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TORONTO ENGRAVING CO.

Vol. 17.—No. 7.  
Whole No. 835.

Toronto, Wednesday, February 8th, 1888.

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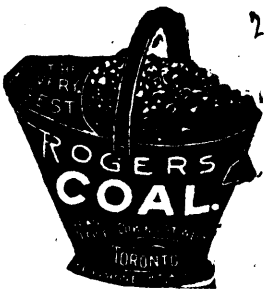
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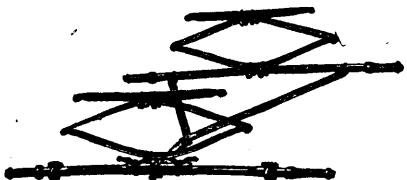
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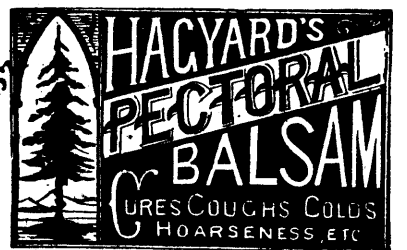
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# THE CANADA PRESBYTERIAN.

VOL 17.

TORONTO, WEDNESDAY, FEBRUARY 8th, 1888.

No. 7.

## Notes of the Week.

ASA GRAY, the eminent scientist and professor of botany at Harvard College for many years, and author of numerous works, died of paralysis at Boston last week, aged seventy-seven years. He had been ill for some time. Deceased was a member of almost every famous learned society at home and abroad.

THE second concert given under the auspices of the Toronto Conservatory of Music was in all respects most successful. The audience in the Pavilion was large and appreciative. The varied programme was well selected both as regards the style of music and as a test of the skill of the performers, who acquitted themselves admirably and with great credit to the Conservatory.

FOR two nights in succession the hall of the Y. M. C. A. was filled last week with enthusiastic audiences assembled to hear Mr. George Belford's recitals. He is endowed with the qualifications requisite for brilliant success in his chosen field, a fine presence, a voice of much flexibility and compass, thorough good taste and culture, together with the power of entering into the purpose and spirit of the authors whose masterpieces he so admirably interprets. What enhances his artistic accomplishment is the charm of naturalness, which is always delightful. Mr. Belford is worthy of the success he has achieved, and is sure of a hearty welcome when he again visits Toronto.

AN aggressive Home Mission movement of quite a novel kind has been commenced by Bow Road Church, London, the result of which will be watched with deep interest. The debt on the church buildings having been removed, the Rev. W. M. Smith and his people resolved to prosecute vigorous evangelistic work in their densely-populated neighbourhood, but they found themselves greatly crippled for lack of workers. This fact coming to the knowledge of the Rev. Dr. Munro Gibson, of St. John's Wood, he made a special appeal to his own congregation for workers who should go to the assistance of their brethren in the East end. The appeal was promptly responded to. A number of workers (including sufficient to form a choir) volunteered their services. A managing committee, consisting of members of both Churches in equal proportions, was appointed; and a tea meeting was held at Bow Road to inaugurate the campaign.

THE death of the Rev. William Wilson, D.D., senior principal Clerk to the General Assembly of the Free Church, and also Convener of the Sustentation Committee, the *British Weekly* remarks, recalls to our memory how much that Church is indebted to the co. of Berwick for some of her most distinguished missionaries, professors and ministers. The late Dr. William Wilson was born at Westruther. The late Dr. John Wilson, of Bomba, was born in the adjoining parish of Lauder. The late Rev. Stephen Hislop, who perhaps all round was the most distinguished missionary the Free Church has yet had, was born at Duns. Dr. George Smith, secretary to the Foreign Mission Committee, is at present engaged on a life of his friend and early acquaintance, which, with the interesting materials he has at his command, cannot fail to be one of great interest. The late Principal Fairbairn, of the Free Church College, Glasgow, was born in the parish of Greenlaw, whilst Professor George Smeaton, D.D., of the New College, Edinburgh, was born in the same parish. The late Rev. Andrew Cunninghame, of Eccles, and the Rev. James Hood Wilson, D.D., of the Barclay Church, Edinburgh, were also born in Duns. And this does not exhaust the list.

