministers of the class I am describing tell us Christianity needs no apology. I answer of course not if apology means an excuse for weakness or wickedness. But if apology means, as it does in this connection, a defence of the truth, we are bound, I think, as occasion demands to be apologists and ought if possible to be good ones. The word is a good Scripture word too. Paul tells the Philippian "In defence (apologia) and confirmation of the Gospel ye are partakers of my grace." Again "I am set for the defence (apologia) of the Gospel." The early Christians laid their carefully prepared apologies before kings. The modern preacher should be prepared when occasion demands it to place a telling apology before the people. Or, perhaps these ministers tell us "You do more harm than good by dealing with these questions. You disturb pious faithful souls by the mere mention of things. And quote Tennyson—

"Leave thou thy sister where she prays,
Her early faith, her early vows,
Nor thou by shadowed doubt, confuse
A life that leads melodious days."

But are there not many doubting souls who need a word fitly spoken? They say you simply advertise anti-Christian theories. Very mischievous. Why sow tares? Why raise the devil? A very unwise thing to do! Now I think most of us are so situated that we can see in our communities that the devil is pretty active already and that tares are pretty extensively sown. It is true there may be quiet hamlets that have not heard of these modern or disturbing anti-Christian theories. God forbid that a Christian minister should 'nport into such Edens error for the sake of refuting it. But how about our cities, towns and villages that are certainly far removed from this Edenic innocence? Our people are receiving the new theories of modern thought and research from sources that are not friendly to Christ and in forms exaggerated and distorted. Would it not be better if they heard them stated by ourselves in truer form and with sufficient explanations? The people know well that these grave discussions are being carried on about things vital to religion. They naturally look to us for clear and honest statements concerning these things. And if those are properly given they will in the end confirm the faith of the people and secure for the preacher the confidence and respect of the pew. We do hear of infidels converted by the simplest preaching. We rejoice in it. And we do also hear of infidels and doubters being influenced by cogent reasoning. Moreover there are thousands of intelligent believers in the Church to-day who have passed through a season of serious questionings and who have been kept in the faith by a timely and judicious apology; and in our congregations to-day there are thousands of young men and women who are craving for a helpful word. The minister who is wide awake will seek in some way or other to meet this craving.

V. What then lies before us is a plain duty.

(Concluded next issue.)

The Young Psalmist and the Old.

LONGFELLOW VERSUS DAVID.

The explanatory note attached to Longfellow's "Psalm of Life" is, "What the heart of the young man said to the Psalmist." This note is of great service to us in understanding the poet's object in writing this poem. The heart of the young man is not satisfied with the view of life which he thinks he finds in the Psalms of David. He thinks that he knows more about life than the old Hebrew Psalmist.

The heart of the young man is in no way embarrassed by a feeling of modesty, by a sense of youthful inexperience, in addressing one so much older than himself. We remember a young man who one day presumed to speak words of counsel to an old patriarch, but before doing so he apologized in this way: "I am young and you are very old; wherefore I was afraid, and durst not show you mine opinion. I said, Days should speak, and multitude of years should teach wisdom." The poet has no apology of this kind to make; he seems to think that David is an old foggy who does not understand very well what he is saying. At all events the young man is prepared to give the old Psalmist a few pointers.

"Tell me not in mournful numbers,
Life is but an empty dream."

The poet thinks that the psalmist's conception of life is dreary, mournful, melancholy. He thinks that it may be summed up in the words, "Life is but an empty dream." If this were the psalmist's conception of life, his conception of the best kind of life that it is possible to live, the poet would be doing good service in showing how sadly defective this view of life is; but this is not the psalmist's conception of life. No where, I believe does the psalmist even compare life to a dream. In other parts of the Bible we are taught that some kinds of life, some phases of life, are like a dream. Life in its brevity may be like a dream; but nowhere does the Bible teach that, "Life is but an empty dream."

The poet says,

"Life is earnest, life is real,"

and wishes the reader to infer that this is not the conception of life which the psalmist had. The psalmist's conception of life comes out very clearly in the very first words of the first psalm. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth its fruit in its season; its leaf also shall not wither; and what soever he doeth shall prosper." When life is lived in this way it is real in the true sense of that word. And how earnest life is as we find it pictured in the psalms. Where can we find more earnest words than these: "As the hart panteth after the water-brooks, so panteth my soul after thee, O God." In the mind of the psalmist life is an intensely earnest and real thing, much more earnest and real than anything we find in the pages of the poet.

The poet seems to think that the old Hebrew psalmist believed that either *enjoyment* or *sorrow* was the destined end of life, and he proceeds to put David right.

"Not enjoyment, and not sorrow,
Is our destined end or way;
But to act that each to-morrow
Find us farther than to-day."

The "destined end" of life means, I suppose, not the *termination* of life, although the word "destined" might lead us to interpret the words in this way, but the chief end of life, as we have it expressed in the Catechism. I suppose that we are all satisfied that *sorrow* is not the destined end of life, but are we equally confident that it is not *enjoyment*? What is God's design with reference to our life? God's design is our holiness and happiness. The chief end of man is to glorify God and enjoy Him forever. If the poet's young man had been a Presbyterian, brought up on the Shorter Catechism, he might have spoken in a slightly different way about the chief end of man.

No doubt it is true that it is a great mistake for a man to set out in search of happiness. Happiness-seekers seldom find what they are looking for. It is much better for us to set our hearts upon doing God's will and then happiness is sure to come. In this way we can reach the position occupied by the old psalmist who could say, "I delight to do thy will, O my God." The destined end of life is to make all duties delights, and all delights duties.

Where does the poet find inspiration to live an earnest, real life?

"Lives of great men all remind us
We can make our lives sublime,
And departing leave behind us
Footprints on the sands of time."

The poet's inspiration comes from the lives of great men. What does the poet mean by "great men"? Does he mean those whose lives are consecrated to everything that is good? Does the poet mean that the lives of *good* men all remind us we can make our lives good? If so this is a pure gospel which he preaches; but if he means by "great men" those who have made a great name for themselves in the world, his teaching is not true. We cannot all make our lives sublime in that way, and I do not think that it would be very wise for us to try the experiment. Is the inspiration of which the poet speaks an impulse to an ambitious life? Then we do not wish to come under its influence.

The old Hebrew psalmist's source of inspiration was God. "God is my refuge and strength." "I to the hills will lift mine eyes." How far the old poet rises above this young man who sings this "Psalm of Life," and who feels that he is competent to set the old man right.

The Hebrew psalmist looks out upon life with the eye of a seer, with the eye of a prophet. His vision reaches into eternity and he sees how this little life of ours is linked to the great God,

"How the whole round earth is every way
Bound by gold chains about the feet of God."

And as we come into the light of the Hebrew psalmist's wonderful visions we feel that we can rest there, that we can dwell in the secret place of the most High, and abide under the shadow of the Almighty.

St. Andrews, N.B.

A. W. MAHON.

The Christian Sabbath*

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

How shall the Sabbath be observed? Christ answered this question, not by detailed rules, as did the Pharisees, but by announcing universal principles. When the Jews criticized his disciples for plucking and eating grain on the Sabbath, and Christ Himself for healing a withered hand, our Lord stated certain Sabbath laws. The first was this:

THE SABBATH WAS MADE FOR MAN.

It is, then, of universal obligation. Like the rest of the Decalogue the law of the Sabbath is based on the needs of humanity, and was in force before the Jewish nation existed. The Sabbath is not limited to any age, race, or class. It is for man the world over and under every condition.

Further than this, the Sabbath is for man's benefit. If God has advantage in it, this is incidental. It was devised because man's constitution needs it. It is a beneficent institution, designed to give man blessings obtainable in no other way.

It follows, therefore, that it is not to be made a burden nor to be pushed to an extreme. The Sabbath is a temptation to the formalist. He can take refuge in various punctilious observances of the day, and so satisfy himself that he is very religious, while spiritually cold or morally unworthy. This was why the Jews, who were rank formalists, made the day an intolerable burden.

*A Meditation based on (Mark ii. 23, iii. 6, Mat. xii. 1-14) in the Bible Study Union Course on "The Teachings of Christ."

whenever the observance is carried to such an excess that the day becomes an injury to peace or health or spiritual improvement, then it is certain that the observance is wrong. Man is forgotten in the day. There is danger always that an observance become a fetish, and that superstition require the same observance under all conditions, no matter what the result. Superstition makes of it a Car of Juggernaut, and insists on dragging it forward, no matter what victims lie in its path. But the sabbath was made for man, and not for its own exaltation. It must, therefore, bend to man's best good.

The two things specially given man by the Sabbath are rest and worship. Obligated as he is to work, he is liable to toil till the silver cord of life is snapped. Man is so made that he needs, not only the rest of sleep a certain number of hours in every twenty-four but for the same reason, and just as much, he needs cessation from his ordinary toil one day in every seven. This is a periodic law built into man's brain, muscle, and nerve.

The other need met by the Sabbath is worship. God is our Father and Preserver. "In him we live, and move, and have our being." To be separated from him is death. Our one need as sinners is to be reconciled to God. Our absolute need as men is to be in communion with God. Borne on the currents of the world's life, we drift away from God. But the Sabbath, if properly observed, brings us back again to God. Each quiet Sabbath, like a wise and loving nurse, arrests us in our wanderings, takes us to our Father and places us in his arms. A potent influence this, to build up in us that which is noble and true.

A subsidiary influence of the Sabbath, too often overlooked, is to develop a reverence for law. The Sabbath is essential to good government. It is a breakwater against sin. The rushing tides of passion gather momentum during the week, but sweeping against the Sabbath, break in pieces and lose their power. A universal habit in a nation to reverence the Sabbath awakens a strong respect for law in all its force. A positive enactment like the Sabbath, the necessity for which roots itself in the invisible, requiring every seventh day a cessation of ordinary methods and obedience to its own demands, is a magnificent influence to train men to good order in the state.

But Christ enunciates a second principle. It is that NECESSITY AND MERCY ARE THE ONLY EXCEPTIONS TO THE SABBATH LAW

There are needs that must be met irrespective of the day. Whatever work can be done on another day, must be. Such work as cannot be avoided is legitimate. Christ gave two instances of what is necessary—the satisfying of physical needs and the performances of the duties of religion. But we must be careful to distinguish here between a necessity and a convenience. Christ makes an exception in favor of the former, but not of the latter.

Mercy, also, makes Sabbath work fitting. Christ did not reprove the Jews for relieving a dumb brute in distress. Much more did He justify a merciful deed to suffering humanity. Here was a man afflicted with a chronic trouble. He might have waited till the morrow; but Christ would not have him wait; He healed him then and there. It is lawful to do good on the Sabbath day.

The third great principle our Lord announced was this; that CHRIST IS THE LORD OF THE SABBATH.

He determines the form of Sabbath Observance. In other words we must have a Christian Sabbath. The Jews were not to impose their interpretations of the Sabbath on Christ. That were a gross impertinence. Christ is King among men, and He appoints everything for their best good. Since the Sabbath is for their benefit, therefore Christ has charge of it and is to direct them how to employ it.

All law finds its ground either in the divine character or in the needs of man. The Sabbath law is based on the latter, hence Christ may modify the observance of the day, within certain limits, according to the enlightenment of the age and the condition of the individual. The stakes are driven and the lines are drawn. Within these lines Christ is leading the world on to an intelligent and reasonable observance of the day best adapted to the modern needs of man.

