

Pages Missing

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EVER READY.

Unto the glory of Thy holy name,
Eternal God I whom I both love and fear,
Here bear I witness that I never came
Before Thy throne and found Thee loath to hear,
But ever ready with an open ear.
And though sometimes Thou seem'st Thy face to hide
As one that hath his love withdrawn from me,
'Tis that my faith may to the full be tried,
And I thereby may only better see
How weak I am when not upheld by Thee.

OVER LAND AND SEA.

Multitudes who welcome the approach of the Sabbath, because it affords them a day of blessed relief from toil, do not recognize it as a good gift of God; yet the Sabbath is not known as a day of rest, where God is not known.

The Church of Scotland according to its year book, has 81 Presbyteries, 16 provincial Synods and 620,376 communicants. The increase of communicants during the last twenty years has been 7,600 per annum. The Home and Foreign Mission schemes incomes have fully doubled during the last twenty-two years.

Rev. Dr. Scott, Moderator of the Church of Scotland, in a recent sermon, deploras the ease with which some give up the truth. He says that, in the spirit of concession, they are willing to make peace with opponents by accommodating the truth to what are called the demands of an enlightened age. And so one article of faith is superfluous, and another is an open question. But they seldom consider that when they begin to make concessions the battle is simply lost—the more they concede the more they will be asked to surrender.

Presbyterianism seems to thrive in the dark Continent. The Presbyterian Church of South Africa has now its General Assembly, in which are represented the Free Church, with three Presbyteries; the United Presbyterian Church, with two Presbyteries; the separate Presbyteries of Natal, Cape Town, and the Transvaal, and the congregation of Port Elizabeth. The united body claims to have 13,000 communicants, of whom three-fourths are natives. Outside this community there are other two Presbyterian churches in South Africa—the Dutch Reformed, with 160,000 members; and the Basuto Church, with over 9,000 members.

A citizen of Glasgow, who does not wish his name to be disclosed, has made a gift of £5,000 to Glasgow charitable and religious institutions. The Royal Western Infirmarys each receive £1,000; the Victoria Infirmary, £500; the Home Mission of Wellington United Presbyterian Church, £1,000, and the Augmentation Scheme of the United Presbyterian Church, £500.

In 1895, says Dr. Stalker, the number of apprehensions for drunkenness in Glasgow was over 40,000. Yet there were only two prosecutions of publicans for

supplying liquor to intoxicated persons. In Liverpool there were 6,000 apprehensions for drunkenness, and 39 prosecutions. Which means that the law with regard to this matter is practically a dead letter in Glasgow. The Association for the Promotion of Temperance and Morals has its work before it.

It is proposed to hold another great International Exhibition in Glasgow in 1901. The beginning of the 20th century is, it is felt, an era in the history of the human race worthy of a special effort and of some new departure, and it is suggested that an Exhibition illustrative of art, science, invention, and industry during the 19th century would fitly and properly inaugurate the 20th century in this great centre of industry and commerce. The question is under consideration by the Glasgow Corporation, and will, in all likelihood, be carried out.

Sunday is rigorously observed at Sandringham, writes Mr. Arthur Beavan in the *Sunday Magazine* for February describing the life of the Prince and Princess of Wales in their country home. Save in an emergency, no carriage is ever used, except for the Princess, who is always driven to and from the church. Facing the family pew in Sandringham Church is a smaller one, with an ordinary bench in front, both of which are occupied by the more distinguished of the house-party. Here has sat many a Prime Minister—Mr. Gladstone, Lord Rosebery, the Marquis of Salisbury, and, years ago, Lord Beaconsfield.

It may be of interest to know what Church in the world is accounted the wealthiest. This recognition is generally assigned to the Orthodox Church of Russia. As evidence of this, it is stated "that it could easily pay the national debt of the empire, amounting to about £200,000,000, or nearly \$1,000,000,000, and yet not be impoverished." This seems almost incredible, but it must be remembered that it has some very lucrative sources of revenue. One of the most profitable is the sale of candles. Being "consecrated candles," there is an enormous demand for them during the Easter season.

The Rev. A. Aldridge, late Church of England curate at Huddersfield, has applied to the Presbytery of Yorkshire to be received into the ministry of the Presbyterian Church of England. The application is being considered.

Although missionaries worked in New Zealand without any converts for eleven years, there are now 95,000 Christians in its population.

The Fiji Islands contributed last year to Foreign Missions nearly \$25,000.

Rev. S. A. Mutchmore, D.D., of the *Presbyterian Philadelphia*, has given a library of 4,000 volumes to Centre College, Danville, Ky.

The Presbyterian Review

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Toronto March 4, 1897.

THE FOREIGN MISSION FUND.

WE publish in this issue a circular letter, signed by the Convener and Secretary of the Foreign Mission Committee, which deserves and no doubt will receive more attention than is generally given to circulars. We do not agree with those who say that circulars are useless, much less with those who relegate them to the waste basket. The Standing Committees of the General Assembly, are the Church's executive, administering the Church's work, and it is but natural that occasions should arise when these executive bodies may deem it necessary to communicate with the Church, which they represent and serve. That can only be done by circular. It is therefore as much the duty of every member of the Church to give attention to communications of this kind, as to any other correspondence the post may bring.

The statements in this circular are clear and unmistakable, and may be summed up in three or four propositions. 1. The indebtedness at this date is \$45,642. 2. The amount required for salaries of missionaries and other charges from this date to the end of the Church year is \$24,000, which added to the present indebtedness, make \$69,642 the total amount required before the 30th April. 3. The total receipts during March and April, last year, were about \$30,000. 4. Assuming that the same amount will be received in March and April of this year, the Fund will close this year and begin another with a debt of \$39,642.

This is the bald statement given to us by the Committee, which it was their duty to do. As to the cause of this state of affairs they say: "The Committee think it proper to state that this present emergency does not arise because of diminished contributions on the part of the Church, for these are fully equal to what they were at the corresponding period last year. The indebtedness arises partly because of diminution in the amount received from legacies and especially because of the expansion of the work within the past eighteen months. The Committee were most unwilling to decline offers of service from several men and women who felt called to the work. They were also unwilling not to avail themselves of openings in several of the fields for the expansion of the work. . . . Surely it is more creditable to the Church and more in accordance with the mind of the Master that we enter into the new doors that are being opened in the Providence of God, in connection with the fields in which our work is carried on." Nobody doubts the correctness of that statement. It is the duty of the Church and more to her credit to follow the leadings of Providence, and enter new doors as they open. The only limitation can be, the ability of the Church to provide the means, and none will assert that the Church has yet put forth her strength.

What then does the Committee propose? They borrow a leaf from the English Presbyterian Church, who last year, during a week of self-denial, successfully met a similar emergency. They ask that the week, beginning with the 14th and ending with the 21st March, be consecrated to this effort, Sessions and ministers are asked to appeal to their congregations, either by personal canvass, or by the distribution of special envelopes, which the Committee will furnish in any required quantities, and which may be laid upon the collection plate on the Lord's Day, the 21st March. Arrangements have been made by which all receipts will be acknowledged during the week following the 21st March, in both the *Toronto Globe* and *Mail and Empire*, that the whole Church who will be interested in this appeal may know the result from day to day, as they are received by the Treasurer, Rev. R. H. Warden, D. D. We trust the response will not be disappointing. It of course goes without saying, that success or failure lies with the ministry of the Church. Hearty co-operation on their part will remove the burden, indifference or hostility will mean defeat. There have been a succession of appeals for famine relief in both Armenia and India, but our Church is both wide and wealthy, and in this case her honor is at stake. Our missionaries have gone forth, in dependence upon the promise of support. These promises must be literally fulfilled. It would be an intollerable disgrace if it were found necessary to recall any of these faithful workers. That would be worse than a breach of contract with man, it would be an act of disloyalty to the Head of the Church, whose work it is, and whose blessing is bestowed or withheld according to our faithfulness.

Sessions are asked to make this appeal known to their Sabbath schools, Bible classes, and Christian Endeavor societies. The funds of the Church owe very much to the young people. Their enthusiasm is easily kindled. If the appeal reaches them, we confidently anticipate tangible results.

The Committee rightly asks that a spirit of prayerfulness should characterize this "self-denial" week. "Ask and receive that your joy may be full." Is it too much to expect that this effort will not only remove the burden, but be the occasion of enlarged faith and efficiency both at home and abroad?

AGED AND INFIRM MINISTERS' FUND

For several months a correspondence has been conducted in the columns of a contemporary, the *Northern Presbyterian*, in which the Aged and Infirm Ministers' Fund and its committee have been discussed at great length and from several points of view. The controversy furnishes an object lesson from which the church can draw but small satisfaction. It seems to us to have been characterized by one-sidedness, an ignorance of facts and what is more to be deplored than all a want of the proper spirit in which criticism ought to be offered concerning the great and sacred work of the church. Criticism and controversy have an important place in the councils of the church; an interchange of opinion is not only desirable, but necessary, and if given with pure motives and good judgment ought only be productive of good. But here wisdom and tact are particularly essential and with respect to the controversy referred to, the reader is not left in doubt as to the rashness, and the crudeness of the views advanced and of the utter injustice of many of the statements made or their obvious inferences.

We speak by the book in saying that than the Committee intrusted with the management of the Aged and Infirm Ministers' Fund, no body of men in the church to day are more worthy of the confidence of the church. Clerical and lay,

they have proved themselves in the vineyard as able and devoted and disinterested workers. The question arises, "can the church afford to encourage a systematic, persistent, and unfair depreciation of one of its committees, the personnel of which stands at least on a good average level with the best in the church?" We believe the church cannot afford to do so, and we deplore the tendency manifested in quarters whence better things were to be expected, to give way to ceaseless cavil and morbid discontent.

The Aged and Infirm Ministers' Fund is one of the great schemes of the church; the object it seeks to accomplish is worthy beyond all praise, and is one that ought to appeal to the sympathies of the ministers and of the members of the church very strongly. Much time has been devoted to its interests, yet great efforts have been found necessary to make ends meet. Why? chiefly, because ministers themselves, for whose benefit the fund is designed have stood in the way. The reasons for so doing have been various. The purely business side has been too much canvassed. There has been something like a strike for better terms. Certain individuals have striven hard to discredit the whole scheme, because in their cases the church had had to apply a rule applicable to all, and found necessary in order to make limited means meet certain demands. The Fund, one time, the committee another, has been mercilessly and unfairly criticised by men who have been prejudiced by self-interest, or who, taking a disinterested stand, ought to have known better. We say this fearless of successful contradiction. We do not by this mean to say that there is no room for improvement, or that the regulations of the Fund are perfect. But what we do say is that, not the Committee, who in season and out of season, is doing its best to manage the Fund honestly and successfully, but the General Assembly is the centre of responsibility. The affairs of the Committee are dealt with in General Assembly; on the floor of that body should be heard the complaints and not during the interval between meetings. We said as much once before, and were answered that the General Assembly will not listen to the petitions sent up by old ministers who wield no more influence. But if the Assembly be unjust to complainants, that is no reason why complainants should be unjust to the committee which is the humble servant of the church.

To put the Fund in a position adequately to fulfil its whole duty as it would like to do and longs to do, more money is necessary. Give the committee funds and you critics will see how liberal and generous it has the heart to be, provided the General Assembly permits it. But how has its most urgent appeals been answered, even by some of the cavillers? Pulpits refused, collections refused, cruel letters written, and a general hostility which would be inexplicable to any one ignorant of the influential place filled by old human nature in the Christian church. Year by year ministers are growing old, nearing the period when only the Aged and Infirm Fund remains for them, and yet in the hey-day of vigour, too many, alas, throw every obstacle possible in the way of reaching an adequate Fund which it would be the pride of the church to administer for their comfort and support when the necessity arose. The most thoughtless and cruel to their class, to-day, in this respect, in the wide church, are the ministers themselves, and as they sow, so shall they reap.

THE GOVERNMENT AND THE PROHIBITION PLEBISCITE.

The Hon. Sydney Fisher, Minister of Agriculture, who is himself a life-long Prohibitionist, made a ringing speech at the Prohibition Convention in Montreal last week, which ought to put life into the preparations for the coming contest. He gave the positive assurance

that the bill authorizing the Plebiscite was under consideration by the Government and would be presented at the earliest opportunity. It was being prepared by Sir Oliver Mowat who had stamped upon the laws of Ontario and particularly upon its license laws his own strong views. He also stated distinctly that if the temperance people won in this campaign a prohibitory law would follow and the liquor traffic would be killed in this country.

In view of these statements the friends of prohibition ought to feel that the contest which is now approaching is the most important that has ever been proposed on this question and that if they are successful it will be no empty victory as the various provincial Plebiscites have proved to be.