REFERRING to the cordial welcome extended to Mr. Spurgeon on his return from Mentone, and the celebration of the publication of his 2,000th sermon in connection with the Metropolitan Tabernacle Pulpit, the *Presbyterian Messenger* says: "Evangelical

Christians of every name throughout the world will sympathize with the congratulations offered to the great Baptist preacher on the occasion. Mr. Spurgeon takes rank among the most eminent nobilities of the Christian Church. Few can be compared with him in regard to the loving voice, and none, unless it be John Bunyan, in regard to the popularity of the printed page. He has been a mighty force in support of Gospel truth, and long may he be spared to sound forth the heart-searching and cheering word of salvation. While saying this, however, from our inmost heart, we must not be understood as endorsing all he has done in the "Down Grade" controversy. We venture to think that to make general charges without specification of names and direct proof of the matters alleged is a very questionable way of doing good. Time will show whether more benefit will accrue to the cause of truth, or injury to the brethren of the Baptist Union, by the course that has been taken.

CANDIDATING and all that it implies is forcing itself on the Churches in other lands besides Canada. A correspondent writes to the *Chicago Interior*. The subject of ministerial candidating is one that should be more fully discussed through our Church papers. A friend writes me that he is losing faith in the Church and in ministerial integrity. Like a number of other excellent men, he is looking for a field of labour, but after repeated failures, he has come to the conclusion that he might, with equal confidence, apply for a government office. He says "It is only those who have influential friends in the vacant church, or among ministerial acquaintances, that can secure a pastorate." On account of wire-pulling and other unmentionable methods resorted to in order to obtain a call, he says he is on the point of abandoning the ministry and going into some purely secular business. This brother is a man of ability and has served the Church with credit to himself and success to the community. Some might say, Why does he not seek employment in some of the needy home mission fields? Simply because he could not support his family on the meagre salary paid home missionaries. A young man, single or married, might live on a salary of \$700 to \$800, but a man with a family of four or five children to clothe and educate cannot. Is there not some solution to this vexing problem? Can we not, as a religious body third in numbers and first in everything else, devise "a more excellent way"?

A CONTEMPORARY says: Two prominent Scotch ecclesiastics have passed away. Dr. Phin steadily fought his way through opposition of every kind to the foremost place in the General Assembly of the Church of Scotland. No man could have gained the position without possessing high qualities, and those who knew Dr. Phin best speak most warmly of his high principle and feeling. He undoubtedly had the joy of seeing the Church which he loved so well and served in a spirit of such true self-sacrifice greatly revived under his guidance. Dr. William Wilson, of the Free Church, was the last of the great leaders of the Disruption—one of the most remarkable groups of men ever given by the Redeemer to His Church. In many ways he was not inferior to the greatest of them. His most notable characteristic was his calm sagacity, which made him in the town of Dundee, where he lived and ministered, in his Church, and throughout Scotland generally, one of the most implicitly trusted of men. He was also remarkable for his power of continuous labour, and, by the observance of strict rule, he was able to get through, without any apparent effort, an amount of work probably greater than that of any ecclesiastic of his time. As a preacher he was singularly impressive, and had a great power over many strong minds. His gift of silence was as remarkable as his gift of speech, and that is saying much. Dr. Wilson did not wear his heart on his sleeve, was quiet and reserved in manner, but no man was more beloved by the inner circle of friends. One did not need to know him long before perceiving that he was not more wise and keen than tender and true.

THE New York *Independent* cannot be accused of communistic leanings, neither is it oblivious of the wrongs that are done under the sun. It says: The doctrine of Cardinal Manning that a starving man has a natural right to food where he can find it, even as David took it from the altar of shew-bread and is approved for it, is being exemplified in an alarming way in the Hebrides. We mentioned some weeks ago how the crofters of the island of Lewis had raided a deer forest to supply their hunger. By English law and custom nothing else is so sacred as a deer forest, for that supplies the pleasures of the class that has blue blood and... But these profane and hungry peasants, angry because the land has been taken to feed deer, instead of people, killed the deer in one great slaughter and salted the flesh for food. Of course they will be punished, and six of them have been sent for trial to Edinburgh, where, for want of funds, they can call no witnesses and will certainly be condemned. But they are still hungry. It is said that so poor have been the crops, that in one parish, not meal enough could be found to make a poultice ordered by a doctor. Now this God-fearing, Bible-reading people have been guilty of another piece of violence. A piece of ground where they had pastured their cows was now taken to raise sheep for the proprietor of the island. So a thousand men with banners and papers met and quietly drove off the sheep, not taking a single one for themselves, but just seizing the land that they might cultivate and graze it. Of course this was lawless, and a force of a hundred marines and constables resisted the hungry peasants. They took thirteen prisoners, who will follow the others to Edinburgh and to prison, but the sheep were driven off. "Doth God care for oxen?" Doth God care for deer and sheep? Nay verily, for our sakes was it written, that there may be room for the poor, and that the rich may not lay field to field till they they are placed alone in the earth. There will be legislation for the poor, or Ireland and Scotland will know the reason why.