The Elder in his Relation to Pastor and Congregation.

BY JOHN CAMERON IN KNOX COLLEGE MONTHLY.

The ideal elder naturally strives to promote useful relations between minister and congregation. The elder knows, or ought to know, how the congregation feel towards their pastor, and their opinions on various matters. With such knowledge, he may sometimes help the pastor to avoid things which, though touching no matter of principle, might prove stumbling-blocks.

A wise pastor will remember the advice of Lord Bacon, and, instead of reducing consultation with the session to a minimum, will sometimes consult his associates when there

could be no valid ground of censure if he did not do so;



MR. JOHN CAMERON, LONDON.

for it is remarkable how often a free discussion, from varying points of view, presently makes that clear which before was doubtful. It is desirable that the session on all matters should be unanimous, the elders thus fully sharing with the minister the responsibility for the course adopted.

The elders can often stand between the minister and too frequent calls for outside service. In the matter of absence from one's own pulpit there is a golden mean. To the right extent, it is useful

and refreshing for the minister occasionally to go away, not to speak of benefits that may be carried to those to whom he goes. But there are ministers who cannot say "No," and whose time and services need to be protected by the friendly reluctance of his fellow members of the session.

Elders have opportunities to be useful to the minister in apprising him of signs of interest in divine things in individual cases. The minister may be the man to, clinch the impression.

One of the elder's clear duties is to encourage the minister. That minister who plods along, week in, week out, preaching, let us say, helpful sermons, and yet never encouraged by being informed by an elder that his sermons have been helpful, is defrauded of his due. The minister no less than others—no less than our Lord when upon earth—craves human sympathy. I should put it that sympathy is as necessary to the minister as light is to the plant. A minister is subjected to many solitudes, and a constant drain upon his own sympathies. How shall the right balance in the minister's life be kept up unless by the manifested sympathy of his people, and particularly of his associates at the session board? In what I have said I am not suggesting anything that savors of flattery. Flattery is not merely false, but also foolish, in that it deceives no one. I plead not for flattery, but for honest praise and encouragement.

In his relations to the congregation, the elder is apt to hear what the people are saying, and can sometimes surmise what they are thinking before they say anything. Sometimes they think appeals for money are too many and too strenuous. Sometimes they think he scolds too much—particularly those present for the sins of those absent. Sometimes, if he is working out a course of sermons, they may be ready for a little variety before he is. In all these things, judicious elders could often oil the bearings, and, with efforts scarcely beyond those afforded by good will and casual opportunity, make crooked paths straight, and reduce friction to a minimum.

Elders and managers alike should regard the general acceptability of the minister as part of the congregation's working stock-in-trade, and therefore as something to be promoted and increased. From this point of view, let us suppose something that is a little disagreeable needs to be done or set forth—necessary, but disagreeable. The elders or the elders and managers jointly, might chivalrously and wisely take the disagreeable duty, so far as it is possible, off the minister's shoulders altogether, assuming the responsibility themselves; for, let me repeat in closing, the wise congregation, the wise elder, the wise manager, will regard the general acceptability of the minister as a vital part of the congregation's working stock-in-trade.

Sweet Homes.

The happiest, sweetest, tenderest homes are not those where there has been no sorrow, but those which have been overshadowed with grief, and where Christ's comfort was accepted. The very memory of the sorrow is a gentle benediction that broods ever over the household, like the silence that comes after prayer. There is a blessing sent from God in every burden of sorrow. In

one of the battles of the Crimea a cannon ball struck inside a fort, gashing the earth and sadly marring the garden beauty of the place; but from the ugly chasm there burst forth a spring of water, which flowed on thereafter, a living fountain. So the strokes of sorrow gash our hearts, but they open for us fountains of blessing and new life.

These are hints of the blessings of burdens. Our dull task work accepted will train us into strong and noble character. In every burden that God lays upon us there is a blessing for us, if only we will take it.—*J. R. Miller, D.D.*

Happiness in the Home.

BY THE REV. WILLIAM SINCLAIR D.D.

It has been well said that "*the road home happiness lies over small stepping-stones.*" Some of these stepping-stones I should like to point out. The river of life flows daily on, and daily you have to cross it in many ways. I should like to be sure that when you crossed it after your hours of work and came home again, you crossed it by these stepping-stones, and had on the other side, nestled comfortably upon the bank, a good store of home happiness to which to return. He is happiest, said the great German poet Goethe, be he king or peasant, who finds peace in his home.

And, first, it must be in its own way as sacred a place as the Church itself. What a charm, somebody has said, has home—that magic word embodying sentiments the most holy and pure! Nothing must come there which would defile it or destroy the spell of its peace. Just as you would wish to be clean and sweet to the outward eye, so you must labour to keep away from it all images or thoughts or memories or associations which are contrary to what is right, good and true. Let Jesus Christ Himself be the chief inmate of the home, and have everything to suit Him. Of course, we ought to keep away from ourselves, at every time and in every place, everything which is wrong; but in other places, outside our home and our church, we cannot help jostling against what is worldly or disagreeable or even sinful. In our homes we can by God's gracious help avoid these things. Do not put up a picture, I mean, for instance, merely because it is a picture. Think what the picture means. What is its motive? Was the man who drew it or painted it imbued with the Spirit of Christ? Or is it some flaunting, vulgar, garish thing, full of the world, the flesh or the devil? In the same way we ought at all times to keep from ourselves all language, all conversation, all jokes which are not suitable to the sisters of Jesus Christ, but especially so in a place where much of our lives is spent, and we every day return into ourselves, and make a fresh start. "*There is no happiness in life, there is no misery in life, like that growing out of the dispositions which consecrate or desecrate a home.*"

We cannot too often insist that home should have its own daily worship. What can be more beautiful and blessed, what can bring purer happiness into the day, what can spread a more golden light over the life than when father and mother and children all kneel down together the first thing in the morning, the last thing in the evening, to implore the pardon and the blessing of God? Even the pagan Greeks saw the beauty and the meaning of this. There was an old poet called Bion, who flourished about three hundred years before Christ; and this is what he said about it: "Most salutary is family worship as a means of promoting domestic happiness, and adding to the attractions of home. It is something to bring the members of a family together twice a day; for in proportion as those who have duties towards each other live apart, they will cease to care for one another."

Home happiness is destroyed by every appearance of anger, crossness and sulkiness. Few cautions are more important than this, because the temptation to lose our tempers is so common. We are, perhaps, wearied out with the day's work, and our nerves are irritable, and we feel exactly like the fretful porcupine, ready to take offence at the first thing which

displeases us. Or somebody makes a noise when we want to be quiet; or somebody is a greater favourite than we are ourselves, or somebody thwarts our wishes, or somebody is herself cross and disagreeable. So we fall out. How dreadful a storm is in a home! Things may quiet down again, and sharp, bitter words may be forgiven, but a terrible injury has been done to the atmosphere of home. The angel of home happiness has for a time fled away. And what has happened once may happen again. We cannot be too strict in guarding ourselves against these evil tempers and passions. A day will come when the dear father or mother or brother or sister who has suffered from these angry outbursts of ours will be taken away from us. Then we can no longer touch them by the hand, and say that we loved them all the time, and did not mean it. It will be too late. What would we not give to have back the time that is past and to avoid with the utmost horror those mad moments of vexation which made us for a time like evil demons, the enemies of our home!

"Domestic love! Not in proud palace halls
Is often seen thy beauty to abide,
Thy dwelling is in lowly cottage walls
That in the thickets of the woodbine hide,
With hum of bees around, and from the side
Of woody hills some little bubbling spring
Singing along through banks with harebells dyed;
And many a bird to warble on the wing
When morn her saffron robe o'er heav'n and earth doth fling.

"O love of loves! To thy white hand is given
Of earthly happiness the golden key;
Thine are the joyous hours of winter's even
When the babes cling around their father's knee;
And thine the voice which on the midnight sea
Melts the rude mariner with thoughts of home,
Peopling the gloom with all he longs to see,
Spirit! I've built a shrine; and thou hast come,
And on its altar glosed, forever glosed, thy plume!"

There cannot be this presence of love, this absence of anger, without *forbearance*. You must not expect ever to have what you call your rights. If you try to assert them there will be perpetual struggling, fighting and discord. Be content with the place which others assign you. Win their love and esteem by your own modesty and friendliness. You cannot expect everybody always to understand you and do you justice. Be thankful and glad when they do. "In a happy home there will be no fault-finding, overbearing spirit; there will be no peevishness; nor fretfulness; unkindness will not dwell in the heart or be found in the tongue." Oh, the tears, the sighs, the wasting of life and health and strength and time, of all that is most to be desired in a happy home, occasioned merely by unkind words!

"The angry word suppressed, the taunting thought,
Subduing and subdued the petty strife
Which clouds the colour of domestic life,
The sober comfort, all the peace which springs
From the huge aggregate of little things,
On these small cares of daughter, wife or friend
The almost sacred joys of homo depend."

Lastly, I must mention the stepping-stone of unselfishness. Perhaps more depends on this than on any. Here lies the key to all happiness in every circumstances of life. "Even Christ pleased not Himself." That is our motto and ideal. "Every act of self-denial will bring its own reward with it, and make the next step in duty and in virtue easier and more pleasant than the former." Take the selfishness out of the world, and there would be more happiness than we should know what to do with. When once people find you to be unselfish, they will love and esteem you as a daily and constant benefactor. Your influence for good will grow in proportion as they find out that in all honour, profit and advantage you put others before yourself.

"Wouldst thou inherit life with Christ on high?
Then count the cost and know
That here on earth below
Thou needst must suffer with thy Lord and die.
We reach that gain to which all else is loss
But through the Cross!
Not o'er the sharpest sorrows we can feel,
Nor direct pangs, we dare
With that great bliss compare,
When God His glory shall in us reveal,
That shall endure when our brief woes are o'er
For evermore!"

MISSION FIELD.

A Voice from Spain.

The following incident has been sent us by Mrs. Alice G. Gullok, of San Sebastian, Spain, illustrating the spirit of the Roman Catholic Church in reference to the Bible, and connecting the work of a converted priest in the Philippine Islands with the work of our American Board mission in Spain:—

"Some years ago the Committee of the Trinitarian Bible Society was approached by a Spaniard, Alonso Lallave. He had been a friar in the Philippine Islands for many years, and a copy of the New Testament given him by a sea captain led to his conversion. He suffered great persecutions and was thrown into a dungeon for six months, then handcuffed and sent to Spain for trial. He arrived to find the Republic proclaimed and himself a free man. For some years he acted as the Protes of a Protestant Church at Seville. Lallave translated the Gospel of Luke into Panagasian, the language used in the Philippine Islands, and he begged the Trinitarian Bible Society to publish it, as it had then been lying in the strong room of the British and Foreign Bible Society for ten years. The Committee of the Trinitarian Bible Society made searching inquiries into the possibility of getting the Scriptures into these Islands, but they found that it was completely in the hands of the Romish Church, the Archbishop of Manila having the power to veto any orders made by the Spanish Government. Much, therefore, as the Committee desired to take up the work, they were compelled to yield to the force of the facts which had for so long prevented the British and Foreign Bible Society from carrying out the work. However, in 1839, Lallave was led to offer to go out himself and introduce the Scriptures into this stronghold of Rome. He completed the rest of the New Testament, and the Gospels and the Acts being printed by the British and Foreign Bible Society, Lallave set out to join his fellow-countryman, Mr. Castells, at Singapore, and these two entered the Philippines. The press at Manila had got news of their mission, and warned the authorities. The books were seized as contraband goods, and the two men were taken seriously ill with the same symptoms, which led to the belief that they were poisoned by the Jesuits. For days their lives were in danger, and Lallave died on June 6th., 1839. His companions recovered, but only to go to prison. After many sufferings and trials the Seville Governor was persuaded to allow Castells to leave the Island. Thus ended the tragic effort to introduce the light into that dark place.