For this very reason, however, as Mr. Fisher warned his hearers, the opposition of those interested in the traffic will be all the keener. They fully understand that they will be fighting for their very life. If in previous campaigns, which only meant principle and not law, they did not hesitate to draw upon the hundreds of thousands of dollars—perhaps the millions which had been made in this business to defeat the temperance people, it may be well believed that in the present case money will be forthcoming in unlimited abundance. The temperance people of the country must not suppose they are going to have a walk over. On the contrary it will be the hardest battle of their life—more intense than any political campaign. Success will not be obtained without organization in every province and in every part of the country. And organization will not be effective without money. We are glad to see that the Prohibitory Alliance has taken measures for organizing the English speaking portions of Quebec and has issued a call for \$10,000. We hope they will get every dollar of the amount before the campaign opens. We trust they may also be successful in securing the hearty co-operation of the Roman Catholic authorities. This is a question on which good strong mandaments would be in order. We trust soon to see every province in the Dominion taking steps to bring out the full vote in favor of prohibition. We believe it will prove to be a clear majority—if that can be done. Happily the vote will be free from other political questions and the ordinary lines of cleavage will not obtain. It is well that both parties should have a share in the glory of the victory that may be won.

Armenian Fund. THE REVIEW has received from Mr. Grant, missionary at Fincher Creek, Albt., the sum of \$2.50 for the Armenian Fund made up as follows: Mr. R. Duthie \$1.00, Mrs. Wm. Burgess \$1.00, Mr. Wood 50 cents.

The Schemes of the Church. The Rev. Dr. Warden sends us the following comparative statement of money, for the Schemes of the Church, to the 28th February, 1896 and 1897:—

| SCHEMES. | 1896. | 1897. |
|-------------------------------------|-------------|-------------------|
| Home Missions | \$71,346.37 | \$45,160.55 |
| Angerantation | 13,719.91 | 12,820.38 |
| Foreign Missions..... | 35,760.48 | 38,662.22 |
| Widows' and Orphans' Fund..... | 3,098.47 | 3,475.14 |
| Aged and Infirm Ministers' Fund.... | 4,590.99 | 4,208.53 |
| Assembly Fund..... | 2,008.50 | 2,259.23 |
| Knox College..... | 4,162.41 | 4,751.93 |
| Manitoba College..... | 1,603.59 | 2,588.49 |
| French Evangelization..... | 12,472.03 | 13,769.15 |
| Point aux Trembles..... | 5,800.41 | 5,876.26 |

The noblest gift to foreign missions in our century is recorded in the presentation of twelve thousand pounds to the Victorian General Assembly by Dr. John G. Paton, as the proceeds of his celebrated book, *Life in the Hebrides*,

"GUESSES AT THE RIDDLE OF EXISTENCE" BY PROF.
GOLDWIN SMITH.

Written for the Review

Goldwin Smith has published a small volume consisting of five essays, two of which appeared in the *North American Review* and one in the *Forum*. They all deal with the greatest problems that can engage human thought. "Is there another life? How should the church regard the Scriptures of the Old and New Testament? Is the supernatural element in Christianity to be accepted? If the doctrine of one God is abandoned, can our system of morals be maintained? What solutions can be given to the enigmas of life?" The author discusses these problems, and as the conclusion of the whole matter declares himself an agnostic. He does not know whether there be a God or not. He does know that the Bible is not an inspired book, he does know that the miraculous element in the Old Testament and New is mythical, that there was no fall of man, and that consequently there is no need of an atonement, that there was no incarnation nor resurrection of Christ, but whether there is to be a future state he does not know. He believes the best scholars have already rejected the inspiration of the Bible and that many more of the clergy would do so if they were free. But they are bound, their 'bread and butter' is at stake. What would become of them if the collapse were to come suddenly? A few, the celibates amongst them might strike out in new directions, become leaders in the new order of things, but the majority would be stranded. What could they do? He feels some alarm as to the transition state when the world has lost faith in the Bible and has not won another faith in its place. There may then be a bad quarter of an hour. Philosophers will be kept right, of course, not only by their philosophy but by the character which dedication to philosophy implies, although he admits that he himself has witnessed the case of a highly educated mind to whom the leap from theism to agnosticism proved morally fatal. The social shock occasioned by the departure of religion would be severe, but the apprehension of this, as well as the influence of habit and fashion will lead men to support the church in which they no longer believe. What a striking illustration of the Apostle's word, is all this, may we not say, what a proof of the inspiration of the Apostle's word. "When in the wisdom of God the world by wisdom know not God, it pleased God by the foolishness of preaching to save them that believe." Professor Smith is a man of distinguished ability, he has read extensively and thought profoundly, but it is all human intellect, and human intellect has not yet solved the riddle of existence, and greater intellects than Goldwin Smith's have tried it. The child of faith knows more than the man of unbelief. "What man knoweth the things of a man save the Spirit of man which is in him, even so the things of God knoweth no man but the Spirit of God. Now we have received not the spirit of the world, but the Spirit which is of God that we might know the things that are freely given to us of God." That is the eternal principle and it cannot be evaded. No one needs to be greatly alarmed by this ultimatum from Goldwin Smith. It is only another example of which we have had many before, and such is another proof of the truth, the profound spirituality of Scripture teaching. Christ knew what is in man, and told us before hand what was to be. The philosopher may speculate, the critic may use his lance and his scalpel as much and as long as he pleases, but he never will discover by these alone, in animal or in plant, much less in the living Word, the secret of life, the true solution of the enigmas of our existence. There is a spiritual eye which must be opened, and when it is, its objects of vision are no less real and indisputable than those seen by the intellect or bodily eye. Let any man testify who has lived a life of faith upon the Son of God, who has nourished his soul upon the Word of God, who has found out that no more cert only does bread nourish and strengthen the body than the Throne of Grace and the living Word strengthen and nourish the soul. He knows nothing, it may be, about the conclusions of the scholarly critic, but his knowledge is deeper more profound, an experimental knowledge that speculative theories can never overthrow, which the philosopher does not and cannot understand.

We have called this Goldwin Smith's ultimatum. We trust it is not. He is an old man now, and much esteemed for many excellent qualities of head and heart. It would be a great joy to many of his admirers, to read yet another deliverance, a declaration that he has discovered positive truth, and rests upon the Rock of Ages.

The process by which he has reached his conclusions is not new. It is the old story of difficulties in the Bible, and the old difficulties. He thinks if God had really spoken He would not allow any imperfections and that he would put the evidence beyond question. It would be so plainly an inspired utterance than none could dispute it. That is the way in which Goldwin Smith would have inspired a book, but it seems that God has pursued a different course. Is it possible, he asks, that if God intended to reveal truth necessary to man's salvation, He would have left us in such a maze of uncertainty and allow so many to perish without it. Might we not answer, by asking how it is possible that God allowed so many to die of a loathsome disease before vaccination was discovered. But He did. That is his method and to refuse to believe what we do understand because clouds and darkness are around and about Him, is not wise.

The value of his criticism has been estimated by Professor George Adam Smith in a lecture delivered before the University of Chicago in these words. "Prof. Goldwin Smith ignores scientific criticism and has published an article which would have been out of date thirty years ago. He interprets the Old Testament in the most unscientific methods." "It is a hard word to say of the work of such a man, but a more crude and unreasonable utterance upon the Old Testament has seldom issued from the press." These are the words of an acknowledged authority in Biblical criticism which it is well known Goldwin Smith is not and never claimed to be. He has simply followed destructive criticism to its legitimate conclusion, and his example ought not to be without warning.

We would like to quote a paragraph from Dr. Liddon a still abler man, one who excels Goldwin Smith even in the command of forceful English for which he is so justly distinguished. Dr. Liddon writes "Meanwhile the destructive criticism, though against its will, does Christian Faith a service. It clears away the brushwood which in many well meaning but confused souls obscures the interval between an infidel premise and its real conclusion; and it exhibits the naked truth, that between the Adoration of our Lord Jesus Christ as God and the rejection of Him altogether there is no reasonable standing ground. When this alternative is once presented to a religious and well ordered mind there are profound and moral instincts not to speak of a higher assistance which comes from Heaven—that may be trusted to solve the problem. 'Lord, lift Thou up the light of Thy countenance upon us.'"—R. P. M.

SACRAMENTAL GRACE.

BY REV. THOMAS NATTRESS, B. A.

For the Review.

It has been lately said by a very clever writer that Presbyterian and other non-Episcopal ministers "do not claim to administer Sacramental Grace." This is true in the strictly literal sense, and yet the statement expresses little better than a half truth. Admit the primary meaning of the words as true; we are yet prepared to discuss the question frankly with any supposed opponents, and to find that, though our decision may be an agreement to differ, this "agreeing to differ may yet be a form of agreement rather than a form of difference."

Though we "do not claim to administer Sacramental Grace," this is not to say that we do not believe in any sense in Sacramental Grace. I speak for myself as a minister in and of the Presbyterian Church, but think that I relate the belief of the ministers, the elders, and the deacons of our Church, and of the great majority of the communicants as well, when I say: that, in the observance of the Lord's Supper I become a recipient of Divine Grace inasmuch as, (1) I obey the Lord's command; (2) I commemorate an all-important fact in the Divine economy of grace, and do so both with the reason that the Lord has commanded me, and with the double purpose of calling to mind the fact accomplished by Christ on His cross and by His resurrection, another fact to be accomplished by Him in His second coming, (3) I profess my faith in Jesus Christ and renew my obligation to serve Him who loves me and has given His life for me, whom I love and reverence; (4) I bear witness to the facts of the cross in the rite which I (in company with others His followers) observe, and my witness is seen by my fellow-believers, by the non-professed and by the unbelievers who are present, all

of which I believe to be part of the Lord's intention ; (5) my observance of the Lord's Supper is preceded by and accompanied by self-examination as to the facts of and the reality of my Christian faith ; (6) in the observance of the rite I cultivate a sense of unity with the Lord and with His people, the Catholic Church—and not merely the congregation or the particular branch of the Church Catholic to which I belong immediately ; and (7) I tell to all who view my act that earth and heaven are harmonized in and by Christ Jesus, Son of God and Son of man.

The Presbyterian Church in all her branches numbers about 5,000,000 communicants, more than 20,000,000 adherents, and over 27,000 ministers. If these were not sensible, individually and collectively, of the reception of Divine Grace, Sacramental and other, would they be the zealous, aggressive missionary power they are and have been, living harmoniously alongside of and co-operating with their neighbors, Episcopal and non-Episcopal?

I am fully convinced that there is much less difference of belief between us on this and many other questions than either the majority of Anglicans or the majority of Presbyterians take for granted. There is more confounding of terms than divergence of belief.

It is further stated by the same writer, already referred to, that we maintain that the benefits of the sacraments are purely subjective. Of necessity the benefits of the Lord's Supper are primarily subjective ; but ultimately objective as well, for the quickening of faith and life experienced by the individual participants will find an exponent in the congregation and beyond it. In the Baptism of infants the benefit to the baptised child must be primarily objective.

It cannot be doubted but that, in the manner described, the Sacraments are channels of grace and aids to holy living. But not so the sacrament considered in itself, and apart from the faith of the recipient.

"Anglo Catholics connect salvation with the sacraments and with faith and repentance," says this writer. So do we. But neither they nor we hold that no single soul can possibly be saved without the Sacraments. To hold this extreme doctrine would be to place the Sacraments upon much the same level with the extreme unction of the Latin Church. Yet it is every Christian's duty both to observe the sacraments himself and have a care that others observe them too.

A great deal has been said by many writers, not to say controversialists, upon the validity of a Sacrament. Into this question we do not now propose to enter, except to say that it is a valid Sacrament we contemplate. Do, then, "valid sacraments remit sins?" Nor are we here so widely variant as might be supposed ; either as regards the Lord's Supper, the proper observance of which is surely fruitful of Christian faith and calculated to induce repentance ; nor yet in relation to the Sacrament of Baptism, in which, though the child be the subject of the sacred rite, it is always the faith of the adult person that is contemplated. But to say that a sacrament, when it is valid and because it is a valid sacrament, remits sins, with the meaning that the unqualified statement necessarily conveys, is to go over entirely to the position taken by the Latin Church. We are not prepared to accept the doctrine of Baptismal Regeneration—in the liberal sense.

It was Zwingle, and not Calvin or John Knox, who held the bald view of the Sacrament of the Lord's Supper, viz., that it is a mere commemorative rite.

Amherstburg, Ont.

THE POWER OF PLEASURE.

The great and growing power of pleasure must be admitted by every careful student of the tendencies of the times. The increased and constantly increasing supply of the means of excitement, self-indulgence, and social dissipation is a distinguishing feature of our generation. In modern society amusement is more and more coming to be regarded as one of the supreme ends for which men live. The old ideals of Puritanism, which emphasized the grandeur and seriousness of living, are rapidly giving place to the worship of the Epicureanism that would measure the days by the

pulsations of pleasure they bring. Things must have reached a crisis when they call forth a protest from a philosopher as broad in his tolerance and sympathies as John Morley. That far from straitfaced thinker and writer expressed, in a recent speech, the fear that the young people of this generation are inclined to take their amusements too seriously and the business of life too lightly. Exhilarating exercise was not depreciated by him. On the contrary, he declared that he could view with delight the whole population of the country, male and female, old and young, racing about on bicycles, if only they would observe due laws of moral proportion, and reserve their main energies for duty.