IN a recent sermon in St. Gabriel's Church, Montreal, Dr. Campbell discussed methods of money-raising for Church and benevolent purposes. He expressed the opinion that lotteries lost none of their immoral qualities by being had recourse to under the guise of religion or humanity. He condemned raffles at bazaars as familiarizing the young with the short way of getting possessions, whereas God's law was that men were to subsist by their industry. He also condemned the statutes bearing on this matter in the Provinces of Ontario and Quebec, which sanctioned raffles at sales for religious and benevolent objects. This involved the vicious principle that a practice which is held to be immoral in an individual seeking his own gain loses its immorality when it is followed ostensibly in the service of religion. Dr. Campbell commended the newspapers that had led the onslaught on the gambling that was going on in communities in the name of business, and hoped the young men would take warning, and not tamper with the temptation of striving to get rich by any other course than honest and persevering labour. At the same time, he could not see why a company of Christians should not combine to hold a sale in the interest of the Church as well as in the interest of their private estate. Whatever was allowable for them in other relations was allowable for them as part of the ecclesiastical community. He did not see any superior virtue in money; and he knew there were good Christian people who could give a great deal more for the Church in the way of time and skill than they could in ready money, and he held that personal service was of more value in the sight of God than dollar bills taken from the pocket. The women of Israel spun the goats' hair for the service of God's house, and he could not see why Christian ladies should not be allowed to use their needles in making articles for church sales, and good singers and speakers to exercise their voices in concerts, if thereby they could do more for upholding ordinances than in any other way—and did it, animated by true zeal for the Master's cause.

## Our Contributors.

GRUMBLE, GRUMBLE, GROWL.

BY KNOXONIAN.

A young gentleman in one of our Ontario towns has a first-class song on the habit of complaining, which he sings at concerts with good effect. The last line of each verse is, "Grumble, grumble, growl." The gentleman has a rich bass voice, pure in tone and of considerable power. When he renders the last line—swings around on the home stretch, as the sporting reporters would say—he puts on a spurt, and the effect is good. The grumblers in the audience feel ashamed of themselves, and that is the right kind of feeling for them to have.

Talmage says that with some people the working days of the week are a six days' grumble, and the Sabbath a half-sanctified whine. This testimony is true, and the worst feature of the case is that chronic grumblers never know when they do grumble. They grumble instinctively. They grumble naturally. They grumble as naturally as they breathe. Their mouths take on a grumbling shape. The mouth of a chronic grumbler has a peculiar kind of droop at each corner. We have seen good men whose mouths had a slight droop at one corner because they used their briar-root too much in that corner. They did not distribute the pressure evenly over the whole orifice. But the mouth of a chronic grumbler takes on a shape peculiar to itself. In fact his whole face takes on a grumbling expression. The moment you look at him every feature seems to say

GRUMBLE, GRUMBLE, GROWL.

It is a singular and shameful fact that a large proportion of the grumbling is done in the best places of the world, and by the people who have most reason to be thankful. Men dangerously ill do not, as a rule, complain half as much as men in good health. Dying men rarely complain. They may be troubled about the past and anxious about the future, but as a rule they do not grumble. It is, we believe, an actual fact that convicts in prisons and penitentiaries do not grumble as much as many men who are at liberty. Courts of law are places that try men's souls, but you hear very little grumbling there. The court would instantly shout "silence" to a grumbler if he began to unload his grievances. The grumbling is usually done in good places. A fine, well-managed store, where people buy and sell with mutual advantage is a good, pleasant place, but there is much grumbling done in stores. A farm with its freedom and pure air, its ample supply of the necessities of life, its scores of blessings that can be enjoyed nowhere else, is a good place, but you can find many chronic grumblers on fine farms, and some of them seem to have a hundred horse-power engine concealed about their person. Some of them work the engine tremendously when you ask them for a subscription to the Schemes of the Church.