"This account, taken from 'The Quarterly Record of the Trinitarian Bible Society,' has been of special interest to us at San Sebastian. A short time before Lallave left Spain, he wrote to us asking us to receive his three daughters into the Institute. These were children of his first wife. He planned to leave his wife and her five little boys in Seville, until he could make a home for them in Manila. The three girls came to us; Esther, Mathilde, and Raquel. The two younger girls were very delicate, and we had some fears that they would not be able to take a complete course of study. Esther had studied somewhat with her father, and was prepared to go into the advanced classes. She is one of the class of four who took their B.A., degree last year, and one of the two who took high honors in the University this last June. Raquel and Mathilde with care became stronger and proved to be bright students. Raquel her took B.A., degree in September, and Mathilde will take her degree next year. The mother is at present a teacher in the mines of Rio Tinto, Heulva. The three girls will devote themselves to Christian work.

"The story is interesting from several points of view, and the Christian influence which is to go out from this whole family is entirely due, under God, to the act of a sea captain who, far away from home, and in a hostile country, witnessed for Christ."

Items.

The Presbyterians of the world maintain one-fourth of the evangelical foreign missionaries of the world.

Dr. Eliza Leonard, of Tacoma, Wash., a member of the First Presbyterian Society, sailed a few weeks ago as a missionary to China. Her medical outfit was furnished by the Society.

Dean Farrar, of Canterbury, thinks it "perfectly erroneous to talk of the failure of missions, when they started with 120 despised Galileans; and when now there are 120,000,000 Protestants, and they have in their power almost all the resources of the world."

The natives of the Island of Anstytum, in the New Hebrides, raise money for church work by the sale of arrow root. By this means they have paid entirely for the publication of the Bible in their language, and are now giving the proceeds of the industry to the Free Church of Scotland.

Prof. Filippo de Lorenzi, of Rome has become a Protestant. He has been a priest and a Professor in Roman Catholic Colleges for many years. He has joined the Waldensians, and has published a letter in which he says that for years his heart has not been at rest. He finds peace in the Evangelical Church, "whose faith is based solely and alone on the Word of God."

"What is it," a Chinese woman asked, "that makes you Jesus people so different from us? We call you 'foreign devils;' our people have martyred two of your teachers who only did good to our people, and you show no revenge and receive me as a friend." She was told that this was the teaching of Jesus, who died for us when we were enemies. This lady, continued for two weeks with the missionaries to learn of their faith and doctrine, and then returned to her own city to tell her neighbors: "These Jesus people know how to love their enemies."

A Mohammedan convert in Persia has suffered the confiscation of his property and the loss of both his ears rather than surrender his faith. A year ago this convert was such a fanatical Moslem that every night he went to bathe to wash off the pollution of contact with Christians during the day.

Dr. and Mrs. Sandilands sailed from England last month for Melbourne en route for the New Hebrides. Dr. S. is one of the new missionaries secured by Dr. Paton in Britain and goes out qualified both to heal the sick and preach the gospel.

Dr. Paton has returned to Australia after six months busy work translating, teaching and preaching on Arivea. He expresses himself highly satisfied with the progress made in his absence. He may return to the group with the fresh contingent of missionaries in March.

The Dayspring arrived safely at Melbourne on Dec. 21st. The voyage via the Cape occupied less than three months. She has doubtless ere this gone on to the Island with the prospect of making a second trip in March with a large addition to the mission staff, including the Rev. Messrs Thomson MacMillan, Frank Eaton and Dr. Sandilands. The first of these goes to replace the Rev. Mr. Gray on Tanna.

Twenty five years ago the Rev. Peter Milne began work on Nguna. The natives were then fierce cannibals. On this and the five adjoining islands under his care there are now 750 communicants. Four of these islands are now entirely Christian. On the remaining two there are only a few heathen and these are rapidly coming over to Christ. Not long since he baptized 80 (45 adults) one Sabbath morning. For ten years Nguna was the outpost of the New Hebrides mission. Before Mr. Milne broke ground there they were notorious even among their fellow islanders for their savage ferocity. On one of these islands they took up a collection for mission purpose on a recent Sabbath. It amounted to \$52.

The Teacher's Institute under our own missionary, the Rev. Dr. Armand is promising well. The teachers in training have settled down to earnest work and are making good progress. The Tagoans around the schools are still heathen and there is a dense mass of cannibals on Santo near at hand.

Cheering news comes from North Santo, the only point as yet occupied on that large island. The Rev. J. W. Mackenzie was settled there a few months ago in succession to the Rev. Mr. Macdonald. The station had been unoccupied for two years. In the face of opposition the work was carried on by the natives themselves. During the interval they sustained their school and Sabbath services. The field is now opening up rapidly. Six outstations are ready for teachers while their is only one to meet the demand. A simple operation performed on a man at the point of death saved his life, made the young missionary famous and has done much to break down opposition. Villages unreachd before are now open to the preaching of the Gospel and parts of the interior have been explored than were unknown. The missionary had a narrow escape from a treacherous plot against his life.

The erection of the hospital on Ambrim is being pushed forward and will soon be ready to receive patients.

The Rev. O. Michelson of Tongoa baptizd seventy after his return from Synod. They are proving themselves zealous disciples of Christ.

The last of the heathen on Efate are being gathered into the church by the Rev. Dr. Macdonald and the Rev. J. W. Mackenzie. As the result of twenty three years of faithful labor it is on the eve of taking rank as a Christian island.

Many people would be much better Christian workers if they could cease from thinking of results. That is God's affair, and not ours. When we have to give an account, we shall be asked, not "What have you reaped?" but "What have you sown?"



Twenty Years.

Down on the ancient wharf, the sand, I sit, with a new-comer chaffing:

He 'shipp'd as green-horn'd boy, and sail'd away (took some sudden, vehement notion;)

Since, twenty years and more have circled round and round. While he the globe was circling round and round,—and now returns

How changed the place—all the old land-marks gone—the parents dead

(Yes, he comes back to lay in port for good—to settle—has a well-fill'd purse—no spot will do but this;)

The little boat that scull'd him from the sloop, now held in leash I see,

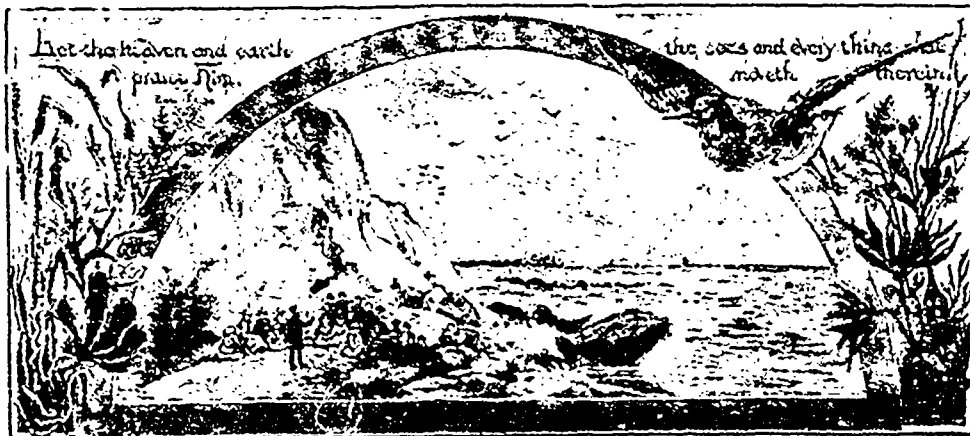
I hear the slapping waves, the restless keel, the rocking in the sand,

I see the sailor kit, the canvas bag, the great box bound with brass,

I see the face all berry-brown and bearded—the stout, strong frame,

Dress'd in its russet suit of good Scotch cloth (Then what the told-out story of those twenty years? What of the future?)

WALT WHITMAN



OUR YOUNG PEOPLE.

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

DOING WHAT WE OAN.

For too many of our young people are not fully conscious of the value of a consecrated effort. The character of your work is not so important as the spirit in which it is performed. Men are in such a hurry they will not stop to measure the merit of our methods, but they catch the spirit as they hurry along. One reason why many never try to work for the Lord is because they don't believe He will bless their humble efforts. What folly such lack of faith is in those who know that He uses foolishness to confound wisdom and weakness to overcome strength! Have you heard of "Cripple Tom." He lived with his Granny in an attic overlooking one of the busy streets of old London. When he was able to crawl about the streets he used to go into a mission hall to warm himself, but at length his infirmities confined him to his room. His companion, a lusty boy, grew up and secured employment in a northern town. Before leaving he gave Tom a new shilling. Tom begged him to exchange it for a Bible. Left to himself he read it and learned to love it. It taught him to pray, and it brought him to Christ. It made a missionary of him; but, shut up in a poor hole, how could he reach the street which was to him the world? He asked Granny for some paper, to obtain which he must cut down his allowance of milk, and sitting by his window, looking out on a lost world, he wrote on scraps of paper the precious texts that fed his own soul, and butted them out upon the passing crowd. Some fell into the gutter; others made the people look up; but we know of one that fell on the well brushed silk hat of a country gentleman. He took it in his hand; he read it; he felt its force; he yielded to its power, and became a happy and grateful follower of Christ, he wondered where the text came from; and, remembering the spot, he searched the rickety stairs till he found Tom. Think of Tom's joy as he saw the fruit of his humble effort. He loved his work now more than ever, and kindly declined the offer of his new friend to take him to the country and provide for him. Tom's work now had a new interest. He had accomplished something; and he could not be induced to leave his post. Furnished by his friend with plenty of means, he sat by that window till his life ended a few months afterwards, preaching with his pencil to the passing crowds.

Have you ever caught any one for Christ? Fishing is a very uninteresting business if you are not catching anything; but when you succeed you enjoy it. Now, our Lord makes it possible for each of his children to win souls. Will you try it where you are, and in your own way? If you are not a cripple you had better not use the cripple's method. You must have your own. If you are in earnest you will find out some way that God will bless, and if you don't succeed in the conversion of a soul, you may at least make some one look up.

THE STORY OF SEVEN YEARS.

The Y.P.S.C.E. of St. Paul's, Bowmanville, observed its seventh Anniversary on Christian Endeavor Day: Sabbath Feb. 21d., and the following evening. The Sabbath sermons were given by the pastor Rev. R. D. Fraser, M.A., in the morning on "The Committee of four" (Mark 2. 3.), and in the evening by Rev. Dr. Moment, of Brooklyn, N.Y., on The Believers Anchor and Anchorage (Heb. 6. 19). From a historical paper read by Miss Bassett on the Monday evening we glean the following interesting facts. They illustrate the quiet, useful work of a Y.P.S.C.E. in one of the smaller town churches. The society began with 22 active and 2 associate members and has now 25 active, 9 associate and 7 affiliated or honorary. Nine of these originally on the roll still remain. There have been in all 80 connected with the society since its beginning. Those who have left the town are scattered far and wide throughout Canada and the United States, one being at present the President of a flourishing Society in Emerson, Mass., and others, useful and active in C. E. work where they now reside.