Here the man who persistently pains Christians by spelling the name of God with a little g joins hands with ministers of the gospel in calling attention to that lack of moral proportion in pleasure-seeking which is debasing the higher life of our generation. Amusement men must and ought to have. In the rush and roar of living there must be a restful pause in which the worker can find that recreation which will fit him for renewed activity. Every young man should have his favorite pastime—his baseball, football, golf or cycling—but it should be kept in its place and not be allowed to become the business of life. Maintaining strength of body and mind in vigor is a duty, but it is a duty which ought ever to be subordinated to other and higher duties—duties to our spiritual self, to our fellows, and to our God. To emphasize amusement as the chief concern of life is to sell our birthright for a mess of pottage, and to renounce the crown of manhood for the sensuous gratifications of a merely animal existence.

The power of pleasure over a man's life tests the height of his moral stature. So long as it is servant, pleasure cheers, helps and strengthens him, but the moment it becomes his master he drifts into a chaos of character which can mean nothing but confusion for his finer sensibilities and shipwreck for the ideals which shone before him in his noblest moods. He only is free whom the truth makes free. The slave of pleasure is imprisoned in a narrowing cell which not only shuts out the light of heaven, but ultimately crushes the soul into despair and death.

John the apostle has spoken a message of peculiar significance for our pleasure-loving age. Its solemn truth should startle those who make an amusement of life and a business of pleasure into a realization of their folly. "For all that is in the world, the lust of the flesh, and the lust of the eyes and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof ; but he that doeth the will of God abideth forever." To John the world was but a huge Vanity Fair, all alive at night with light and enjoyment and music, but in the morning nothing is left except the trodden grass and a broken pole or two to mark where it had been. It was passing away like a stage picture upon which the curtain would soon fall. There was nothing permanent about it. That old message has to be repeated urgently and loudly in our day. The world that is bulks so largely in the eyes of the multitude that they cannot see the world to come with its abiding joys. Pleasure-seekers have a witness to this truth in their own hearts and experience, for the pessimism which constantly dogs the footsteps of their pleasure comes from the revolt of the soul that will not be satisfied with the husks of time but hungers for the bread of eternity. "In thy presence is fulness of joy ; at thy right hand are pleasures for evermore."—*New York Observer*.

FAMILY PRAYER.

It is impossible to deny the sad fact that the custom of family prayer has fallen into disuse in Christian homes to an extent serious to contemplate during these end-of-century days. And what makes it most serious is the disastrous effects we have every reason to fear when the children in present prayerless Christian homes take their places in the world's work and struggle. As a type of the present prevailing condition of things, an active, intelligent business man was relating his experience in the matter of private prayer. Trained by a Christian father, he had maintained the habit from childhood. When at school his arithmetic and algebra were a trial, yet he always found great help in asking God to help him through ; and whenever he met a

THE LITTLE FOLK.

JOHN THROCKTONS GUARDIAN.

"Please, sir, lend me a quarter."

It was a small, ragged boy that repeated the request, addressing a number of passing men one winter night by the light of the street lamps. Some of the men shook their heads; others passed on without noticing the appeal. Finally two men who were walking together stopped.

"Why don't you ask me to give you a quarter?" one of the men questioned the boy.

"Because I'm a-going to give it back to you," was the prompt reply. "I ain't a-beggin'."

The man laughed, not altogether pleasantly.

"Look little man, I lend money only on good security. What security can you give me?"

"Security?" repeated the boy, helplessly. Then two eager eyes brightened as the meaning of the word was suggested, and he added: "None—only my word and willin'ness to work."

The man laughed a great haw, haw.

"Good! You've earned your money, little Ready Wits," he said, as he tossed a quarter to the boy and started up the street with his friend.

"Please, sir, you ain't told me your name yet, nor where you live," pursued the boy.

"Not done with you yet?" said the man sharply, as he stopped again. "Are you getting up a directory in the interest of beggars, boy?"

"No, sir," replied the little fellow, seriously; "it's in the interest of you."

Both men laughed.

"Well, my name is John Throckton, and I live at No. 16 Fairview avenue," said the giver of the quarter.

Mr. John Throckton's house was large and handsome, and full of fine furniture and works of art. He was very rich, but by no means generous with his money. He had given in this instance merely out of caprice. The boy's manner of asking had amused him. Seldom did he give so much as a quarter for charity.

Meanwhile, little Bernard Wells invested the borrowed quarter in a loaf of bread, a little piece of meat, and a little paper of tea, and carried the provisions home. His home was a single room in a poor tenement-house. His father was dead, and his mother made a living sewing on shirts. This week, however, she had been too ill to work, and her money was all spent.

"Oh, Bernard, where did you get these things?" Mrs. Wells asked when her son came in.

Bernard told his story.

"We must return the money as soon as possible," said the mother.

But Mrs. Wells was not able to go back to her work. Bernard earned a little money now selling newspapers, but this was needed to buy food and coal. Finally, Mrs. Wells died, and a brother of Bernard's father, a poor, hard working man, came forward and offered the little boy a home. Bernard worked for his uncle, who kept a little store. But the boy was not given any money. Once Bernard asked for a quarter that he might pay Mr. Throckton, and was laughed at by his uncle.

"John Throckton has too much money already," the man said. "He's one of the richest men in the town, and one of the meanest. I guess I don't want him to any of my quarters."

A year passed. Bernard did not forget his obligation to Mr. Throckton. Many were the plans that he made for redeeming his pledged word.

One day when he was passing along a crowded street, it was his good fortune to find a pair of eye-glasses that a lady had accidentally dropped, and the lady rewarded him with a quarter.

Bernard set out immediately for No. 16 Fairview avenue. "How pleased mother will be! I hope she knows!" he thought to himself as he hurried along with a light, springy gait. His steps were not lighter than his heart. It was about five o'clock, and Mr. Throckton had returned from his banking-house and was in his library. He was not particularly engaged, and he told the serving man to show the boy in.

"I came to pay you the quarter, Mr. Throckton," said Bernard, advancing into the splendid room, and holding out the money. "I'm much obliged to you for trustin' me; I couldn't get it fer you any sooner."

Mr. Throckton gave Bernard a searching look. "Have you not made a mistake, my boy?" he asked. "I never lent you a quarter, to my knowledge."

"It was on the street, sir," said Bernard, "one night—"

"Oh, ho, yes, I do remember you now! Well, well, well!"

Mr. Throckton laughed again as the recollection defined itself more clearly. "So you are the little chap that wasn't beggin'?"

"Yes, sir," and Bernard laid the silver coin on the table beside Mr. Throckton's hand.

The man of business appeared to be interested. "Well, my little fellow," he said, "I confess you have taken me by surprise." He leaned back in his arm chair, and regarded the boy narrowly, while he slipped the quarter in his vest pocket. Mr. Throckton liked to investigate the motives and actions that seemed strange to him. Directly he resumed:

"Now, little boy, if you don't mind telling me, I should very much like to know why you returned this money. Didn't you understand at the time that I never expected to see it or you again?"

"I kind of thought that a way, sir," said Bernard; "but I didn't 'low as that made any difference."

"Yes, I see," said Mr. Throckton, "you wanted me to feel that you were honest, and it isn't a bad thing to plume one's self on, either. Was that it?"

"No, sir. I don't know as 'twas," answered little Bernard, thoughtfully, looking his questioner in the eyes. "It was more this way: If I hadn't brought you back your money, you would have thought I was deceivin' you. Then 'sposin' somebody else'd ask you fer somethin', some one as was real honest and needin', and you, thinkin' of me and the mean trick I'd played on you, would say, 'No,' to the other fellow, then I'd be 'sponsible. I'd be 'sponsible fer makin' you mean and 'spicious and onfeelin'—see?"

Mr. Throckton did not smile now. His fine, self-satisfied face flushed as he looked at the earnest little speaker before him. He was perhaps more surprised now than he had ever been in his life. He was touched, too. The idea of this crude, little, common, street boy considering himself responsible for the doings of John Throckton! The man felt his hardness ebbing away, and in its place there came to him a desire to do something good and worthy with his money. And what better thing could he do, he reasoned, than to care for this child that had been the means of saving him from his own selfishness?

Mr. Throckton's acquaintances were considerably amazed when they learned that the bright faced little boy that had appeared often in Mr. Throckton's company, was an orphan whom the rich man had adopted. A friend said to him one day:

"I wonder you are not afraid to assume so great a responsibility Mr. Throckton, as the guardianship of a child!"

"My little boy was my guardian first," answered Mr. Throckton with a smile.

PUSSY WENT FISHING.

The story is told of two small boys who were seen dancing wildly and screaming in front of a store. Some people hurried to see what was the cause of their excitement. It was Sunday, and the store was closed. A large glass globe, in which were several goldfish, stood in the centre of the store window. On either side were piles of canned goods. On top of one of the piles was a cat reaching over as far as she could toward the fish. This it was that excited the small boys; they discovered that pussy was trying to fish. Pussy at last tumbled the pile of cans over. She seemed frightened, but in a short time she climbed to the pile on the other side. From there she could touch the edge of the globe, but she could not get back. She tried to spring over the opening, but she fell in. Pussy was as frightened as the fish. She was so frightened that she never thought of the fish. Pussy swam and swam, trying to catch her claws in the smooth sides of the globe.

At last pussy was seen lying in the bottom of the globe, while the fish were swimming about as if nothing had happened. The two little boys went sadly down the street.—The Outlook.

THE BOY AND THE POLICEMAN.

The cold wind was blowing down Broadway; blowing off hats, turning fur collars up over the heads of the ladies, making the few small children out walk faster, and turning the noses of the people red.

The policemen stood in the shelter of doorways when they could. A big policeman came round a corner where the people were hurrying in every direction, and beckoned to a small boy standing inside the doorway of a big express office. The boy came running out. He had no overcoat nor gloves. He turned the corner, and there was a news-stand made of two soap boxes. A man wanted to buy a paper. The policeman watched the stand from his post on the corner, and called the small boy out when there was a customer. He was a big, cross-looking policeman, and wouldn't have made a bad boy run just to look at him, but you may be sure the little newsboy did not think him cross, when the policeman let him stand out of the cold while he protected the boy's property. I saw the boy look at him as he passed him, and I think he made the policeman know how he felt.—The Outlook.

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.

At a *pro re nata* meeting of the Presbytery of Montreal, held on Wednesday the 21st ult., a unanimous call was sustained from the congregation of Russelltown and Covey Hill to Mr. Colin Young, as successor to the Rev. D. R. Drummond, recently translated to St. Thomas, Ont. The congregation has acted with unusual promptitude, and as Mr. Young has signified his acceptance of the call, his settlement was appointed to take place on the 18th of March. At the ordination and induction, the Rev. R. MacKay, of Hemmingford will preach, the Rev. G. Whillans, will address the minister, and the Rev. J. MacDongall, the people. A call was also presented from the congregation of Howick and Riverside, in favor of the Rev. J. W. McLeod, of Finch, Glengarry. This was likewise unanimous and was sustained by the Presbytery. The Rev. Dr. R. Campbell, and Mr. George McClenaghan, were appointed to support the call before the Presbytery of Glengarry. The salary offered in both of these cases is \$750 and a manse. At the same meeting the Rev. J. Myles Crombie presented and pressed his resignation of Cote des Neiges and Norwood. As the representatives of the congregation who were present offered no objection, the resignation was accepted by the Presbytery. Dr. Scrimger was appointed Moderator of session and instructed to declare the pulpit vacant on the 28th ult.

The annual report of the Rev. James Patterson, Presbytery City Missionary and Chaplain to the various public institutions has been distributed, and the report is striking enough to deserve more than passing notice. Mr. Patterson is appointed and supported wholly by the Presbytery with the view of systematically caring for the spiritual interests of the poor and of the inmates of the hospitals or other similar institutions of a public character. It is quite evident that the work is being done with a thoroughness that could not be hoped for by any other method. Mr. Patterson reports 1,211 visits paid to hospital wards, 458 visits to other charitable institutions, and 583 visits to families in the city. In addition to services held on these occasions he has held sixty-one other services, and conducted eighty-one funerals during the year. He has also taken a large share of the work connected with the operations of the Fresh Air Fund during the summer. The results of this kind of work of course never become apparent in the form of any permanent organization, but the missionary has had not a few encouraging cases in which he had reason to believe that great good had been done.

A most interesting social gathering was held in St. John's French Church a few evenings ago. The lecture room had been converted into a cosy parlor by the ladies and was crowded. A short musical and literary programme occupied the first part of the evening, in which Mrs. Merin, Miss Chiniquy, Mrs. Cornu, Mrs. Herdt, Miss Amos, Miss Harmoness, M. Rondeau, Mrs. Sauvall, Mr. Demple and Dr. Amstrong, took part. Mr. E. Sandreter's violin solo and accompaniment were very much appreciated. Mr. Herdt occupied the chair during the evening.

A highly successful and enjoyable concert was held last week in the lecture room of Knox Church. Some very good vocal and instrumental selections were rendered that were much appreciated by the audience. The ladies and gentlemen who contributed to the success of the evening, included Miss Louise M. Daly, Miss Jennie Rustle, the Harmonic Male Quartette, Miss Williams, Mrs. McKee, Mr. A. A. Hodgson, Mr. T. de G. Stewart, Mr. Venables, Mr. G. P. Harley and Master John Moffatt, Mrs. W. A. Coates officiating as an able accompanist.

The social and entertainment given in the Fairmount school under the auspices of the Presbyterian Sabbath school of Montreal Annex was a grand success, surpass-

ing the expectations of those who were most interested. The hall, which had been suitably decorated for the occasion, was crowded, a number having to be satisfied with standing room. The programme from beginning to end was excellent, and was heartily appreciated by the attentive audience. It consisted of instrumental music, songs, recitations, quartettes, and a chorus by the infant class. The annex talent was ably assisted by a number of their friends from the city. The recitations by Miss Pennock were much appreciated, as were also those by Mr. John Cleland of the Presbyterian College. The quartette, consisting of Messrs. Cameron, Jameson, Crozier and Elmhurst, from the Presbyterian College, acquitted themselves very creditably. Miss Morrison gave a Scotch song in her usual pleasing manner, and the Misses A. Scott and Bolt gave piano solos. The latter also sang a solo, Mr. G. Weir, superintendent, filled the position of chairman. The Sabbath school is to be congratulated on the splendid success of its first undertaking. Although only recently organized, it has made rapid progress, and fully proved the wisdom of the Presbytery in authorizing its organization.

On Friday evening, February 19th, a number of the members and adherents of Knox Church, Lancaster, met at the manse by appointment. After enjoying themselves with music and recitations, an appreciative address was read to the Rev. Mr. Graham, the minister, and a well filled purse presented to Mrs. Graham. The address made special reference to the service which both had rendered in the Sunday school and in the Christian Endeavor Society. A suitable reply was made by Mr. Graham, thanking the congregation for their uniform kindness, and the pleasant gathering was brought to a close with devotional exercises.

The congregation of Dalhousie Mills and Cote St. George in the Glengarry Presbytery has extended a unanimous call to the Rev. John Fraser, of North Shore, Cape Breton, as successor to the Rev. A. K. McLennan, now of Boston. The call has been sustained and forwarded to the Presbytery of Sydney. There is reason to believe that Mr. Fraser will accept.

GENERAL.

Rev. John Hay, Cobourg, was recently presented with a handsome black gown by one of his congregations.

Rev. Thomas Corbett of the Presbyterian church at South Richmond, Carlton Co., has tendered his resignation as pastor.

The united congregations of Everett and Mansfield presented their pastor the Rev. A. Wilson, Rosmount, with a handsome address.

The Presbytery Synod, which includes six Presbyteries in Eastern Ontario and Quebec, will meet in Almonte on the second Tuesday in May next.

This year eleven Irish Presbyterian congregations, thirteen Free Church of Scotland, five Established Church of Scotland, seven United Presbyterian of Scotland, five in London, have promised £50 each for work in the Northwest.

Four new elders were elected by the congregation of St. Andrew's Presbyterian church, Windsor, Feb. 21st. They are: R. S. Foster, W. T. Shaw, C. C. Schumacher and J. W. Poddie. They will be ordained on the first Sunday in March.

At the Annual Meeting of the Prisoners Aid Association which will be held in Cooke's church on Monday evening next addresses will be given by Hon. S. H. Blake, Rev. C. O. Johnston and Warden Gilmore. All friends of the cause will be welcome.

The Presbytery of Barrie has issued a circular giving some interesting statistics regarding the congregation within its bounds. The increase over last year is 388 families and 671 communicants. Increase of stipends \$3,141, and to the schemes of the church \$497. Amount paid per family in the Presbytery on stipend account is \$9.25, and per communicant, \$4.50. Amount per family for a home of the church, \$2; per communicant, \$1.22. For all purposes there was paid \$18.37 per family, and \$2.54 per communicant. Some of the higher averages per

family for schemes of the church are as follows: Barrie, \$4.03; Churchhill, \$3.90; Orillia, \$3.40; Collingwood, \$3.39; Tottenham, \$2.60.

The Presbytery of Brockville met Monday at Cardinal. Rev. W. A. McKenzie and Mr. J. W. G. Watson were present on behalf of St. John's church to prosecute the call to Rev. Mr. Abraham's, of Burlington. The call was sustained and Mr. Watson was appointed to represent the Presbytery of Brockville and the congregation of St. John's in connection with the matter before the Hamilton Presbytery, which meets on March 16th.

The Presbyterian Church, Tiverton, held a very agreeable and pleasant annual business meeting on the 9th Feb. Gratifying reports were read from the different branches of the churches work, showing great improvement. Although the managers were not able to show as large a financial statement as last year, yet they were able to present a more successful report. Not only did they pay all due, but they carried forward, to begin the new year, a sum near to \$100. This is the best the congregation has ever done and deserves great praise these hard and opposing times.

The congregation of Knox church, Acton, Ontario, is making steady progress under the efficient leadership of their recently inducted pastor Rev. F. A. MacPherson. The beautiful new church, which is a model of completeness and convenience readily seats 600 people, and is practically free of debt. The anniversary services were conducted on Sabbath last by the Rev. J. A. Morison, B.A., of Toronto, on which occasion the church was crowded to its utmost capacity, and deep interest was manifested in the services. The collections of the day were large; there is a fervent missionary spirit prevailing throughout the congregation and it is expected that the schemes of the church will be ably sustained in Acton.

TO THE WOMEN OF TORONTO.

Will the women of Toronto for a few months, bear in their hearts and minds, the suffering condition of our brethren in India, and give as they may feel prompted to do, to help them in their distress. Gifts towards this "Offering from the Women of Toronto" will be gratefully received at the Upper Canada Bible House, Yonge St.; S.P.C.K. Book Room, 17 Richmond St.; Methodist Book Room, Richmond St.; Baptist Book Room, Richmond St. W.; Michie & Co., King St.; Michie & Co., Spadina Ave.; and Rowell & Hutchinson, King St. E.

PRESBYTERY OF TORONTO.

Little but routine business was transacted by the Presbytery of Toronto at its last meeting, as many members were absent at the Conference in progress in Queens' College. Mr. Wallace Baileer gave notice of appeal to the Synod of the bounds against the action of the Court in removing him from the position of elder in the Port Credit and Dixie Session. The union of the Morningside and Fern Ave. congregations as one pastoral charge under the Rev. R. C. Tibb was ratified by the Presbytery. In the evening the Presbytery met in St. Paul's church for the ordination of Mr. G. R. Faskin and his induction to that pastoral charge. Rev. Professor Ballantyne conducted the public service. Principal Cayen addressed the Minister and Rev. J. A. Brown addressed the people. The building was crowded, and the pastorate opens most auspiciously. The Clerk received a telegraphic despatch that Rev. A. McNabb had accepted the call addressed to him by the congregation at Newmarket, and the Presbytery agreed to meet for his induction on the 4th of March next. The Presbytery will meet in the Newmarket Church at 2.30 o'clock, and the public service will likely be held at 3 o'clock. The next meeting of Presbytery will be held in Knox Church on Tuesday the 2nd March, at 10 o'clock a.m. — There is a very heavy decklet in store for the new Moderator. — R. C. Tibb, Clerk.

There seems to be a very general consensus of opinion that the expenses of the Commissioners to the General Assembly should be paid out of a general fund. Several Presbyteries have already reported,

THE HOME CIRCLE.

NEARER TO THEE.

They were singing, sweetly singing,
The song melodiously;
On the evening air was ringing,
"Nearer, O my God to Thee!"
In my eyes the tear-drops glistened
As it stirred the twilight dim,
And I wondered as I listened
If it brought them nearer Him.

Were they like the wanderer, weary,
Song and life in sweet accord,
Re-ating through the darkness dreary
In that nearness to the Lord?
Had His spirit ever sought them,
To be slighted or denied?
Had that dear song ever brought them
Closer to the Saviour's side?

I have heard its music often,
Felt its meaning deep and sweet,
And my weary heart would soften
Singing at my Master's feet!
"Nearer Thee"—oh, precious feeling!
Nearer Thee in gain or loss;
Nearer Thee when I am kneeling
In the shadow of Thy cross!

Nearer Thee, when love, descending
Falls in blessings on my head;
Nearer Thee when I am bending
O'er the graves that hide my dead.
Nearer Thee, in joy, in sorrow,
'Tis the same wher'er I roam;
Nearer Thee to-day, to-morrow,
Oh, my King, my Christ, my Home!

A MOTHER'S LETTER.

Written by one who is now with her Saviour.

I must write to you, my beloved son, and give you a word of encouragement and blessing to cheer you on your way. I, from the cool shades of retirement of the country, must send this message of a mother's true and constant love as a cup of cold water to the weary one panting amid the dust and heat of the city. I from the quiet valley of life, with my toilsome pilgrimage drawing near to its close, must call to the young traveller just ascending the hill, and bid him "God-speed." Work on bravely. Weary not, it must be done. After thirty-two years of active and unceasing labor, I can look back and say, it was good, pleasant. I am glad that I had it to do, and I only hope that I may be able to work as long as God giveth me breath. A curse! I cannot think it a curse. Through the blessing of God, what may at first have been a curse has become man's greatest blessing. And even if it were not—we cannot escape. We must take it in one way or another. And to my mind the man of wealth with his load of care and responsibility is the most burdened of all. Yes, my son, you have everything to encourage you, nothing to make you afraid.

You have "a goodly heritage," if you can only think so—no better than broad acres or heaps of gold and silver. You have a spotless name from your forbears, a family of brothers and sisters around you of whom you need not be ashamed; a good mind of your own, pretty well cultivated from the start, and enriched with a good deal of information, both from books and travel, a profession next in usefulness and honor to the ministry according to my thinking. If to these I could add "the blessing of God," I should indeed cry out: "You are rich, having all things." And yet in one sense you have His blessing. For He is "your Father's God," and many a time has He withheld His hand for that reason. And many an unsought and undeserved mercy has descended in answer to your parents' prayers. So take courage, press on, with a thankful and unrepining heart; asking yourself honestly and candidly if you have not a better portion than many of the young friends with whom you commenced life.

And I will tell you one thing you have that not every man can boast of—a mother that loves you with a love so deep, so large, that no human means could measure it: who loves you not merely with the love of instinct, but with pride and joy, and complacency, with a love of hope and expectation that you will yet be all that her heart could wish or expect. Therefore for your mother's sake work on, nothing doubting.

THE MOTHER'S DREAM.

There was once a mother, kneeling by the bed side of the little one whom she hourly expected to lose. With what eyes of passionate love had she watched every change in that beautiful face! How had her eyes pierced the heart of the physician at his last visit, when they glared rather than asked the question whether there was hope! How had she wearied heaven with vows that if it

would but grant—"Ah," you say, "you can imagine all that without any difficulty at all." Imagine this too.

Ovowearyed with watching, she fell into a dose beside the couch of her infant, and she dreamed in a few moments (as we are wont to do) the seeming history of long years. She thought she heard a voice from heaven say to her, as to Hezekiah, "I have seen thy tears, I have heard thy prayers; he shall live; and yourself shall have the roll of his history presented to you." "Ah!" you say, "you can imagine all that too."

And straightway she thought she saw her sweet child in the bloom of health, innocent and playful as her fond heart could wish. Yet a little while, and she saw him in the flush of opening youth; beautiful as ever, but beautiful as a young panther, from whose eyes wild flashes and fitful passion ever and anon gleamed; and she thought how beautiful he looked, even in these moods; for she was a mother. But she also thought how many tears and sorrows may be needful to temper or quench these fires!

And she seemed to follow him through a rapid succession of scenes—now of troubled sunshine—now of deep gathering gloom. His sorrows were all of a common lot, but involved a sense of agony far greater than that which she would have felt from his early loss: yes, greater even to her—and how much greater to him! She saw him more than once wrestling with pangs more agonizing than those which now threatened his infancy; she saw him involved in error, and with difficulty extricating himself; betrayed into youthful sins, and repenting with scalding tears; she saw him half ruined by transient prosperity, and scourged into tardy wisdom only by long adversity; she saw him worn and haggard with care—his spirit crushed, and his early beauty all wan and blasted; worse still, she saw him thrice stricken with that very shaft which she had so dreaded to feel but once, and mourned to think, that her prayers had prevailed to prevent her own sorrows, only to multiply his; worst of all, she saw him, as she thought, in a darkened chamber, kneeling beside a coffin in which youth and beauty slept their last sleep; and as it seemed, her own image stood beside him, and uttered unheeded love to a sorrow that "refused to be comforted," and as she gazed on that face of stony despair she seemed to hear a voice which said, "If thou wilt have thy floweret of earth unfolded on earth, thou must not wonder at bleak winters and inclement skies. I would have transplanted it to a more genial clime, but thou wouldst not." And with a cry of terror she awoke.