It has been the habit of the Society to issue a printed programme at the beginning of each year adapting the Topic card of the United Society to its own needs. Missions have been emphasized and the missionary meetings have been usually of special interest. Now and then a lecture is given or a social evening held. The consecration meeting is held quarterly, on the Monday evening previous to Communion Sabbath.

The financial affairs of the Society are very simple, viz., a "collection" of five cents from each member at the monthly business meeting for ordinary expenses and the Enlton system of two cents a week for missions and benevolence. The proceeds of social meetings also go into the Treasury. By these means there has been given during the seven years just ended \$211.60 to various congregational purposes, \$49.50 to benevolence, and \$38.86 to missions. The Society joins with the other young people's organizations of the Presbytery of Whitby in supporting a missionary in the North West, and is this year contributing also to the Honan Mission. "For Christ and the Church' has been our watchword," says Miss Bassett in concluding her paper, "and we would not want a better; and if we have been able to do anything toward the furtherance of Christ's Kingdom on earth, we give the glory to Him, in whose strength is our Endeavor."

NEWS AND NOTES.

"Progress" is the name of a bright little paper published semi-monthly under the auspices of the Indian Industrial School at Regina. It is full of interesting material, and is a credit to the Indian boys who are responsible for the mechanical work in connection with the paper.

A Presbyterian O. E. Society in west Philadelphia has made use of the following plan in raising money for the support of a native missionary: The missionary Committee divided the amount needed—sixty dollars—into shares of one dollar each, payable at the rate of ten cents a month. Cards were distributed with a request that those who wished to subscribe would write on the card their names, with the number of shares desired. The cards were collected, and the amount was found to be more than made up. The society is now happy in the thought that it is doing some real foreign mission work.

EPWORTH LEAGUE.

A speaker at the Goderich Convention the other day told a story of a little boy, who said to his mother: "Mamma, I wish there was a great high tree, that would reach to heaven, with branches all the way, so that little boys could climb up." His mother told him there was really a tree something like that, and whenever boys do a good or kind deed, it helps them a step upward toward Heaven. Soon after she wanted him to bring in the wood. When the little chap was told that this was something that would help him climb upward, he went about the task with alacrity.

The same law holds good with bigger boys and girls. Every act of fidelity and usefulness draws us closer to God, and lifts us up nearer to Heaven.—Guardian.

The *Christian at Work* furnishes the following statistics of aggregate amounts spent for liquors and other articles of consumption, by the people of the United States during the past year. The exhibit is startling and should rouse Christian people to a sense of the enormity of the drink curse. It is not likely that the proportion is very much different in Canada.

Foreign Missions.....	\$5,000,000
Brick.....	85,000,000
Potatoes.....	110,000,000
Churches.....	125,000,000
Public Education.....	165,000,000
Silk Goods.....	165,000,000
Furniture.....	175,000,000
Sugar and Molasses.....	225,000,000
Woollen Goods.....	250,000,000
Boots and shoes.....	335,000,000
Flour.....	315,000,000
Printing and Publishing..	370,000,000
Cotton Goods.....	380,000,000
Sawed Lumber.....	495,000,000
Tobacco.....	515,000,000
Iron and Steel.....	560,000,000
Meat.....	870,000,000
Liquor.....	1,050,000,000

IF YOU WANT TO BE LOVED.

- Don't find fault.
- Don't contradict people even if you're sure you are right.
- Don't be inquisitive about the affairs of even your most intimate friend.
- Don't underrate anything because you don't possess it.
- Don't believe that everybody else in the world is happier than you.
- Don't conclude that you have never had any opportunities in life.

CHRISTIAN ENDEAVOR.

CONDUCTED BY S. JOHN DUNCAN-CLARK.

WORLD'S C. E. PRAYER CHAIN, SUBJECT FOR FEBRUARY.—For the young converts who have recently been brought to Christ, that they may be strong, unselfish, winsome Christians, and that they may begin at once to show their love to Christ by working for Him.

Daily Readings.

WHAT FAITH CAN DO FOR US.

- First Day—It gives safety—Exod. xv. 1-19.
 Second Day—It gives courage—Deut. xx. 1-9.
 Third Day—It gives joy—Pa. v. 1-12.
 Fourth Day—It brings success—1 Chron. xxviii. 11-20.
 Fifth Day—It brings peace—Isa. xxvi. 1-12.
 Sixth Day—It brings salvation—1 Pet. i. 1-9.
 PRAYER-MAKING TOPIC, Feb. 23.—“WHAT FAITH CAN DO FOR US.”
 —Heb. xi. 1-10; xii. 1, 2.

Faith is the most unreasonable and unreasoning thing in the world. It recognizes no impossibilities, it scorns common-sense, and flies in the very face of science. Read the Bible records of what men did by faith and see if you can justify their deeds from any standpoint of worldly wisdom. The ark that Noah built seemed the work of a crank, the sacrifice of Isaac the act of a religious maniac, the renunciation of Egypt by Moses the deed of a man blind to his greatest opportunity. All this is because faith, as our lesson tells us, deals with things unseen. It is the evidence that something exists beyond our human ken, and that this life is but the first volume of a story yet to be finished. Now this faith can do mighty things for us. It can make a sinner whose life is black with iniquity, just and holy in the sight of God (Rom. v. 1.) It can bring a man who has been at enmity with his Maker, into a relation of peace and harmony with Him (Rom. v. 1.) It can gain access for the poorest beggar into a place of grace and free favor before Heaven's King, (Rom. v. 2.) It can open for us the store house of God's bounty, and bring answers to our prayers (Matt. xvii. 20; xx. 21, 22.) It can sanctify us, and separating us from sin unites us to Christ our holiness, (Acts xxvi. 18; Eph. iii. 17.) It can do for us all that it did for those of whom we read in Heb. xi. And it can gain for us a victory of the world (1 John v. 4.) All this it can do because it is *faith in Christ*. Faith in ourselves, faith in men, faith in the church, faith in ordinances, faith in baptism, is useless, fatal; but faith in Jesus Christ the risen, living, interceding Saviour is all powerful and life giving.

FOR THE SABBATH SCHOOL

CONDUCTED BY S. JOHN DUNCAN-CLARK.

International S. S. Lesson.

LESSON VIII.—FAITH ENCOURAGED.—FEB. 23.

(Luke viii. 43-55.)

GOLDEN TEXT.—“Thy faith hath made thee whole: go in peace.”—Luke viii. 48.

CENTRAL TRUTH.—The Power of Faith.

ANALYSIS.—The Touch of Faith v. 43-48, Trial of Faith v. 49-55.

TIME AND PLACE.—A. D., 27. The plain of Gennesaret and Capernaum.

INTRODUCTORY.—Since last lesson the following events have transpired: Messengers come to Christ from John the Baptist in prison (Luke vii. 17-24.) Healing of a demoniac (Luke viii. 1-3) The interruption of Christ's relatives (Matt. xii. 46.) Parables of the Kingdom (Matt. xiii.) Calming the storm (Luke viii. 23.) Sending the devils into the swine (Luke viii. 27.) Parables of the Bridegroom, and the new cloth and new wine (Matt. ix. 15-17) Incidents of to-day's lesson (Luke viii. 43-55.)

VERSE BY VERSE.—V. 43.—“Spent all her living upon the physicians.”—She was a type of many to-day who having wasted life and substance in seeking peace, happiness and satisfaction in the world, as a last resort bring their sin-ridden, useless lives to Christ, and seek His healing and blessing. Wonderful is the love that says, “Him that cometh unto me I will in no wise cast out.”

V. 44.—“Came behind Him.”—The woman strove to touch the Master unobserved because, being ceremonially unclean, contact with her was defiling. We only are to blame if we have His back toward us, rather than His face. “Touched the border of His garment.”—It was only the hem of the Master's dress that the woman touched, yet His very apparel partook of His Divine personality, and was permeated with His power to heal and bless. You will remember that such also was the case with Paul, at least on one occasion when handkerchiefs taken from contact with Him brought healing to those who wore sick (Acts xix. 11, 12.) Thus

also should our Christian life pervade even our personal property, and the very clothes we wear speak of Jesus to the world about us. There is nothing to be commonplace to be sanctified and made useful by a yielded life. “Immediately.”—Again we have emphasized for us the promptness with which Christ responds to the touch of faith. This word immediately is of frequent occurrence in the records of Christ's healing miracles.

V. 45. “Who touched me?”—The presence of a troubled soul that sought His blessing could not be concealed from the Master. Take comfort, despairing one, even though thy lips refuse to pray He hears the silent pleading of thine aching heart, and will send the needed strength and comfort. “The multitude throng and press Thee.”—All about Him crowded the people, touching Him on every side; many no doubt were sick, all were sinners, and yet there was only one touch that brought healing. Where lay the difference? The touch of the multitude was the touch of curiosity, wonderment, doubt; but the touch of the diseased woman was the touch of desire, purpose, faith. It is the same to-day. The multitudes know of Christ, they hear Him speak, they even touch Him; but only the few are healed, for it is only the few that approach Him with prayer on their lips, with purpose in their hearts and with faith in His power.

V. 46. “Virtus is gone out of Me.”—As the crowd surcharged with electricity is approached by a cloud negatively charged, there flashes forth the lightning spark that indicates an out-flowing of energy from the stronger to the weaker. So health passed from Christ into the diseased body of the woman as they came in contact, and He felt that power had gone out of Him. In the spiritual sphere the secret of gaining is given, and the way to become strong is to expend strength.

V. 47. “She came trembling.”—Yes but she went “in peace,” (v. 48.) Thus it is with every convicted sinner who enters the Master's presence. Though he may come trembling, fearing, doubting, he will go in confidence, joy and peace. “Declared unto Him before all the people.”—Here is an admirable example of open honest testimony to the power of Christ. Notice the declaration was humble, she fell down before Him: it sought His glory, “she declared unto Him”; it was public, “before all the people”; it told the depth of her need, though revealing her shame, “for what cause she had touched Him” it witnessed to the wonderful change Christ had wrought, “how she was healed immediately.”

V. 28. “Daughter.”—A word of loving identification of Saviour and sinner. “Thy faith hath made thee whole.”—Faith was the channel through which the healing flowed, and for us also it is the only means by which God can communicate blessing. “Go in peace.”—Here we have indicated the truth that Christ never gave physical blessing without giving spiritual blessing also.

V. 40. “Thy daughter is dead.”—As though the Angel of death could block the way of the Prince of Life!

V. 50. “Fear not; only believe only.”—Christ hastened to allay the ruler's fears, and encourage his faith. If he would only believe there was no cause for anxiety. All our fears are the result of unbelief. Only believe and fear vanishes.

V. 51. “Peter, James and John.”—Three favored disciples. They were so favored, not because their souls were any more precious to Christ than those of the other nine, but because they showed a greater capability for understanding the deeper truth. They were simply in a more advanced class, spiritually. “The father and the mother.”—How tenderly considerate Jesus is!