She turned to the sleeping figure before her, and sobbing, hoped it was sleeping its last sleep. She listened for his breathing—she heard none; she lifted the taper to his lips—the flame wavered not; he had indeed passed away while she dreamed that he lived; and she rose from her knees and was comforted.

"Ah!" you will say, "these sorrows could never have been the lot of my sweet child!" It is hard to set one's logic against a mother's love; I can only remind you, that it has been the lot of thousands, whose mothers, as their little ones crowed and laughed in their childish happiness, would have sworn to the same impossibility. But for you,—you know what they could only believe; that it is an impossibility. Nay, I might hint at yet profounder consolation, if, indeed, there ever existed a mother who could fancy that, in the case of her own child, it could ever be needed. Yet facts sufficiently show us, that what the dreaming mother saw—errors retrieved, sins committed but repented of, and sorrows that taught wisdom—are not always seen, and that children may, in spite of all, persist in exploring the path of evil—"deeper and deeper still!"

With the shadow of uncertainty whether it may not be so with any child, is there no consolation in thinking that even that shadow has passed away? For aught we know, many and many a mother may hereafter hear her lost darling say—"Sweet mother, I was taken from you a little while, only that I might abide with you forever!"

PROTECT THE HOME.

The home life must be the sweetest. Keep out all bickering and strife. The world is full of backbiting and misunderstanding and envy; the home must be a refuge. The man is to be pitied who after a hard day's sail amid the storms of business cares and fears, cannot drop anchor at eventide in the quiet harbor of a peaceful home. We want to get rid of our grumbling, fault-finding spirit in the home, and to learn to speak words of praise and approval. It is as easy to tell the wife when she does well as when she misses a button or has weak coffee; it is wiser to praise the children for their good deeds than to be unceasingly nagging them about their mistakes. Make home happy, and richer results will follow.

"I wish," whispered a friend, "I know how to get rid of worrying cares." Well, here is the way. Cast them all on Christ. "Cast all your care upon him, for he careth for you" (1 Peter v. 7).

DOCTRINES FOR YOUNG PEOPLE.

BY REV. J. R. MILLER, D.D.,

Author of "Looking Out on Life," "Things to Live For," etc.
(Continued from last week.)

These are not days for dilettanteism in any department of life, least of all in religion. We need strong men and strong women in the church, men and women with principles, with positive beliefs, with energy and force of character, with convictions upon all great moral questions, with force in living and acting, whose judgments and opinions will help to shape public sentiment, whose influence will be always on the right side, and will count for something, and whose words on any subject will command attention and respect, and inspire to worthy action.

"A time like this demands
Great hearts, strong minds, true faith, and willing hands,
Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor; men who will not lie."

In the bringing up of such men we need the strong meat of the Word of God, and not mere dainty bits picked out here and there from favorite chapters. Milk is for babes, but milk will not build up the tissue and brawn and brain necessary for vigorous manhood. Those who have anything to do with the teaching of young people in Sunday schools, Junior and other Christian Endeavor Societies, and in homes, would do well to give serious thought to this subject. Perhaps the tendency is too much toward things that do not give strength.

There are certain great truths which lie at the foundation of all Christian teaching. These are, for example, the doctrines concerning God, concerning the person and work of Jesus Christ, concerning the mission and ministry of the Holy Spirit, concerning man's nature and need and destiny, concerning the way of salvation—what it is to be a Christian, concerning the fellowship of believers in the family of God. It is of the greatest importance that every young person should have clear and correct knowledge on these and other great doctrines. False or even merely superficial thoughts about the person of Christ, for example, will never produce heroic devotion to Christ. Shallow conceptions of sin will never yield great faith, or true, whole-hearted consecration. If we do not realize something of our helpless condition without Christ, of what Christ has done for us in His redemption work, and of the privileges to which He brings us, our following of Christ will be only listless and sentimental without force and persistence, and will never reach anything heroic.

These are hints only of the importance and necessity of doctrines in the training of young Christians in the upbuilding of their life and character. It should begin in the home. It may be well to have a revival of catechism-teaching. Suppose the children do not now understand the statements of truth in the answers, if the words are put into their memory they will stay there and will shape their thoughts for all life. In the Sunday school, too, teachers may with profit spend a portion of every lesson period in setting forth some doctrine which lies in the passage, or is suggested by it.

Then in Christian Endeavor meetings, there is room for like teaching for great truths. Perhaps the tendency here is too much to mere fragments of things, or to easy, near-at-hand lessons. Let those who give us the topics put in a goodly share of doctrines which will direct the thoughts of the young people to the great fundamental truths of Christianity. Let devotional committees and those who guide the meetings see to it that some strong meat is served at every service. Let pastors get into their sermons the great vital and essential things of the Word of God, so that their young people shall grow up into strong, vigorous, and stable Christians, who shall be able to stand amid life's storms, to achieve much, and attain lofty heights and influence, and to do a valiant part in advancing Christ's Kingdom.

ON A SOUND FOOTING.

A total cash income of well over two millions, a reserve fund of over one million, a net surplus of over three hundred thousand dollars, and a 10 per cent. dividend indicate a strong company, and a closer inspection of the 46th annual report of the Western Assurance Company, which appears in full in another column, shows that in its case this impression is justified. The total cash income foots up to \$2,330,727.95, and the balance over expenditure, or profits, amounts to \$119,708.43. Of this sum \$100,000 went to make the two half-yearly dividends of 10 per cent per annum; \$5,752.33 was written off for depreciation in securities, and the balance was added to the reserve fund, which now amounts to \$1,086,908.21. The total security to policy-holders is \$3,086,908.21. The net surplus has been increased by nearly \$38,000, and is now \$316,252.34. The year has been free from serious individual losses, and the company has come well through the general depression. A depreciation of \$5,752.28 may be looked upon as very moderate when it is on assets of upwards of two and a quarter millions. The year's business may be summed up as having been somewhat smaller in volume than during the previous year, but conducted on a satisfactory basis, and yielding a good profit.

THE BIBLE CLASS.

PETER OPENING THE DOOR TO THE GENTILES.

(Acts x. 23b—xi. 18.—For March 14th.)

BY REV. PHILIP A. NORDELL, D. D.

For the space of nearly two thousand years the mercies promised to the world through Abraham had been restricted to the narrow line of his descendants. The laws and regulations which were originally designed to separate them from other nations as the chosen custodians of a divine revelation had grown into a wall so hard and high as to render even friendly intercourse impossible between them and the rest of mankind. But the time had now come when this wall should be broken down, when the covenant mercies of God should go forth to all the inhabitants of the earth.

THE CONVERSION OF CORNELIUS A TURNING-POINT IN HISTORY.

The Apostles themselves had no conception of the nature of the treasure which their Master had committed to their charge. They were devout Jews with all the narrowness and exclusiveness of their people. Hitherto Christianity had not extended beyond the confines of those who might be called the descendants of Abraham. In Jerusalem and Judea only Jews, with possibly a few Jewish proselytes, had accepted the Gospel. The turning of the Samaritans to Christ was a step forward, indeed, and yet not wholly beyond the covenant with Abraham. For the Samaritans, however much they were hated by the Jews, were essentially of the same stock. When the Northern kingdom was overthrown only the leading people of the ten tribes were carried captive into Assyria. The great bulk of the population remained where their ancestors had lived since the conquest under Joshua. Like the Jews they had the law of Moses, and they practiced the law of circumcision. But when Peter preached to Cornelius the door was opened to the Gentiles. For Cornelius and his company were not, as many have supposed, proselytes to Judaism. The whole significance of the narrative lies in the fact that they were Gentiles pure and simple. And yet the personal character of this Roman centurion stood so high in the estimation of the Jews that if a Gentile must be admitted directly into the Church, no better example could have been chosen to lesson the shock to Jewish prejudices. It is interesting to see how, when the time was ripe for Christianity to break through the bonds of Judaism, God had prepared the way and the instruments for this momentous event. Little did those who were gathered in the centurion's house imagine that they were actors in an event fraught with incalculable importance for mankind to all coming ages.

PETER'S GREAT DISCOVERY.

Peter's prejudices against the Gentiles, which under the liberating influence of the Gospel had undergone a process of unconscious disintegration, broke down completely before the vision at Joppa and its interpretation as revealed in the message from Cornelius. He learned that God is no respecter of persons; that God in judging of men's fitness for His favor looks not at the outward appearance, but at the heart; that prayer rising from a sincere heart and alms scattered by a loving hand were just as acceptable when proceeding from a Gentile as from a Jew. Things that are good in themselves, and that are done with a right motive, have precisely the same value in God's sight, whoever does them. This was an astounding discovery for one to make who all his life had been taught by the most eminent men of his nation that the great feat of God's bounty was for the Jews, while the crumbs were only for the Gentile dogs. It was the dawning of a great truth on the Apostle's mind. God's favor was henceforth to be not a matter of national distinction, of descent from Abraham, of ceremonial law, of circumcision, but of desire for salvation and of simple faith in Christ. Any man, woman, or child, rich or poor, cultured or ignorant, free-born or slave, white or black, who longs for spiritual light and truth and righteousness is "accepted of God." Human distinctions of birth, rank, class, or caste have absolutely no value in God's sight. If an emperor on his throne enters the kingdom of God, and a beggar in the street is excluded, it is not because the one is an emperor and the other a beggar, but because the emperor comes as a beggar, and the beggar in the exercise of his sovereign free will rejects the grace of God. This "acceptance" of which Peter spoke did not of course imply that men in every nation who live according to the light they have are saved on the ground of their own merit and without reference to the work of Christ. Peter simply meant that persons like Cornelius were pleasing in God's sight because they sought for truth, and responded to it as fast as it was revealed to them. The moment Cornelius heard of Christ he opened his heart with joy to receive Him as the Redeemer of his soul. God justified Cornelius through Christ before Cornelius heard of Him.

*An Exposition of Lesson 11 in *The Bible Study Union Sunday School Lessons* on "The Three Great Apostles."

THE PENTECOST OF THE GENTILES.

While Peter was yet proclaiming the glad news of salvation through Christ the Holy Spirit fell on the entire company. To the amazement of Peter and his Jewish companions these Gentiles began speaking with tongues and magnifying God, just as the believers in Jerusalem had done on the day of Pentecost. This miraculous interposition swept away the last lingering doubt, and lifted the Gentiles to the same spiritual plane as the Jews. They were one in Christ. So everywhere Christianity itself proves a divine life in the soul rather than a creed in the head or an external ritual. In every age men have tried to shut up God and humanity within narrow theological definitions. Each Church or sect has rather suspected, if not boldly asserted, that salvation was cribbed and cabined within its own petty domain, conditioned on an acceptance of its particular dogmas and practices. And all the time the Holy Spirit has been showing; what men are so slow to believe, that beneath all diversities of creeds and rituals the life of Christ in the soul is evermore and everywhere bringing forth the same fruits of peace and joy of faith and hope, of love and service.

FOR THE SABBATH SCHOOL

International S. S. Lesson.

LESSON XI.—SAUL, THE PERSECUTOR, CONVERTED.—MARCH 14.
(Acts ix. 1-12; 17-20.)

GOLDEN TEXT—"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners."
—1 Tim. i. 16.

TIME AND PLACE.—A. D. 37. Damascus, Syria.

INTRODUCTION.—In the eighth lesson, three Sabbaths ago, we were introduced to Saul, the young man of Tarsus, as one of those consenting to the death of Stephen, the first martyr, and in the following lesson we were told of his leadership in the persecution which followed, in which the disciples were driven from Jerusalem, and went everywhere preaching the word. The result of this was the conversion of many in Samaria under the preaching of Philip, who also was permitted to carry the message of the Gospel to the Ethiopian on his way from Jerusalem to his home, as related in the last lesson. The fierce zeal of Saul led him to follow, with the same persecuting spirit, the disciples whom he had driven from their homes; and our present lesson gives us an account of his visit to Damascus with this object in view.

VERSE BY VERSE.—V. 1. "Breathing out."—So full of hatred was he that it was as his very breath. "The high-priest."—At Jerusalem.

V. 2. "Letters."—Letters of authority, addressed to the Jews at Damascus. "This way."—That is, disciples of Christ. "Bring them bound."—For trial before the council at Jerusalem. "Damascus."—This city was 140 miles northeast of Jerusalem.

V. 3. "A light from heaven."—This was a supernatural glory, a token of the divine presence.

V. 4. "Fell to the earth."—Not only Saul, but his companions, were stricken down by the light. "Heard a voice."—The voice of Jesus. "Why persecutest thou me?"—Jesus felt the wrongs offered His people as His own.