V. 52. “Weep not.” He who said, “Weep not” to the widow of Nain, and then proved His right to say it by raising her son, now uses the same words to these sorrowing parents. “She is not dead, but sleepeth.”—Death is not the closing of the eyes, and the ceasing of the heart to beat; death is separation from God. She had been joined to God by this change that had taken place; and her spirit in the sense of being freed from care of every kind and wrap in ecstatic satisfaction with Him, slept, awaiting the morning of resurrection, the day of awakening and reunion of spirit and body.

V. 53. “Laughed Him to scorn.”—If it had been you or me, we would have said, “Alright if you are going to laugh at me when I have come to help you, I'll just go back again.” But not so Jesus. A laugh could not turn Him aside. He put them all out, and in the presence of the parents and three disciples performed the wonderful miracle.

V. 54. “Maid arise.”—Last week we heard Him say, young man arise; to-day it is to the lifeless maiden He speaks, and the result is just the same, “She arose.”

V. 55. “Her spirit came again.”—Thus in four words the wonderful story is told. To day you and I would give pages to the telling of it; a modern news paper reporter would take columns. This is not the language of men, it is the record of the Holy Ghost. “He commanded to give her meat.”—How attentive even to details is the Master! Let in their excitement and joy they should forget the girl's physical needs He commands that she should be fed. Parents may forget or overlook, but Christ never.

Church News.

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

Montreal Notes.

ON Tuesday evening, the 4th inst., the Rev. C. E. Amaron was inducted by the Presbytery as pastor of St. John's French church. He has had charge of the congregation since the first of December, but the induction was postponed until it could be held in the new building. This is not completed as yet, but the basement has been so far finished that it can be used with some measure of comfort. On this occasion it was crowded to the very door, a number being compelled to stand throughout the service. The chair was occupied by the Rev. Dr. Coussirat, moderator *ad interim*, who put the usual questions after an appropriate discourse had been preached by the Rev. J. L. Morin. The Rev. Dr. Chiniquy addressed the new pastor, and the Rev. R. P. Ducloux the people. Short addresses were afterwards given by the Rev. Principal MacVicar, and the Rev. Mr. Lafleur, of the Baptist Church. The service was followed by a brief social meeting during which refreshments were distributed by the ladies. Notwithstanding the financial perplexities connected with the completion of their new church the congregation are in good heart and are looking forward to the future with bright expectations. It is to be hoped that the financial assistance which they need may soon be forthcoming in order that they may be free to push the more spiritual work of the mission.

ON the second instant a new French church and school was opened in Point St. Charles by the French Board. The building is a neat and comfortable structure of brick, heated by hot water and lighted by electricity, capable of accommodating about two hundred. In the rear is school room large enough for about forty pupils, and so arranged that if needed it can be thrown open to the church during service. A successful mission school has been maintained for several years past in the district showing that it will be appreciated. The Rev. Mr. Bufile, a French speaking Waldensian, has been placed in charge of the mission for the present and has already found some encouragement in prosecuting his work. At the opening services the Rev. Principal MacVicar presided. Dr. Chiniquy, Dr. Coussirat, Mr. Ducloux, Mr. Amaron, Dr. Warder, Mr. Cruickshank and Mr. Heine, also took part in the service. In the audience were a good many representatives of the neighboring churches both French and English. It is believed this can be made a very effective centre for evangelical work. The entire cost of the building has been already provided for.

ON Friday evening, the 31st Jan., a most interesting intercollegiate debate was held in the David Morrice Hall between representatives of the Presbyterian College and of Knox College, Toronto. The resolution discussed was that Free Thought has benefitted rather than injured the Christian Church. The affirmative was maintained by Mr. T. A. Bell, B.A., and Mr. G. R. Wilson, B.A., of Knox College; the negative by Mr. M. H. MacIntosh, B.A., and Mr. A. A. Graham, B.A., of Montreal. Both sides were argued in able and effective speeches. The committee of adjudication through Judge Archibald announced its decision in favor of the arguments of the affirmative. The programme was interspersed with readings and music by various students. The chair was occupied by Principal MacVicar, and the audience quite filled the hall.

UNION evangelistic services are being held by St. Matthew's church, and the Centenary Methodist, in Point St. Charles. The opening meeting on Sabbath evening was crowded. Short addresses were given by the two pastors, and there is evidence of much interest in the community.

THE annual meeting of Taylor church was held on the 20th ult. The report for the first full year in the new building was very gratifying in view of the additional financial responsibilities which they have assumed. During the evening an address was presented to Major Lawrie for his services as leader of the choir during the past eighteen years. At the Sabbath school service on the following evening presentations were made to Mr. Wilson, superintendent, and to Mr. David Carrie, one of the teachers.



Robert Burns' Centenary.

BORN, 25th JAN., 1759.
DIED, 21st JULY, 1796.

ONE hundred years since Burns died,
And hundreds more may roll,
Still shall he be Auld Scotia's pride,
High on her honour'd scroll;
His songs have won the human heart
Wherever shines the sun,—
Great High-Priest of poetic art,
Thy work was nobly done!

They say that thou art dead—not so!
True poets never die!
But on and on their measures flow,
As boundless as the sky!
Glad songs of HOPE, and LOVE, and TRUTH,
Shall never know decay,—
Burns lives in an eternal youth,
While empires pass away.

His songs of HOPE have cheer'd the slave
On many a dark domain,
Glad echoes roll from wave to wave,
And bids them break their chain!
"Man's inhumanity to man
Makes countless thousands mourn"
Burns taught the Brotherhood of Man,
The tyrant laugh'd to scorn!

His songs of LOVE are sung to-day
On every foreign shore,
And shall with human hearts hold sway,
Till time shall be no more!
Their dove-notes mild can soothe a child,
Or play the lover's part
In court or cottage—love-beguil'd—
They woo and win the heart!

His songs of TRUTH all creeds uphold—
"A man's a man for a' that!"
An honest man's as good as gold,
An' nae man can yet misca' that!
He had his faults, and so have we,
His virtues let us cherish;
His songs are sung from sea to sea,
Burns' name shall never perish!

Toronto, Ont.

JOHN IERIE.

THE Presbytery of Guelph unanimously agreed to recommend the name of the Rev. Hope W. Hogg, M.A., B.D., of Oxford, England, for the chair of Old Testament Literature in Knox College, and that of the Rev. A. Martin, B.D., of Morningside Free Church, Edinburgh, for that of Apologetics. Of Mr. Hogg, the Rev. Dr. Torrance gave some account in the line of what appeared in THE PRESBYTERIAN REVIEW a few days ago, from which it seems Mr. Hogg is now acting as assistant editor of A. & C. Black's new Dictionary of the Bible, and is also engaged in the translation of rare Semitic MSS. in the Bodleian and British Museum libraries. Many testimonials were submitted from Prof. G. A. Smith, Orr, Calderwood, and from Principals Watson and Sir Wm. Muir. Prof. Calderwood's letter of recommendation created a very favorable impression. Mr. Martin is a graduate of Edinburgh University, where also for some years he was assistant professor of moral philosophy. He is one of the ablest of the younger divines in Scotland, and is a first class controversial speaker and writer in the field of Apologetics. As an exponent of the Kantian philosophy and a contraster of some tendencies of some modern German thought he has but few equals.

IT is announced that the will of the late John Bryson, M.P., of Fort Coulonge, leaves \$10,000 to Presbyterian Missions. The Presbyterian College, Montreal, is also made residuary legatee in case the estate realizes beyond the amounts named for his immediate heirs. The whole estate is estimated at over half a million.

THE Rev. Isaac Campbell, Ph.D., of Ottawa, who recently suffered a heavy bereavement in the loss of his wife, has resigned the charge of Erskine church there. It is to be hoped that some arrangement will yet be made whereby his services may be retained.

AT the regular fortnightly meeting of the Protestant Ministerial Association on Monday, January 27th, the Rev. John MacGillivray, of Westmount, read an admirable paper on the prophet Malachi, which was much appreciated by the members present.

General.

A SERIES of evangelistic meetings are being held in Thorold, by the Rev. J. W. Mitchell. The attendance has been very cheering. At the close of a series of meetings in the church in Seneca recently nine adults were baptised by the pastor, Rev. Mr. Marsh.

THE Rev. Dr. Sexton is again in Nova Scotia, having engagements for about two months in the lower provinces. Persons corresponding with him whilst he is away should address him care of Rev. A. L. Geggie, Presbyterian minister, Truro, N.S. The doctor expects to be again in Ontario in April.

THE anniversary service of Knox church, Harrison, was held on Sabbath, January 19th, the Rev. Dr. McKay, Woodstock, officiating. The Guthrie and Methodist congregations had no service at night, thus giving all an opportunity to hear the rev. doctor. The collection on Sabbath was most satisfactory.

"OWING to illness the Rev. Wm. Lochead, who was to have preached in the Presbyterian church, Port Elgin, last Sabbath, was unable to be present, but his place was taken by Rev. Wm. M. Reid, late pastor of Onondaga and Alberton. Mr. Reid arrived in Canada three years ago from Scotland. He is both able and energetic and his discourses were attentively listened to by large congregations."—Port Elgin Times.

TWO correspondents have written in the Occident, San Francisco, recently in favor of the Presbyterian Church utilizing the splendid equipment of the State University in Berkeley, Cal., in place of attempting to plant a separate collegiate institution near the bay. Rev. J. C. Smith, of Trinity church, San Francisco, opened the ball and wrought vigorously. Mr. Smith is one of the most earnest, able and progressive young men of our coast pulpit today.

A SPECIAL meeting of the London Presbytery was held in the city on the 25th ult., to consider a call from Thamesford to the Rev. G. H. Smith, M.A., B.D., who has recently returned from Europe. The call was signed by 159 members and 175 adherents. The stipend guaranteed was \$1,000, with four weeks holidays and a free manse. The call was sustained, and in the event of acceptance it was arranged to hold the induction at Thamesford, on Thursday, February 20th.

AN enthusiastic vote of thanks was tendered Rev. M. P. Talling and his partner at the annual meeting of St. James' church, London, for faithful and efficient services. Reports presented from various departments of church work all showed gratifying progress. All expenses of the year were met and the current account somewhat reduced. Deeper interest has been manifested in the schemes of the church. Additions made to the membership, while attendance and revenue have both increased.

AT the meeting of the Presbytery of Barric, held on the 23rd ult., the following resolution was adopted, relative to the late Dr. Reid:—
"The Presbytery, on this the first meeting since the death of Dr. Reid, desire to place on record its sense of the loss which the Church has sustained by this event. Dr. Reid, who for many years occupied the position of agent of the Church, held a high place in the estimation of his brethren. His financial ability, his thorough knowledge of the law and work of the Church, his unflinching kindness of manner and his high Christian character won for him the highest respect and admiration. We join with the whole Church in the expression of our sorrow at his death, and our sympathy with his family."

Presbytery of Guelph.

At the meeting of this Presbytery, which was held in Knox church, Guelph, on the 21st ult., there was a fair attendance of both ministers and ruling elders. Payments were called for to the Synod, Presbytery and Assembly Expense Funds. The committee appointed to consider the report as to who might preside at the ordination and induction of ministers, whether the stated moderator, or another appointed for the purpose, gave in their report embracing the two following resolutions: 1. That the act of licensing, or ordaining, or the act of inducting is a radical function of Presbytery which can be performed only through and by the moderator of the Presbytery, while it is regularly constituted. 2. That in the absence or constitutional disability of the stated moderator the Presbytery shall appoint some other ministerial member of the court as moderator *pro tempore* to perform these functions. After a lengthened discussion of each of these resolutions, the report as a whole was adopted on a vote of fourteen to nine. From this decision Dr. Torrance dissented, and was joined by Dr. Dickson, Mr. Mullan, Mr. Hamilton, Mr. Blair, ministers, and Messrs. Webster and Hagar, ruling elders, for the following reasons: First, That it is in harmony with the fundamental principles of Presbyterian Church government for a Presbytery to appoint any one of the ministers on its roll to preside at the settlement of a minister or licentiate over a vacancy to which he has been regularly called; second, That the Presbyterian Church generally has recognized this principle as appears from the forms of procedure which they have adopted, and by which they have been governed in cases of settlement, and by their common practice founded thereon; third, That this is in accordance with the rules and forms of procedure of the Presbyterian Church in Canada, and has been the practice of this Presbytery, so that the adoption and carrying out of the principle that it belongs exclusively to the stated moderator to preside on such occasions is out of harmony with said forms and is a novelty in its procedure. A committee was appointed to arrange for the usual annual conference in March next, and St. Andrew's church, Berlin, was chosen as the place of meeting. The conference to begin on the evening of Monday, 16th March, and the Presbytery to meet for ordinary business at 9 o'clock in the forenoon of the following day. An extract minute from the Presbytery of Huron was submitted, setting forth the action of that court in declining to grant the translation of Mr. Anderson, Goderich, who had been called to the congregation of Knox church, Guelph. On application now made leave was granted to this congregation to have a call moderated in when they found it convenient. The Presbytery called for the report of its committee on filling the two chairs now vacant in Knox College, Toronto, and the same was given in and read by Mr. Horne, secretary of the committee. After a very careful and able representation and discussion, it was resolved to forward the Board of Management of Knox College the name of Mr. Hoag, now engaged in Oxford, for the chair of Old Testament literature, embracing all Old Testament studies, and that of Rev. Mr. Martin, M. A., of Morningside Free Church, Edinburgh, for that of Apologetics and Church History. The remit on the proposed reduction of representation from twelve to ten in the General Assembly was referred to a committee to report at the meeting in March. The clerk presented a report of the provision made of probationers and others for the supply of the pulpit of Knox church, Guelph, and gave the names of probationers appointed to Melville church, Fergus, and the same was approved. A communication from Eden Mills congregation, asking the continuance of Mr. Strachan's services as pastor, was read and the request granted. Obituary notices were submitted and adopted on the death of the late Mr. Porteous, who had been for several years a resident in the bounds, although his name was not on the roll, and of the late Dr. Reid, so long the able and esteemed agent of the church, and senior clerk of the General Assembly. Authority was granted to the moderator and clerk to call a special meeting of Presbytery to consider a call should one be forthcoming, from the congregation of Knox church, Guelph. Public intimation having

been given of the time and place of next meeting, the proceedings were closed with the benediction.

Presbytery of Hamilton.

THE Presbytery of Hamilton met on January 21st. Steps were taken towards transferring the congregation of Delhi to the Presbytery of Paris. Rev. Dr. Denny, of Scotland, was nominated for the chair of Apologetics and Church History in Knox College, and Rev. Dr. Robinson, of Princetown, N.J., for that of Old Testament Literature. A Presbyterial organization was formed of the young people's societies within the bounds. A proposal for uniting Alberton with Ancaster was considered. The remit from the General Assembly proposing a reduced representation was not approved. The rest of the business was not of public interest.—JOHN LAING, Clerk.

Presbytery of Maitland.

THIS Presbytery met *pro re nata* in Huron church, Ripley, on January 20th, and inducted the Rev. R. McLeod into the pastoral charge of the congregation of Huron church. The moderator, Rev. John Rose, presided. Rev. F. A. MacLennan acted as clerk, *pro tem*. Rev. S. M. Whaley preached an excellent sermon. Rev. A. MacKay delivered the charge to the minister, and Rev. F. A. MacLennan addressed the congregation. Mr. McLeod received a cordial welcome from the congregation.—JOHN MACNABB, Clerk.

THIS Presbytery met at Wingham, 21st January, 1896. The Rev. D. Perrie was appointed moderator. Rev. F. A. MacLennan was appointed clerk *pro tem*, the regular clerk being absent owing to ill health. The Rev. James Little being present, was invited to sit as corresponding member. Elders' commissions in favor of Messrs. H. Warner and G. Acheson were received. The clerk was instructed to certify Mr. Finlay Matheson to the senate of Knox College, and Messrs. John Murray and Hector McKay, students, to the Home Mission Committee, recommending them for work in the Home Mission field during the summer vacation. The committee appointed to consider the jubilee of the Rev. A. Sutherland's ministry reported. The report was received and its recommendations adopted, and the following motion unanimously carried:—That the Presbytery meet in Ripley, Knox church, on Monday evening, March 18th, at 7.30 to celebrate the jubilee of Rev. A. Sutherland, that Messrs. Murray and Malcolm be a committee to prepare an address to be suitably illuminated and presented to Mr. Sutherland on that occasion, and that Messrs. J. L. Murray and D. B. McRae be the speakers, together with Rev. Mr. Murray of St. Catharines, Ont., who shall be specially invited; also, that the attention of the congregation of Knox church, Ripley, be drawn to the approaching jubilee of their minister, with the suggestion that they take steps in the celebrating of the same; also, that the congregations of Strathalbyn, P.E.I., Sootsburn, Pictou, Earlton, West Branch and River John, N.S., formerly ministered to by Mr. Sutherland, be notified of the jubilee time. Mr. R. Harrison presented a report of his attendance at the meeting of the Synodical Committee on augmentation of stipends. The report was received, and the following motion passed:—“That this Presbytery is of the decided opinion that the congregation of Walton should receive \$150 from the Augmentation Fund according to our former application, and that we now reiterate our request.” Mr. Hartley was appointed moderator of the session of Wroxeter congregation during Rev. Mr. Anderson's absence in Scotland owing to ill-health. On motion it was agreed that no change be made in the representation to the General Assembly. The Rev. J. Somerville, D.D., of Owen Sound, Ont., was nominated as Professor to the chair of Apologetics and Church History in Knox College, Toronto. The Rev. Professor D. M. Gordon, B.D., of the Presbyterian College, Halifax, was nominated moderator of the next General Assembly. The treasurer's and auditors' reports were received and adopted, and estimates for the year were passed. A circular from the Presbytery of Picton was read stating that said Presbytery will apply to the General Assembly for leave to receive as a minister of this church the Rev. John P. Macphie, a minister of the American Presbyterian church. The Revs. Messrs. Murray and Stewart were appointed to visit Pine River congregation re-

garding augmentation of stipend. It was intrusted to the moderator to appoint two members of Presbytery to speak on the occasion of the presentation of the annual report of the Women's Foreign Mission Society at Lucknow, on March 17th. The following resolution was passed:—“The Presbytery having heard of the sudden and unexpected death of Rev. Dr. Reid, the venerable and much esteemed senior clerk of the General Assembly of our church, expresses its sorrow that by Dr. Reid's death our church is deprived of the services which Dr. Reid had so satisfactorily rendered to the church as clerk of Assembly, and agent of the Western Branch of our church for the past forty-four years. The Presbytery further expresses its profound sympathy with Mrs. Dr. Reid and family in this, their hour of sorrow, and commends them to God for consolation, and instructs the clerk to transmit a copy of this resolution to Mrs. Reid and family.” The following resolution regarding the Rev. S. Jones, retired minister, at Brussels, Ont., and a member of this court, moved by Rev. A. Hartley, seconded by Rev. D. B. McRae, was unanimously carried:—“This Presbytery would express its gratitude to the great King and Head of the Church, for the long extended life of our venerable father, the Rev. Samuel Jones, at the completion of his eighty-eighth year. It would also put on record its appreciation of his long and valuable services as a minister of the Church of Christ, and rejoices that strength was given him to continue in active work to the almost unprecedented age of eighty years. The Presbytery would likewise testify to his ability as a preacher of the Gospel, whose talents were of no mean order, and would record its kindly remembrance of his faithfulness in discharging the various duties required of him as a member of this court, and his cordial, sympathetic and brotherly Christian intercourse with his co-presbyters. The Presbytery sincerely prays that our venerable father may be spared many more years, and that the evening of his days may be full of peace and joy from the spiritual presence of the Master, and the bestowal of covenant blessings.” Mr. Ross was appointed to convey a copy of this resolution to the Rev. Mr. Jones. A short time was spent in conference on the state of religion. The Presbytery will meet again in Knox church, Ripley, on Monday, March 16th, at 7.30 p.m., to celebrate the jubilee of Rev. A. Sutherland, Ripley, and at Lucknow the following day at 1.30 p.m., at which meeting the Presbyterial Women's Foreign Mission Society will present their annual report.—JOHN MACNABB, Clerk.

Presbytery of Whitby.

OWING to St. Paul's church being occupied by the anniversary gathering of the Presbyterial W.F.M.S., the regular meeting of this Presbytery was held in the Sabbath school room of Trinity Congregational church, Bowmanville, on Tuesday, 21st of January, 1896, at 10 o'clock, a.m. As usual the first half hour was given to devotional exercises, including an address of ten minutes on the aggressive attitude the church should assume, by the Rev. Mr. Phalen, of Blackstock. The Presbytery being regularly constituted, the roll called, and the docket read and approved, the Rev. J. B. McLaren, of Columbus, was appointed moderator for the current twelve months, Mr. Armistean's term having expired. On motion of Mr. Fraser, seconded by Mr. Eastman, a telegram was prepared and forwarded to Mrs. Reid and family offering the Presbytery's deep sympathy on the death of the Rev. Dr. Reid, senior clerk of General Assembly, and for many years the trusted, faithful and successful agent and administrator of the schemes and funds of the Church. The resignation tendered at previous meeting of the Ashburn and Uta congregations by their pastor, Rev. R. B. Smith, was considered, and after the expression of the good opinion of Mr. Smith's earnest, able and faithful services, on the part of the brethren, accepted—his pastorate to terminate on the last Sabbath of February. The moderator, Mr. McLaren, was appointed interim moderator, and a committee, consisting of Messrs. R. D. Fraser, D. Armistean and A. McAuley was appointed to visit the vacant congregations, also Claremont and Fort Perry, with a view to the re-arrangement of the field. A report from Mr. Farris, secretary of the Presbyterial Y.P.S.'s, giving an account of the convention held on the 14th of October last in Bowmanville was received, and on

motion of Mr. Fraser, seconded by Mr. Abraham, Messrs. McKow and Arnistan were appointed to the executive of the Y.P.S.'s, to represent the Presbytery along with the moderator and the convener of the Presbytery committee on Y.P.S.'s. The remit from General Assembly re reduction of representation of Presbyteries to one-eighth was adopted *simpliciter*. The Rev. Mr. McMillan, of St. Andrew's, Lindsay, having entered the house, was, on motion, invited by the moderator to sit and deliberate. After some discussion Presbytery postponed making nominations for the vacant chairs in Knox College, waiting the action of K. C. Alumni. Messrs. Abraham, Fraser and Eastman were appointed to defend before the General Assembly the action of the Presbytery in electing a ruling elder to be its moderator. A resolution of sympathy was submitted and adopted to the widow and family of the late Mr. Francis Bloskley, and in appreciation of the Christian character he bore, and the good offices he discharged as a ruling elder for many years, and at different times representative in Presbytery of the session of St. Paul's church, Bowmanville. Professor Gordon, of Halifax, was nominated unanimously to the moderator's office next General Assembly. Some minor matters were transacted and the moderator closed the diet with the benediction, and the Presbytery stands adjourned to meet in Ottawa on Tuesday, April 21st, at 10 o'clock a.m.—J. McMECHAN, Clerk.