V. 5. "Kick against the pricks."—To kick against goads, as oxen which will not submit to be driven.

V. 6. "What wilt thou?"—In this Saul expressed his submission to Jesus.

V. 7. "The men."—Of Saul's company. "Stood speechless."—Overpowered by what they saw and heard. "Seeing no man."—They heard the voice, but did not see the speaker.

V. 8. "When his eyes were opened, he saw no man."—The meaning is, that when Saul arose and opened his eyes he found that he was blind.

V. 10. "A certain disciple."—Nothing more is known of Ananias except what Paul says of him in chap. xxii. 12. He was evidently a Jew, who had received the knowledge of Jesus. "The Lord."—The Lord Jesus. "Behold, I am here, Lord."—Expressive of his readiness to obey any command.

V. 11. "Behold, he prayeth."—Showing the subdued and humbled spirit of Saul at this point.

V. 12. "Hath seen in a vision."—As in the case of Peter and Cornelius, Saul had a vision at the same time that one was given to Ananias, and so was prepared to receive him.

V. 17. "Putting his hands on him."—The laying on of hands in this case was accompanied by a miraculous evidence of the gift of the Holy Ghost in the restoration of Saul's sight.

V. 18. "As it had been scales."—Not actual scales, but the effect was the same as though scales had been taken from his eyes. "Was baptized."—As a disciple of Jesus.

V. 19. "Certain days."—A little while only. "The disciples."—The followers of Jesus.

V. 20. "Straightway."—At once. "Preached Christ."—That Jesus was Christ, the Son of God. "In the synagogues."—To the Jewish congregations of the city of Damascus.

THOUGHTS.—Persecuting zeal absorbed all of Saul's energies. His enmity against Christ was intense. It was not enough to scatter the disciples from Jerusalem. His zeal made him devise means to capture them in other cities, and cast them into prison. His enmity was practical. He set to work to carry out his plans. He went before the council. He laid his plan before the high priest. He set out on his journey accompanied by men who would assist in the capture of his victims. The cause of his hatred was a wrong opinion of Christianity, and unholy ambition to protect his own religion, and these because his own heart was corrupt. His opinions sprang from a carnal heart, and his actions were the result of his opinions. He persecuted Jesus in madness, seeking to extirpate His name, His word and His Church.

Redeeming love saw in Saul great powers for usefulness. He was intoxicated with rage, but when brought to a knowledge of the truth he would be inspired and filled with energy in the work of saving souls. Divine love sees good where human eyes would discern only evil. Such love could desire the salvation of one who sought to ruin the cause of Him who alone could atone for his sin. When in the full hope of executing his wild plans, as he neared the city, Saul was made conscious of a higher, nobler power than his own. The great mid-day sun was less brilliant than the light that encircled him. He saw Jesus, though he knew Him not. To him was spoken a question which could not go unanswered, nor could the speaker be deceived. Excited hatred had moved Saul thus far in his error, but one ray of heavenly light prostrated him and his company upon the ground. The tones of his questioner were so pathetic, and the question revealed to Saul the true sense of his undertaking. This truth levelled his foundation, and left him with no merit, no true religion, no real loyalty to God, or love for his neighbor. Who could direct his future except Him who had revealed his true condition? Love had broken down the barrier, and brought Saul in humility to inquire what he must do.

Open confession followed Saul's conversion. In the synagogues, where he expected to denounce Christianity, he openly declared its merits, its power in his soul. The Christ whom he had persecuted he now adored. The Church which he sought to destroy he now upheld. The nation whom he despised was the one to whom he should carry the Gospel. The cause he had so afflicted would henceforth be the cause for which he would suffer and endure hardness. He was as clear and definite in his testimony for Christ as he had been against Him. The world should not stand in doubt in reference to his faith.

CHRISTIAN ENDEAVOR.

DAILY READINGS.

First Day—Saul, the persecutor, converted. Acts ix. 1-31.

Second Day—His own account of it. Acts xxii. 1-16.

Third Day—Obedient to the Heavenly Vision. Acts xxvi. 9-20.

Fourth Day—Once a blasphemer and a persecutor. 1 Tim. i. 1-20.

Fifth Day—Called by God's Grace. Gal. i. 1-17.

Sixth Day—To preach among the Gentiles. Eph. iii. 1-21.

PRAYER MEETING TOPIC, March 14—FOUNDATION WORK: JOHN KNOX AND HIS TIMES. Gen. xii. 1-9.; Heb. xi. 8-10.

JOHN KNOX—FOUNDATION WORK.

Our Church has done well in mingling with the doctrinal line of study suggested for Endeavorers, the biography of such a man as John Knox. Undoubtedly his name stands for the great Scottish reformation in the 16th century and all connected therewith. More than that, it shall ever be synonymous with purity of religion, intensity of conviction, love of fatherland, and the impassioned eloquence of a heart that beat a true and faithful response to the claims of God and man.

It is profitable to study Divine providences as they relate to the Church, God is found in history. In the great crises of the world heaven seems to touch the earth, and men awake to the fact that there is a God who takes knowledge of the race and controls the machinery of the world's affairs.

In the village of Haddington, Scotland, in the year 1505, was born of honorable parentage, a child who, to use the words of Froude "became in that extraordinary age, its most extraordinary man and whose character became the mould in which the later fortunes of the country were cast."

As a youth he evinced a deep thirst for knowledge, and having passed through the Grammar-school of his native town, he was subsequently sent to the University of Glasgow. There it was that he came under the tutorage of one destined to exercise a moulding

influence on his character and life. It was John Mair, a man of rugged intellect, strong convictions and progressive thought. Like him, Knox believed in the freedom of conscience, the humiliation of papal power, and the lifting up of the people as the source of all civil authority, and the court of highest appeal. He gave much time to the reading of the Scriptures and the earlier Christian fathers, and was especially interested in Jerome, who exalted the Bible as the rule of faith; and in Augustine, who like Paul the apostle, magnified the doctrine of justification by the righteousness of Christ.

Knox has now become a man of strong and enlightened convictions, and it waits but the occasion for his fearless voice to be heard throughout the land, ringing out the words of civil and religious freedom.

The state of Scotland was pitiful, its religion was dark and cold as the mists of the sea, and though her many vast cathedrals were most impressive in architectural magnificence they were filled with the representations of a faith that was sensuous only. From crypt to vaulted roof the air was laden with moral death, seldom stirred by the breathings of even a languid spiritual life. At this time Patrick Hamilton and George Wishart suffered martyr deaths, and John Knox, no longer able to restrain his impulse, came like a meteor, flashing forth the truth in burning words, now deprecating the follies idolatries and immoralities of the Papacy, then again speaking tenderly of a Salvation, free to all through the Grace of an Infinite Redeemer. His preaching however in St. Andrew's Parish Church was suddenly cut short by the advent of a French fleet, which, bound to enforce the decrees of the pope, besieged the town, and at length took Knox a prisoner, and bore him away as a galley slave from the land he loved. For many months he suffered like a good soldier for the cause he had espoused, the indignities and persecutions of a cruel power, but was at length liberated, for it was thought that the Scottish Reform had received its death blow in the marriage of the beautiful Mary, Queen of the Scots, to the Dauphin of France. He returned homewards as far as London, where he sojourned for some time, but again compelled to seek a retreat, crossed back again to the continent where he sought a meeting with Calvin at Geneva, and there the representatives of the Reformation in Scotland and Switzerland clasped hands.

Being once again permitted to return to Scotland, he speedily hastened to take up the great work of Reform in the carrying out of which one of the greatest difficulties he met with was the intense opposition and hostility of Mary, Queen of Scots. She was frequently heard to say that "she was more afraid of John Knox and his prayers, than of an army of men." But in spite of Queen and priests and Pope, John Knox succeeded by the help of God in breaking up the Romish Church in Scotland and establishing the Presbyterian Church in her purity of doctrine, and scripturalness of her organization and discipline.

On the 24th of August 1560, the Scottish Parliament terminated by a solemn act the Papal jurisdiction and all authority flowing therefrom, and on the 20th of December following, the General Assembly met for the first time, and they drew their example, not from any church in the world says "Row," no, not from Geneva, but their plans from the Word of God. It was Presbyterianism. They insisted it could not be anything else. It was the synagogue of the New Testament church. It was the Protestantism that had lived through all the dark ages, preserved by the Waldenses, a people who refused to be called Protestants, since they had never formed any part of the Romish Church. They alone were the lineal descendants of the Apostolic Church. Papacy had apostatized from the truth. There were three ordinary permanent offices of the church—the minister, the ruling elder who assisted in church discipline, and deacons who had charge of the church revenues. The church believed in the equality of the ministry and did not recognize the office of Bishop in the Episcopal sense of the term.

Parish schools were also established through the land, and the Bible was taught in the schools. Moral and spiritual truth was made to go hand in hand with mental culture, and this method perpetuated has proved itself the strength and greatness of Presbyterianism.

On the 24th day of November, 1572, in the sixty-seventh year of his age, the Great Reformer of Scotland died. Without him Scotland might still have remained under the power of Rome and have been to-day what Italy and Spain are.

Carlyle has well said: that, "for her liberty, Scotland owed more to Knox than to all other men."

On the 26th of November, his remains were laid away in the church yard of St. Giles, and over his grave the Regent Morton pronounced the eulogy "There lies he who never feared the face of man."

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 Presbyterian and Synodical Committee. Address: "Our Young People," PRESBYTERIAN REVIEW, Drawer 2465, Toronto, Ont.

WINNING SOULS.

A strange reluctance comes over many when they try to talk about the soul and its relations to God. It is felt alike by converted and unconverted persons. Very often the gay girl whose heart is running over with fun and mirth, and whose speech sparkles with wit and humor, has deep in her consciousness the feeling that she is unsatisfied, that she wants something better, purer and bigger. She wishes that the Christian woman who is talking with her would ask her a question, would give her a hint, would lead the conversation to the subject of personal religion. The other has no thought of the kind. She has even a faint, undefinable dread that any effort on her part would be received coldly or made occasion of ridicule.

So the opportunity passes. The souls have been within speaking distance, but they have failed to communicate with each other. Each goes on its way. The friend of Christ, who might have won a soul to Him, has been silent, afraid, ashamed. What wonder if to that too faithless friend there comes the sad experience that the Beloved has withdrawn himself and is gone, that, seeking the Spirit, finds Him not, and calling, there returns no answer! Can there be perfect serenity and the full sense of communion with God to one who refuses or neglects so important a duty?—Margaret E. Sangster.

HOUSE-TO-HOUSE VISITING.

Our young people can naturally help the pastor during the revival season by house-to-house visiting. Let the department of mercy and help and that of social work combine their forces. Have a conference and carefully plan the work. Divide the territory into sections. Send out your workers in apostolic style—by twos. Be cordial, gracious and tactful. Avoid, as far as possible, the impression that you are visiting as a committee. Put personality into it. Carry some cards giving the hours of service at your church, and an invitation from your pastor to strangers. If you find persons who attend no church, or children who belong to no Sunday school, invite them to yours, and make a note of the case for the information of your pastor. Also report aged people, invalids, and those who are in need. If you find members of other churches who are neglecting their church services, or are sick and destitute, report them to their own pastors, so they may be properly looked after. People will rarely fail to be hospitable to young persons who call. Your own good sense will indicate to you where singing and prayer are likely to be welcome and helpful. Above all, have a single purpose in your visiting—the winning of the people for your Master.—Sel.

HIS PRAYER WAS ANSWERED.

"The sweetest death I ever saw," said Dr. Vincent, "was that of a little boy."

"How was it?" I asked.

"Well, part of the wall of a burnt house," said the doctor, "had fallen on a little seven-year old boy and terribly mangled him. Living in the neighborhood, I was called to see the stricken household. The little sufferer was in intense agony. Most of his ribs were broken, his breastbone crushed, and one of his limbs fractured in two places. His breathing was short and difficult. He was evidently dying. I spoke a few words to him of Christ, the ever-present and precious friend of children, and then, with his mother and older sister, knelt before his bed. Short and simple was our prayer. Holding the child's hand in mine, I repeated the children's gospel; 'Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of heaven.' He disengaged his hand from mine and folded his. We rose from our knees. His mind began to wander. He called his mother. 'I'm sleepy, mamma, and want to say my prayers.'

"Do so, my darling, replied the sobbing mother.

"Now I lay me—down—to sleep,
I pray thee, Lord, my soul to keep—
If—I—should—die—"

"And then he was beyond the river of death."

Divine grace, even in the heart of weak and sinful man, is invincible. Drown it in the waters of adversity, it rises more beautiful, as not being drowned, indeed, but only washed, throw it into the furnace of fiery trials, it comes out purer, and loses nothing but the dross.

THE LITTLE FOLK.

JOHN THROCKTONS GUARDIAN.

"Please, sir, lend me a quarter."

It was a small, ragged boy that repeated the request, addressing a number of passing men one winter night by the light of the street lamps. Some of the men shook their heads; others passed on without noticing the appeal. Finally two men who were walking together stopped.

"Why don't you ask me to give you a quarter?" one of the men questioned the boy.