Presbytery of Toronto.

THE Presbytery of Toronto held its regular meeting on Tuesday, the 4th inst., the moderator, Rev. John Neil, in the chair. It was agreed to hold a conference on Temperance, and the State of Religion, at Brampton, toward the close of this month. It was agreed that all reports of those appointed to visit congregations receiving aid from the home mission or augmentation funds, should be first submitted to the Presbytery's committees on these two schemes, and afterwards submitted to Presbytery. The treasurer submitted his report, which showed arrears from congregations within the Presbytery to the amount of \$210. The assessment for Synod and Presbytery fund for year 1896 was fixed at 4c. per member for the first 500 communicants in a congregation, and 2c. per member for all above that number. The congregation at Mimico extended a call to Rev. Joseph Hamilton, a minister without charge, residing within the bounds of the Presbytery. Mr. Hamilton asked time for consideration, and will give his answer to Presbytery at its next meeting. The motion to reconsider the action of Presbytery at its last meeting in granting permission to the Church of the Covenant to purchase a new site having carried, committee was appointed to visit and confer with the congregations of Deer Park and the Church of the Covenant, and report to Presbytery at its next meeting. The Presbytery nominated Rev. C. L. Robinson, Ph. D., for the chair of Old Testament Literature and kindred subjects in Knox College, and Rev. Hope W. Hogg, M.A., B.D., for the chair of Apologetics and Church History in the same college. Dovercourt congregation was reported prepared to pass from the status of a mission station to that of pastoral charge, and leave was given to the congregation to moderate in a call to a minister when prepared to do so. Dr. Robertson was present and delivered an earnest appeal on behalf of the missions in the Northwest under his care. A committee was appointed to confer with a committee from the Presbytery of Orangetown, and with the congregations concerned with respect to a proposed rearrangement of the congregations of Cheltenham, Mount Pleasant, Norval and Union.—R. C. TIER, Clerk.

Annual Conference, Y.P.U. of the Presbytery of Toronto.

DELEGATES from every section of Toronto Presbytery gathered in Bloor street church last Monday morning to attend the first annual conference of the Young People's Union. The conference began at 10 a.m., when the president, Rev. W. G. Wallace, after devotional exercises delivered his annual address, in which he outlined the fields of effort open to the Union. The Rev. C. A. Campbell, of Maple, then addressed the conference on "Fellowship with Christ in Life and Service." His words were earnest and inspiring; every sentence

ringing with loyalty to Jesus Christ. Mr. Goo. Logie followed with a paper on "The important place of the Young People in the work of the congregation," which was helpful and suggestive. The line of thought pursued by the next speaker, the Rev. S. S. Craig, of Oakville, was new to a large number of the delegates. He dealt with the claims of Christ upon the missionary work of the young people from the material, ethical, and spiritual standpoints, and opened a large field for study and discussion. The morning session closed with a half hour conference on junior work led by Mr. S. John Duncan-Clark, in which many of the delegates took part. The afternoon session was more largely attended. The reports of the executive and nominating committees were first taken up and adopted. By the latter Mr. George Tower Ferguson becomes the Union's president in the place of the Rev. W. G. Wallace, who retires after much faithful service in that office. The roll call of societies was well responded to and elicited many interesting facts concerning the work of the young people. Three five minute papers were then read, one on the prayer meeting committee by Miss L. Russell, Stouffville; another on the Lookout Committee, by Mr. J. McHenry, Streetsville, and the third on the Missionary Committee by Miss Jessie McBean, Toronto. This last was perhaps the most practical paper of the whole conference. A question box on these subjects was then conducted ably by the Rev. J. C. Tubb, Streetsville. Three papers were then read on the best methods of informing the young people as to the missions, history, doctrines and government of the Presbyterian Church. The readers were Miss E. de Resuregard, Toronto; Mr. J. C. Kirkwood, Brampton; Rev. Dr. Somerville, Owen Sound. The report of the Business Committee then introduced, recommended in its most important clause that the executive committee devise some scheme for missionary education. After an excellent supper provided by the Young People's Christian Association of Bloor Street Church, the delegates assembled again in the church auditorium and listened to an address on missionary opportunities by the Rev. R. P. Mackay, and on full surrender by the Rev. Dr. Wardrope. This most successful conference was then brought to an end by a solemn consecration service lead by the Rev. J. McP Scott, Toronto.

North-West Notes.

On the 20th of January the Rev. Peter Wright, D.D., of Portage la Prairie, lectured to a very appreciative audience in Birtle on "Glimpses of the Old Land."

At the annual meeting of the Presbyterian church in Regina, reports of a satisfactory character were presented. The congregation resolved to have the church lighted by electricity.

The Montgomery section of the Rev. Walter Beattie's congregation has shown its appreciation of his services by giving him a purse of money.

THE Presbytery of Brandon met at Virden on the 21st January and ordained Rev. Wm. Dewar, B.A., who has been for some time missionary in charge of the Broadbaltine field. The Rev. Messrs. Walter Beattie, of Virden, T. R. Shearer, of Rounthwaite, and T. Beveridge, of Griswold, took part in the services. The Rev. Dr. Beattie, of Louisville, Ky., was nominated as a professor for Knox College in the department of Apologetics, and the Rev. Hope W. Hogg, of Edinburgh, in the department of Old Testament literature. A committee consisting of Messrs. Henry Carwell and Court was appointed to enquire into the amount of arrears for salary due by congregations and mission fields and to report at a meeting to be held in Brandon on the 3rd March.

THE annual congregational meeting of Knox church, Selkirk, was held on Tuesday, 21st January, and was well attended. The board of managers reported receipts to the amount of \$1,010, and expenditures \$1,021. The Sabbath school report showed an increase in the receipts and average attendance over the previous year. Hearty votes of thanks were tendered to the Ladies' Aid Society for the great assistance given during the year, and to Mr. Simpson and the choir for their services. The officers of the church were all re-elected. Refreshments were afterwards served by the ladies. The congregation is

still vacant but is temporarily supplied by the Rev. John Ferry.

POINT Douglas church reports a communion roll with 119 names. The Sabbath school has an enrollment of 176, and an average attendance of 130. The Sabbath school income amounts to \$246. The receipts for congregational purposes for the year amount to \$1,097. The Young Ladies' Mission Band has gathered \$139 for missionary purposes. Messrs. Horn, Whyte, Dunoon, Stuart and Murray were elected managers. Regret was expressed at the recent loss of the pastor, Mr. Richmond, and there is a desire to have the pastorate speedily filled.

THE annual congregational meeting of Knox church, Winnipeg, was held on the 21st ult. The Rev. Dr. DuVal conducted devotional exercises and the chair was occupied by Mr. John Russell. The report of the session showed that there had been seventy-six additions to the communion roll, and seventy-seven removals, leaving the number at present 737. Twenty-five infants have been baptized and seven adults. To the schemes of church the following sums are given: Home Missions, \$385; Manitoba College \$285; Augmentation, \$180; foreign missions, \$297; French evangelization, \$50; aged and infirm ministers' fund, \$30; widows' and orphans' fund, \$20; assembly fund, \$10; total, \$1,247. This sum is \$179 in advance of last year. In addition to the payment of running expenses the managers have been able to pay on interest and principal of the old debt and on church improvement debt the sum of \$4 613. The present indebtedness amounts to \$23,500. The number of Sabbath school pupils is 334, which with Bible class and teachers reaches a total amount of 450. The collections in the Sabbath school amounted to \$562. Mr. D. Philip was re-elected secretary, and Mr. A. N. McPherson was elected treasurer. The managers elected are Messrs. C. H. Ailon, John Leslie, A. N. McPherson and J. McLeod Holliday.

Seeds Free.

The new free delivery system inaugurated by Peter Henderson & Co., of New York, secures to any one who orders seeds from them the free delivery at catalogue prices to any post office in the United States.

Messrs. Peter Henderson & Co. issue this year a beautiful and entirely new catalogue for 1896, which illustrates and describes the grandest assortment of seeds on this continent. This "new catalogue" they mail on receipt of a two-cent stamp, or to those who will state in what paper they saw their advertisement it will be mailed free.

Full particulars of this offer will be found in Messrs. Peter Henderson & Co's advertisement in another portion of this paper.

You Can Believe

The testimonials published in behalf of Hood's Sarsaparilla. They are written by honest people, who have actually found in their own experience that Hood's Sarsaparilla purifies the blood, creates an appetite, strengthens the system and absolutely and permanently cures all diseases caused by impure or deficient blood.

Hood's Pills for the liver and bowels, act promptly, easily and effectively.

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This article has been thoroughly tested in this country during the past sixty years and has been found to be the cheapest and most useful remedy

FOR ALL EXTERNAL COMPLAINTS ever offered to the public. It is a sovereign remedy for

Sprains, Bruises, Burns, Felons, White Swellings, Scratches, Scalds, Flesh Wounds

and Swellings of every description

ON MAN OR BEAST,

Also Rheumatism, Ague in the Breast, Inflammation of the Eyes, Contraction of the Cords and Muscles, Warts, Chilblains, Dislocated Joints, Swellings caused by Broken Limbs, Frozen Feet, External Poisons, Cuts of all kinds, Cracked Heels, Scange, Ring Bone, and Spavin (if applied when first lame). Sand Cracks together with External Bruises or Wounds to which it may be applied at all times with perfect safety.

For Burns or Scalds, no other remedy excels it (if applied immediately). If blistered apply it until the fire is extracted and it will not leave a scar.

Price 25c. per bottle. For Sale Everywhere

NORTH AMERICAN LIFE ASSURANCE COMPANY.

The annual meeting of the above company was held at its head office in Toronto, on January 31st, 1896. Mr. John L. Blaikie, president, was appointed chairman, and Mr. William McCabe, secretary.

The directors' report, presented at the meeting, showed marked proofs of continued progress and solid prosperity in every leading branch of the company's work. The details of the substantial gains made by the company during the past year, are more particularly referred to in the report of the consulting actuary and the remarks of the president, which will be found below:

SUMMARY OF THE FINANCIAL STATEMENT AND BALANCE SHEET FOR THE YEAR ENDING DECEMBER 31ST, 1895.

Cash income (premiums and interest).....	\$ 531,478 21
Expenditure (including death claims, endowments, profits and all payments to policy holders).....	262,284 23
Assets.....	2,300,518 15
Reserve fund.....	1,795,822 00
Net surplus for policy-holders.....	405,218 35

Wm. McCabe, Managing Director.

Audited and found correct,
JAS. CARLYLE, M.D., Auditor.

Mr. W. T. Standen, of New York, the company's consulting actuary, reported to the directors that, for the year 1895, "you made a very handsome gain in surplus, adding to that account some \$57,000 for the year, after setting aside \$25,000 as an additional contingent reserve to anticipate any change the government may make in the basis upon which policy reserves are computed. This amount, however, remains as actual surplus, while no credit is taken for it in the surplus account.

"The company has made great progress during the past year, showing large increases in the reserve fund for protection of policy-holders, and in assets, and other items indicative of solid and healthy growth.