"Because I'm a-going to give it back to you," was the prompt reply. "I ain't a-beggin'."

The man laughed, not altogether pleasantly.

"Look little man, I lend money only on good security. What security can you give me?"

"Security?" repeated the boy, helplessly. Then two eager eyes brightened as the meaning of the word was suggested, and he added: "None—only my word and willin'ness to work."

The man laughed a great haw, haw.

"Good! You've earned your money, little Ready Wits," he said, as he tossed a quarter to the boy and started up the street with his friend.

"Please, sir, you ain't told me your name yet, nor where you live," pursued the boy.

"Not done with you yet?" said the man sharply, as he stopped again. "Are you getting up a directory in the interest of beggars, boy?"

"No, sir," replied the little fellow, seriously; "it's in the interest of you."

Both men laughed.

"Well, my name is John Throckton, and I live at No. 16 Fairview avenue," said the giver of the quarter.

Mr. John Throckton's house was large and handsome, and full of fine furniture and works of art. He was very rich, but by no means generous with his money. He had given in this instance merely out of caprice. The boy's manner of asking had amused him. Seldom did he give so much as a quarter for charity.

Meanwhile, little Bernard Wells invested the borrowed quarter in a loaf of bread, a little piece of meat, and a little paper of tea, and carried the provisions home. His home was a single room in a poor tenement-house. His father was dead, and his mother made a living sewing on shirts. This week, however, she had been too ill to work, and her money was all spent.

"Oh, Bernard, where did you get these things?" Mrs. Wells asked when her son came in.

Bernard told his story.

"We must retain this money as soon as possible," said the mother.

But Mrs. Wells was not able to go back to her work. Bernard earned a little money now selling newspapers, but this was needed to buy food and coal. Finally, Mrs. Wells died, and a brother of Bernard's father, a poor, hard working man, came forward and offered the little boy a home. Bernard worked for his uncle, who kept a little store. But the boy was not given any money. Once Bernard asked for a quarter that he might pay Mr. Throckton, and was laughed at by his uncle.

"John Throckton has too much money already," the man said. "He's one of the richest men in the town, and one of the meanest. I guess I don't want him to any of my quarters."

A year passed. Bernard did not forget his obligation to Mr. Throckton. Many were the plans that he made for redeeming his pledged word.

One day when he was passing along a crowded street, it was his good fortune to find a pair of eye-glasses that a lady had accidentally dropped, and the lady rewarded him with a quarter.

Bernard set out immediately for No. 16 Fairview avenue. "How pleased mother will be! I hope she knows!" he thought to himself as he hurried along with a light, springy gait. His steps were not lighter than his heart. It was about five o'clock, and Mr. Throckton had returned from his banking-house and was in his library. He was not particularly engaged, and he told the serving man to show the boy in.

"I came to pay you the quarter, Mr. Throckton," said Bernard, advancing into the splendid room, and holding out the money. "I'm much obliged to you for trustin' me; I couldn't git at fer you any sooner."

Mr. Throckton gave Bernard a searching look. "Have you not made a mistake, my boy?" he asked. "I never lent you a quarter, to my knowledge."

"It was on the street, sir," said Bernard, "one night—"

"Oh, ho, yes, I do remember you now! Well, well, well!"

Mr. Throckton laughed again as the recollection defined itself more clearly. "So you are the little chap that wasn't begging?"

"Yes, sir," and Bernard laid the silver coin on the table beside Mr. Throckton's hand.

The man of business appeared to be interested. "Well, my little fellow," he said, "I confess you have taken me by surprise." He leaned back in his arm chair, and regarded the boy narrowly, while he slipped the quarter in his vest pocket. Mr. Throckton liked to investigate the motives and actions that seemed strange to him. Directly he resumed:

"Now, little boy, if you don't mind telling me, I should very much like to know why you returned this money. Didn't you understand at the time that I never expected to see it or you again?"

"I kind of thought that a way, sir," said Bernard; "but I didn't 'low as that made any difference."

"Yes, I see," said Mr. Throckton, "you wanted me to feel that you were honest, and it isn't a bad thing to plume one's self on, either. Was that it?"

"No, sir. I don't know as 'twas," answered little Bernard, thoughtfully, looking his questioner in the eyes. "It was more this way: If I hadn't brought you back your money, you would have thought I was deceivin' you. Then 'sposin' somebody else'd ask you fer somethin', some one as was real honest and needin', and you, thinkin' of me and the mean trick I'd played on you, would say, 'No,' to the other fellow, then I'd be 'sponsible. I'd be 'sponsible fer makin' you mean and 'spicious and onfeelin'—see?"

Mr. Throckton did not smile now. His fine, self-satisfied face flushed as he looked at the earnest little speaker before him. He was perhaps more surprised now than he had ever been in his life. He was touched, too. The idea of this crude, little, common, street boy considering himself responsible for the doings of John Throckton! The man felt his hardness ebbing away, and in its place there came to him a desire to do something good and worthy with his money. And what better thing could he do, he reasoned, than to care for this child that had been the means of saving him from his own selfishness?

Mr. Throckton's acquaintances were considerably amazed when they learned that the bright faced little boy that had appeared often in Mr. Throckton's company, was an orphan whom the rich man had adopted. A friend said to him one day:

"I wonder you are not afraid to assume so great a responsibility Mr. Throckton, as the guardianship of a child!"

"My little boy was my guardian first," answered Mr. Throckton with a smile.

PUSSY WENT FISHING.

The story is told of two small boys who were seen dancing wildly and screaming in front of a store. Some people hurried to see what was the cause of their excitement. It was Sunday, and the store was closed. A large glass globe, in which were several goldfish, stood in the centre of the store window. On either side were piles of canned goods. On top of one of the piles was a cat reaching over as far as she could toward the fish. This it was that excited the small boys; they discovered that pussy was trying to fish. Pussy at last tumbled the pile of cans over. She seemed frightened, but in a short time she climbed to the pile on the other side. From there she could touch the edge of the globe, but she could not get back. She tried to spring over the opening, but she fell in. Pussy was as frightened as the fish. She was so frightened that she never thought of the fish. Pussy swam and swam, trying to catch her claws in the smooth sides of the globe.

At last pussy was seen lying in the bottom of the globe, while the fish were swimming about as if nothing had happened. The two little boys went sadly down the street.—The Outlook.

THE BOY AND THE POLICEMAN.

The cold wind was blowing down Broadway; blowing off hats, turning fur collars up over the heads of the ladies, making the few small children out walk faster, and turning the noses of the people red.

The policemen stood in the shelter of doorways when they could. A big policeman came round a corner where the people were hurrying in every direction, and beckoned to a small boy standing inside the doorway of a big express office. The boy came running out. He had no overcoat nor gloves. He turned the corner, and there was a news-stand made of two soap boxes. A man wanted to buy a paper. The policeman watched the stand from his post on the corner, and called the small boy out when there was a customer. He was a big, cross-looking policeman, and wouldn't have made a bad boy run just to look at him, but you may be sure the little newsboy did not think him cross, when the policeman let him stand out of the cold while he protected the boy's property. I saw the boy look at him as he passed him, and I think he made the policeman know how he felt.—The Outlook.

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.

At a *pro re nata* meeting of the Presbytery of Montreal, held on Wednesday the 21th ult., a unanimous call was sustained from the congregation of Russelltown and Covey Hill to Mr. Colin Young, as successor to the Rev. D. R. Drummond, recently translated to St. Thomas, Ont. The congregation has acted with unusual promptitude, and as Mr. Young has signified his acceptance of the call, his settlement was appointed to take place on the 18th of March. At the ordination and induction, the Rev. R. MacKay, of Hemmingford will preach, the Rev. G. Whillans, will address the minister, and the Rev. J. MacDougall, the people. A call was also presented from the congregation of Howick and Riverside, in favor of the Rev. J. W. McLeod, of Finch, Glengarry. This was likewise unanimous and was sustained by the Presbytery. The Rev. Dr. R. Campbell, and Mr. George McClonaghan, were appointed to support the call before the Presbytery of Glengarry. The salary offered in both of these cases is \$750 and a manse. At the same meeting the Rev. J. Myles Crombie presented and pressed his resignation of Cote des Neiges and Norwood. As the representatives of the congregation who were present offered no objection, the resignation was accepted by the Presbytery. Dr. Scrimger was appointed Moderator of session and instructed to declare the pulpit vacant on the 28th ult.

The annual report of the Rev. James Patterson, Presbyterian City Missionary and Chaplain to the various public institutions has been distributed, and the report is striking enough to deserve more than passing notice. Mr. Patterson is appointed and supported wholly by the Presbytery with the view of systematically caring for the spiritual interests of the poor and of the inmates of the hospitals or other similar institutions of a public character. It is quite evident that the work is being done with a thoroughness that could not be hoped for by any other method. Mr. Patterson reports 1,211 visits paid to hospital wards, 458 visits to other charitable institutions, and 543 visits to families in the city. In addition to services held on these occasions he has held sixty-one other services, and conducted eighty-one funerals during the year. He has also taken a large share of the work connected with the operations of the Fresh Air Fund during the summer. The results of this kind of work of course never become apparent in the form of any permanent organization, but the missionary has had not a few encouraging cases in which he had reason to believe that great good had been done.

A most interesting social gathering was held in St. John's French Church a few evenings ago. The lecture room had been converted into a cosy parlor by the ladies and was crowded. A short musical and literary programme occupied the first part of the evening, in which Mrs. Merrin, Miss Chiniquy, Mrs. Cornu, Mrs. Herdt, Miss Amos, Miss Hageness, M. Ronjeau, Mrs. Savvall, Mr. Demole and Dr. Amstrong, took part. Mr. E. Sandreuter's violin solo and accompaniment were very much appreciated. Mr. Herdt occupied the chair during the evening.

A highly successful and enjoyable concert was held last week in the lecture room of Knox Church. Some very good vocal and instrumental selections were rendered that were much appreciated by the audience. The ladies and gentlemen who contributed to the success of the evening, included Miss Louise M. Daly, Miss Jennie Hoyle, the Harmonic Male Quartette, Miss Williams, Mrs. McKee, Mr. A. A. Hodgson, Mr. T. de G. Stewart, Mr. Venables, Mr. G. P. Harley and Master John Moffatt, Mrs. W. A. Coates officiating as an able accompanist.

The social and entertainment given in the Fairmount school under the auspices of the Presbyterian Sabbath school of Montreal Annex was a grand success, surpass-

ing the expectations of those who were most interested. The hall, which had been suitably decorated for the occasion, was crowded, a number having to be satisfied with standing room. The programme from beginning to end was excellent, and was heartily appreciated by the attentive audience. It consisted of instrumental music, songs, recitations, quartettes, and a chorus by the infant class. The Annex talent was ably assisted by a number of their friends from the city. The recitations by Miss Pennock were much appreciated, as were also those by Mr. John Cleland of the Presbyterian College. The quartette, consisting of Messrs. Cameron, Jameson, Orozier and Elmhurst, from the Presbyterian College, acquitted themselves very creditably. Miss Morrison gave a Scotch song in her usual pleasing manner, and the Misses A. Scott and Bolt gave piano solos. The latter also sang a solo, Mr. G. Weir, superintendent, filled the position of chairman. The Sabbath school is to be congratulated on the splendid success of its first undertaking. Although only recently organized, it has made rapid progress, and fully proved the wisdom of the Presbytery in authorizing its organization.

On Friday evening, February 19th, a number of the members and adherents of Knox Church, Lancaster, met at the manse by appointment. After enjoying themselves with music and recitations, an appreciative address was read to the Rev. Mr. Graham, the minister, and a well filled purse presented to Mrs. Graham. The address made special reference to the service which both had rendered in the Sunday school and in the Christian Endeavor Society. A suitable reply was made by Mr. Graham, thanking the congregation for their uniform kindness, and the pleasant gathering was brought to a close with devotional exercises.

The congregation of Dalhousie Mills and Cote St. George in the Glengarry Presbytery has extended a unanimous call to the Rev. John Fraser, of North Shore, Cape Breton, as successor to the Rev. A. K. McLynn, now of Boston. The call has been sustained and forwarded to the Presbytery of Sydney. There is reason to believe that Mr. Fraser will accept.

GENERAL.

Rev. John Hay, Cobourg, was recently presented with a handsome black gown by one of his congregations.

Rev. Thomas Corbett of the Presbyterian church at South Richmond, Carlton Co., has tendered his resignation as pastor.

The united congregations of Everett and Mansfield presented their pastor the Rev. A. Wilson, Rosmount, with a handsome address.

The Presbyterian Synod, which includes six Presbyteries in Eastern Ontario and Quebec, will meet in Almonte on the second Tuesday in May next.

This year eleven Irish Presbyterian congregations, thirteen Free Church of Scotland, five Established Church of Scotland, seven United Presbyterian of Scotland, five in London, have promised £50 each for work in the Northwest.

Four new elders were elected by the congregation of St. Andrew's Presbyterian church, Windsor, Feb. 21st. They are: R. S. Foster, W. T. Shaw, C. G. Schumacher and J. W. Poddie. They will be ordained on the first Sunday in March.

At the Annual Meeting of the Prisoners Aid Association which will be held in Cooke's church on Monday evening next addresses will be given by Hon. S. H. Blake, Rev. C. O. Johnston and Warden Gilmore. All friends of the cause will be welcome.

The Presbytery of Barrie has issued a circular giving some interesting statistics regarding the congregation within its bounds. The increase over last year is 388 families and 1671 communicants. Increase of stipends \$3,111, and to the schemes of the church \$437. Amount paid per family in the Presbytery on stipend account is \$9.25, and per communicant, \$4.50. Amount per family for a home of the church, \$2; per communicant, \$1.20. For all purposes there was paid \$18.37 per family, and \$2.54 per communicant. Some of the higher averages per

family for schemes of the church are as follows: Barrie, \$4.63; Churchhill, \$3.90; Orillia, \$3.40; Collingwood, \$3.39; Tottenham, \$2.68.

The Presbytery of Brockville met Monday at Cardinal, Rev. W. A. McKenzie and Mr. J. W. G. Watson were present on behalf of St. John's church to prosecute the call to Rev. Mr. Abraham's, of Burlington. The call was sustained and Mr. Watson was appointed to represent the Presbytery of Brockville and the congregation of St. John's in connection with the matter before the Hamilton Presbytery, which meets on March 16th.

The Presbyterian Church, Tiverton, held a very agreeable and pleasant annual business meeting on the 9th Feb. Gratifying reports were read from the different branches of the churches work, showing great improvement. Although the managers were not able to show as large a financial statement as last year, yet they were able to present a more successful report. Not only did they pay all due, but they carried forward, to begin the new year, a sum near to \$100. This is the best the congregation has ever done and deserves great praise these hard and opposing times.

The congregation of Knox church, Acton, Ontario, is making steady progress under the efficient leadership of their recently inducted pastor Rev. J. A. MacPherson. The beautiful new church, which is a model of completeness and convenience readily seats 600 people, and is practically free of debt. The anniversary services were conducted on Sabbath last by the Rev. J. A. Morison, B.A., of Toronto, on which occasion the church was crowded to its utmost capacity, and deep interest was manifested in the services. The collections of the day were large; there is a fervent missionary spirit prevailing throughout the congregation and it is expected that the schemes of the church will be ably sustained in Acton.

TO THE WOMEN OF TORONTO.

Will the women of Toronto for a few months, bear in their hearts and minds, the suffering condition of our brethren in India, and give as they may feel prompted to do, to help them in their distress. Gifts towards this "Offering from the Women of Toronto" will be gratefully received at the Upper Canada Bible House, Yonge St.; S.P.C.K. Book Room, 17 Richmond St.; Methodist Book Room, Richmond St.; Baptist Book Room, Richmond St. W.; Michie & Co., King St.; Michie & Co., Spadina Ave.; and Rowsell & Hutchinson, King St. E.

PRESBYTERY OF TORONTO.

Little but routine business was transacted by the Presbytery of Toronto at its last meeting, as many members were absent at the Conference in progress in Queen's College. Mr. Wallace Bailey gave notice of appeal to the Synod of the bounds against the action of the Court in removing him from the position of elder in the Port Credit and Dixie Session. The union of the Morningside and Fern Ave. congregations as one pastoral charge under the Rev. R. C. Tibb was ratified by the Presbytery. In the evening the Presbytery met in St. Paul's church for the ordination of Mr. G. R. Faskin and his induction to that pastoral charge. Rev. Professor Balantyne conducted the public service, Principal Cayen addressed the Minister and Rev. J. A. Brown addressed the people. The building was crowded, and the pastorate opens most auspiciously. The Clerk received a telegraphic despatch that Rev. A. McNabb had accepted the call addressed to him by the congregation at Newmarket, and the Presbytery agreed to meet for his induction on the 4th of March next. The Presbytery will meet in the Newmarket Church at 2.30 o'clock, and the public service will likely be held at 3 o'clock. The next meeting of Presbytery will be held in Knox Church on Tuesday the 2nd March, at 10 o'clock a.m. — There is a very heavy docket in store for the new Moderator. — R. C. Tibb, Clerk.

There seems to be a very general consensus of opinion that the expenses of the Commissioners to the General Assembly should be paid out of a general Fund. Several Presbyteries have already reported,

among them the Presbytery of Toronto, whose report we give in full, as it may assist others in devising the best scheme for the raising and administration of this new Fund.

1. That a Fund be instituted to meet the travelling expenses of members of Assembly, the expenses being understood to mean the necessary actual outlay for travelling to and from the place of meeting, and not including sleeping car, or state-room fares, or medals by the way, cab hire, etc.

2. That this Fund, to be known as the Assembly Commissioners' Fund, be distributed by a small Committee, appointed annually by the General Assembly.

3. That the Committee shall, prior, to the first day of January of each year, form an estimate of the total sum required, and apportion the said sum among the Presbyteries of the Church on a basis as equitable as possible.

4. That Presbyteries be instructed to take such steps as to them seem most desirable to secure the amount apportioned, and forward the same to the Treasurer of the Assembly Commissioners' Fund, prior to the first of May of each year.

5. That Commissioners present to the Treasurer prior to the evening sederunt of the third day of the Assembly's sitting, a statement of their travelling expenses.

6. That the Committee shall then make an equitable distribution of the amount received, paying the full travelling expenses of those Commissioners only, whose Presbyteries have forwarded the full amount apportioned them by the Committee.

Annual Meetings.

SOUTH SIDE CHURCH, TORONTO.

The annual meeting of South Side Presbyterian Church was held Jan 27th, the pastor, Rev Wm McKinley, presiding. The report of the session was presented by Rev. Mr Campbell, and showed that 21 new members had been added to the membership roll during the year. All the reports were of a very satisfactory nature, no deficits being incurred. The managers' report was presented by Mr. D. Colville, and that of the Sabbath School by Mr. John Reith. The average attendance was stated to be 224.

Good progress in the various organizations was reported, and expectations of still further advances during the coming year were confidently expressed.

ST. ANDREW'S CHURCH, WINDSOR.

The annual congregational meeting of St. Andrew's Presbyterian Church, Windsor, was held Jan. 13th, and was largely attended. Rev. Mr. Tolmie presided.

The reports of the various committees show the finances of the church to be in a healthy condition.

The report of the session, which was presented by Alexander Bartlet, stated that the membership is 540, an increase of 40.

Chairman Kenning, of the Board of

Managers presented the estimates for the ensuing year, which total \$4,430—an increase of about \$1,000 over last year. The increased amount is made necessary by payments to be made in connection with the new church. notion with the new church.

Treasurer Fleming's report shows the total receipts for the year to be \$3,493.61 and the disbursements \$341.59.

The value of the church property is placed at \$40,000, against which there is a debt of \$19,500.

The election of four members to take the places of Messrs. Wm. Riddle, Wm. Kerr, A. J. Kendall, and R. S. Foster on the board of managers, resulted in the return of Messrs. D. J. Schumacher, C. Koehr, Matthew Orr and A. J. Kendall.

Correspondence.

HOME MISSIONS STATE OF THE FUNDS.

Editor Presbyterian Review.

Permit me briefly to call the attention of your readers, Presbyteries and congregations, to the state of the Home Mission Fund, in view of the meeting of the Committee on the 30th. March.

The grants for next year and the number of Missionaries that can be appointed, depends wholly upon the monies then in hand. Congregations in view of this, will surely forward their contributions, not later than the 20th. March.

According to recently published figures, as to the state of the different funds at that date, compared with the same date last year, the Home Mission Fund, was between \$7,000 and \$8,000 behind. This does not indicate the possibility, of maintaining the present grants, far less advancing; and unless between this and the meeting of the Committee, from \$20,000 to \$25,000 is received, the only alternative is retrenchment.

But for the contributions of British Churches and Student's Societies in Great Britain, for the past 3 years, there would have been an annual deficit of about \$10,000 a year. Last year these contributions amounted to \$12,000; this year at date, only \$4,000! Many Old Country congregations that gave us aid for 3 years, are now withdrawing, and while it is to be hoped that some others may take their place, this source of income is at all times more or less uncertain, and it is evident that Home Mission work in Canada, must rely mainly upon the contributions of our own congregations.

I do not wish to alarm the Church, nor make any appeal beyond the statement submitted. If the Church regards our great Home Mission work—(which with the Colleges is really the source of revenue to all the schemes)—as worthy of its confidence, it will enable the Committee, not only to meet its liabilities, but also to take up new fields, in the great Mining districts of British Columbia, from which, there are pressing requests for Missionaries. But if otherwise the Committee must reduce its grants, in keeping with its receipts.

Yours faithfully,

Wm. COCHRANE.

Convener H.M.C.

Brantford, March 1st. 1897.

WINNIPEG, Feb. 25th, 1897.

DEAR EDITOR,—The following communication has been sent to Clerks of Presbyteries as found in last Assembly minutes:

WINNIPEG, Feb. 18th, 1897.

"Dear Sir,—Immediately on the appointment by your Presbytery of Commissioners to the General Assembly, kindly forward their names with personal addresses to me,

Yours truly,

R. G. MACBETH,

for Committee on Arrangements."

In case any changes either in the office of Clerk or in addresses since last revision of the Rolls might prevent this communication from reaching the intended destination, would you kindly give it place in your columns. We expect a large Assembly and trust that the brethren will help us by prompt reply to any communications sent them,

Yours truly,

R. G. MACBETH.

A YEAR'S GOOD WORK.

Temperance and General Life Assurance Company.

Report Presented to the Shareholders at the Annual Meeting A Satisfactory Showing.

Synopsis of its annual report submitted by the Temperance and General Life Assurance Company at its annual meeting on the 27th of January, 1897.

At the outset the report expresses great satisfaction with the results of the year's business.

It shows an income of \$171,755 for the year, which was an increase of \$12,508 over that for 1895.

It shows disbursements for all purposes of \$92,117. This was \$9,732 less than the total expenditure of 1895, although endowments amounting to \$4,000 were paid in 1896, and nothing in 1895.

The realized income for permanent investment was \$78,163.

The death claims for the year amounted to only \$2.37 per thousand dollars of average risk, and was perhaps the smallest ever experienced by any company in its eleventh year. The interest income for the year exceeded the death claims by \$3,765.

The report says: "Again we are able to report, as we did for the years 1894 and 1895, that we closed our books on the 31st ult., without a single dollar's worth of real estate on our hands, or a single dollar of interest in arrears. Our position in this respect has been altogether unique."

Total assets increased during the year to \$507,356, or an increase of \$84,700.

Total liabilities increased during the year to \$404,596, or an increase of \$61,527.

The increase in assets after paying surplus to both shareholders and policyholders was \$23,173. This means surplus earned of upwards of \$26,600.

One thousand six hundred and eighty-three applications were received during the year for \$2,022,000 insurance, and 1,535 policies for \$1,782,000 were issued and placed.

At the close of the year we had 5,685 policies in force on 5,372 lives, for \$6,759,711.51 of insurance, distributed as follows:

In the Temperance Section we had 4,333 policies, for \$4,940,342.51.

In the General Section we had 1,352 policies for \$1,819,369.

Our gains in business were: In the Temperance Section, 528 policies, for \$536,307 of insurance, and in the General Section, 141 policies, for \$151,724 of insurance, making a total gain for the year of 669 policies, for \$708,031 of insurance.

The directors recommended a dividend of 5 per cent. to shareholders, and a further dividend to policyholders, and referred in most complimentary terms to its officers and agents, citing the fact that for six successive years its annual statement had been sent forward to Ottawa at the earliest moment allowed by law, as evidence of the efficiency of its office staff, and pointed to the large business secured as evidence of the ability of its agents.

The former Board of Directors and officers were all re-elected, and the manager was advanced from his former position as manager to that of managing director, by the unanimous consent of the large body of shareholders and policyholders present at the meeting.

(Detailed reports can be had on application at head office, or to any agent of the company.)

THE GOLDEN EGG.

"The one who killed the goose that laid the golden egg was no more foolish than she who persuades her husband to avoid or abandon life insurance for her benefit."

If you are contemplating insurance the following acknowledgment recently received by the North American Life Assurance Company should convince you of the advantage of insuring in this highly successful Canadian company:—

"To the North American Life Assurance Company, Toronto:

"Gentlemen,—I am pleased to acknowledge from you the payment of my 10 pay-

Great

Sales proved by the statements of leading druggists everywhere, show that the people have an abiding confidence in Hood's Sarsaparilla. Great

Cures proved by the voluntary statements of thousands of people, show that Hood's Sarsaparilla has great Power over disease by purifying, enriching and invigorating the blood, upon which health and life depend.

Hood's Sarsaparilla

Is the true Blood Purifier. All druggists, \$1.

Hood's Pills are the only pills to take with Hood's Sarsaparilla.