"The present dividend distribution covers the quinquennial dividends due to ordinary participating policies; also maturing 10 and 15 years Tontine investment policies, the latter being the first of that class of policies that have reached the period of dividend maturity. These several dividend funds involve a disbursement of \$75,000 of earned surplus due to the policies entitled to participate therein; and it was a matter of gratification to see that the surplus earning power of the company is so great as to easily take care of the current obligations involved in the constantly recurring dividend periods of these investment policies.

"As its consulting actuary, I have for fifteen years enjoyed an intimate acquaintance with the plans, methods and business details of the company, and the conviction of its inherent and undeniable strength and solidity grows directly out of figures and facts, and not out of theories and speculations. It has made great progress since my last investigation of its affairs, and every item of its business convinces me that its future will be even more successful than its past."

The president, Mr. John L. Blaikie, in moving the adoption of the report, said: This is now the 15th annual report of the company, and, while progress has been reported every year of the company's history, the year 1895 must be conceded to be the banner year as respects all that goes to make the real success and solidity of a life insurance company.

Hence I feel that I am fully warranted in congratulating the policy holders, the guarantors and the agents on the splendid results that have been achieved.

The year 1895 produced the largest new business in the history of the company, the amount issued for the year being \$3,012,850; the number of policies being 2,223.

The reserve fund at the Dec. 31st amounted to \$1,795,822.00. At the Dec. 31st, 1894 it amounted to \$1,564,000.00.

Being an increase for the year of \$231,822.00. In addition to this the financial statement

shows that \$25,000 has been set as a special contingent reserve fund. The reason for doing this is to provide and accumulate a fund out of the profits each year, so that in a very few years the reserve fund of the company will be upon a 4 per cent. basis instead of 4 1/2 per cent., which rate is in accordance with the government requirement at the present time, and has been for many years past. This gradual accumulation of the contingent reserve fund has been advised by the managing director as the best method of making the change, and anticipating the probability of the Government enacting that the reserve will have to be calculated upon a 4 per cent. instead of a 4 1/2 per cent. basis.

Interest and rents due at the close of the year amount to \$13,031.90, and the total assets being \$2,300,518, is just about a half of one per cent. less than last year.

This cannot fail to be regarded as highly satisfactory, as it is a fair indication of the quality of the company's investments. In this connection, I may state that the interest and rents have suffered to pay all the death claims of the year, and leave a surplus of \$22,795.17.

Comparing the position of the company at the close of 1890 and at the close of 1895 is at once interesting and cheering.

	Cash Income	Assets	Inc. Force	Net Surplus
1890	\$51,600 00	\$1,031,27 04	\$10,76,54	\$127,10 01
1895	531,478 21	2,300,518 15	15,412,441	405,218 35
Inc	\$22,877 21 or 44 p.c.	\$1,269,241 11 or 122 p.c.	\$5,645,880 or 52 p.c.	\$278,024 31 or 219 p.c.

As an evidence of our anxiety not to overstate the value of assets, but to be on the conservative side in this important particular, I call your attention to the fact that our municipal debentures could be sold at an advance of \$13,834.28 over what they stand in the statement of assets.

Comparison of surplus earned for the year to mean assets of the year, shows a 1-10 per cent, which is a very large earning, especially taking into account the fact that desirable investments, at a fair rate of interest, are now very scarce and difficult to obtain.

The interest earned for the year has amounted to \$97,297.27, which calculated on the mean amount of the reserve fund is 5.76 per cent. This is mentioned because, as has been already stated, it is understood that according to Government requirement, the reserve fund is expected to earn at least 4 1/2 per cent., whereas the figures quoted show we earn 1 1/2 per cent in excess of the rate named, which is a main factor in the surplus accruing upon our investment policies. This should be a source of satisfaction to those who are under the impression that companies are experiencing a difficulty in earning the rate of interest required by the Government table.

Without mentioning the name of any company, I will make a comparison with the position of three leading Canadian companies at the end of their 15th year of business, and that of this company at a like period, as doubtless it will be interesting to you. From the figures quoted it will be seen that our business in force, income, total assets, etc., are away ahead of any one of them, and in the matter of net surplus we are ahead of the very best of the companies referred to.

The Hon. G. W. Allan, vice-president, in seconding the resolution, said:

I am sure we are all satisfied that the business of the company is in a perfectly sound condition. The North American is singularly fortunate in the excellent staff of agents representing it in the different parts of the country. I think this report should convince all that we have in the North American Life a company in which every man desiring to insure his life should have the utmost confidence, and a company which is a very great credit indeed to Canada.

The Hon. Sir Frank Smith, in the course of his very interesting and eulogistic remarks respecting the company and its management, said: I am pleased with the statement you have given us, and I think it is a credit to the company. I am very much pleased with it, and also at being present with you here this morning, to congratulate you on the success the company has attained.

In referring to the investments of the company, Mr. E. Galley said: It has been customary each year for me to examine the mortgage register of the company, to see the condition of the mortgage loans, and

after looking through your books at the close of 1895, I was agreeably surprised to find that the interest on the loans had been so well paid, and such a very small amount of interest outstanding and unpaid. I can confidently say, and you know I speak with large experience on this point, that there is no corporation in this city to-day having a better class of mortgage loans on its books than has the North American Life. I think the reason of your mortgage loans being so satisfactory is, that the directors and officers of this company were never carried away with the idea of excessive values during the boom times, neither did they make loans on suburban properties, but, on the contrary, they preferred rather to take a little less rate of interest and confine their investments to properties embraced in what may be considered as the city proper. Having gone over the list of real estate held by the company, I am pleased to be able to tell you that it stands in the books at a sum much below what the company will realize when they feel disposed to sell it. The course taken has been to enter upon the properties at their mortgage values and not add thereto any moneys expended in improving the properties but to write off such amounts as an outgo from year to year. This is a very conservative course to take, and when the time comes that there is a more active movement in real estate and these properties are sold, I feel assured the company will realize a very handsome profit, indeed. Apart from this, if the company had the amount of money to-day at which the real estate stands in its books, it could not invest it at a better rate of interest than these properties are returning. As one of the auditing committee of the board, I can speak with a great deal of confidence of the assets of the company, and a glance at the statement will show how clean everything is, and what a very handsome profit the company has made during the past year, also that after making every provision for all liabilities, besides adding to the special reserve fund, a large surplus remains. As a large policy holder in the company, I rejoice at this state of affairs, and feel confident that, successful as the company has been up to the present, if the same conservative management continue its success is bound to be even greater in the future.

James Thorburn, M.D., presented his full and interesting annual report of the mortality experience of the company.

Dr. Carlyle, the company's auditor, said: It is known to many of you that I have been auditor of the company from its inception, consequently I have had the opportunity of knowing very accurately its financial condition. On former occasions I expressed myself with much confidence as to its sound condition and its future progress. All I said has been more than verified. Now, after fifteen years of successful operation, I can speak with as much confidence as ever of its excellent financial state, of its successful and economical management, and of its future prosperity.

I have examined all the bonds owned by the company, except those deposited with the Government. I saw scrip and loan certificates for the stock on which the company has made loans, and finally I saw that every mortgage represented in the statement was in the vaults of the company. While I am not supposed to know whether these properties are good security for the amount loaned on them, I may say that I think the management is to be congratulated that on so large an amount loaned on real estate, so little interest is overdue. Is it not the best evidence that the money of the policy holders is safely invested?

After checking over this last annual statement, I began to conjecture what the annual statement of the company will be at the end of another 15 years. I will not venture on the figures at which I arrived, but I may say that I regret I am too old to take out another 15 year endowment investment policy, for I have no doubt but that it would be just as satisfactory as the splendid results to be paid me under the one I have maturing this year.

After the usual vote of thanks had been passed, the election of directors took place, after which the newly elected board met, and Mr. John L. Blaikie was unanimously elected president, and the Hon. G. W. Allan and Mr. J. R. Kerr, Q.C., vice-presidents.

THE CHURCH ABROAD.

The U.P. Church, Ernie, celebrated its centenary on Sunday last.

The Rev. Wm. Lauder, Port-Glasgow, has resigned his charge. His colleague and successor is Rev. W. Beveridge.

A resolution was passed at a meeting of Greenock U.P. Presbytery desiring the Government to take action in regard to Armenia.

Mr. Wm. R. Stewart, M.A., Glasgow has been appointed missionary in Renfrew Free Church in succession to the Rev. Geo. Shiers, now of Makerston.

Rev. John A. Nicholls, assistant in St. Columba Church, Glasgow, has been appointed to the parish of Kilnivar and Kilmorfort, near Oban, vacant by the death of Rev. William Duff.

The Free Church of Scotland *Missionary-Record* has attained its jubilee. When it was first launched the total expenditure on foreign missions was £6,638, as contrasted with about £60,000 at the present time.

On Tuesday, the 21st inst., the Rev. John Cullen, M.A., D.Sc., was inducted at Greenock as colleague and successor to the Rev. J. B. Smith of Union-street U.P. Church. Hitherto Dr. Cullen has had a splendid career.

The Rev. Dr. John James, recently minister of the Presbyterian Church, Hamilton, Ont., has recently celebrated his golden wedding. Dr. James was born at Dumbuck, Dumbartonshire, while his wife is a native of Newton-Mearns, where they were married.

The Second ordinary meeting of the Edinburgh Free Church Praise Union was held in the hall of the Free High Church, when papers were read by the Rev. James Robertson and Mr. William Campbell, organist, entitled respectively "Church Praise as it is and as it might be" and "The Choir and the Organ."

Rev. A. Douglas on Wednesday evening, the 22nd ult., delivered an interesting lecture on "Robert Burns" in Arbroath Abbey Parish Church Hall, under the auspices of the Abbey Parish Church Young Men's Association. The lecture was illustrated with lime-light views.

The Rev. Dr. Marshall of the Scottish Church, Melbourne, has been approached with a view to being called to one of the chief parishes of the Church of Scotland in Edinburgh. Dr. Marshall is, however, so wedded to his Australian connection that it is said he is not likely to make the change proposed.

Rev. Hugh Black of Sherwood Free Church, Paisley, who has accepted the call to be colleague and successor to Rev. Dr. Whyte, Free St. George's Edinburgh, delivered his farewell sermon on Sunday, the 19th inst. The rev. gentleman preached an eloquent discourse from Isaiah liv. 20: "For the mountains may depart and the hills be removed, but My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith the Lord that hath mercy on thee."

At the annual meeting of the Helensburgh Church it was stated that the congregational income was £1,197 16s. 4d., and the expenditure £1,163 14s. 9d., leaving a balance of 234 1s. 7d. There was a credit balance in bank of £155 16s. 9d. The congregation also raised for missionary, benevolent, and other purposes, £1,723 3s. 8d., making the total sum collected for the year £2,921, being £63 8s. 2d. more than for 1894. The retiring managers were re-elected, and Mr. John Bruce was appointed in room of the late ex-Provost Stoen.

The annual statement of the Bell-street U.P. Church, Dundee, shows that during the pastorate of the Rev. J. G. Walton, B. D., the membership has gone on steadily increasing and now stands at about 900, while the finances are in a very satisfactory condition. No charge for seat rents is made, the free-will offering system has been for ten years in operation and has worked most successfully. The other branches of Christian work receive due attention—Missionary and Temperance societies, Pocr's Fund, Sabbath school, etc. It is proposed to elect ten additional elders.

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