There are not many better things in this country than a sail in a good steamer on one of our magnificent lakes or rivers. And yet you hear any number of people grumble in the finest boats on our most beautiful waters. It is "grumble, grumble, growl," about berths, or about places at the table, or about something or another. Women put in a fair share of this work on steamboats.

There is a vast amount of grumbling on railway trains. An ordinary railway train will run a distance in three or four hours that used to take the old stage coaches about three days. A man who used to make the journey in three days on the old coach—who many a time helped to pry the coach out of the mud with a rail from the nearest fence, who had his bones nearly pounded into jelly by riding over corduroy bridges, will often be found grumbling because a train is twenty minutes behind time.

Some ministers allow themselves to fall into the habit of grumbling. They feel the lack of help in their work and the cruel pinching of genteel poverty in their homes. They know that the people who treat them coldly and meanly promised to give them support and encouragement. Instead of encouragement they meet with opposition or perhaps a treacherous, patronizing kind of help, which is a thousand times harder to endure than open, manly opposition. Who can blame them if they at times give way to com-

plaining? Poverty they could endure, hard work they would cheerfully do, but facing and fighting the opposition of men who are under just as solemn obligations to work for the good of the congregation as the minister is under, is a severer kind of trial, and the minister gives way under it and begins to complain. That may be a natural thing to do, but it is the worst thing possible. Constant complaining would soon crush a minister who had no trouble on his hands. How can one stand it who is already overloaded? Grumbling makes matters worse. It alienates friends without conciliating opponents. But what is a minister so situated to do? Suffer in silence? Yes, a thousand times better to suffer in silence than degenerate in a chronic grumble. "Suffer and be strong" is not a bad motto. A man may suffer and preserve his self-respect, but he can't preserve his self-respect and peddle his grievances.

The worst kind of grumbling is home grumbling. In fact a house in which there is much grumbling done should never be called a home. It may be a fine house, but it is not a home. A man who has a chronic grumbler for a wife has no home. He may have an establishment for the maintenance of which he is bound to provide funds, but he has no home. One of the hardest laws in any Christian country is the law which compels a hard working man to provide money to keep a hen-pecking mill running to the tune of "Grumble, grumble, growl." It is grumble, grumble, growl in the morning; grumble, grumble, growl at noon; and grumble, grumble, growl in the evening. The mill runs all the time, and of course the unfortunate man who supplies the funds soon becomes pecked beyond recognition. And if one lady reader of THE CANADA PRESBYTERIAN feels indignant at these lines, let her ask herself how she would like her own son to be compelled to furnish funds for the running of a hen-pecking establishment, where the music is always grumble, grumble, growl. Yes, ladies, the contributor will accept your verdict on the question when the question is put in that way. You know the labour and anxiety and suffering expended on the early life of that boy. None do know but you and your Maker. You know how anxiously you watched his progress toward manhood, how you laboured and prayed for him, how you helped him in his efforts to make a place for himself in the world. Your heart overflowed with gratitude and joy when you saw him succeed perhaps beyond his or your expectations. Now he is a rising young man, has a good place among his fellow men, and would soon go high if he had fair-play. He has a home, no, a house—of his own that you and he hoped he would be happy in, but your long expectations and his are strangled because the one who should be the light and comfort of that house does little but

GRUMBLE, GRUMBLE, GROWL.

### THE SECOND ADVENT

(Continued.)

Your correspondent seeks to find support for the premillennial theory in Luke xx 34-36, 1 Cor. xv. 23, 1 Thes. iv. 16-17, and Phil. iii. 10. It is quite unnecessary to deal with these texts separately and at length. It is sufficient to observe that they all relate to the general resurrection, but to that event viewed simply in its relation to the righteous. In connection with the first of these texts our Lord tells us that the children of this world marry and are given in marriage, whereas the children of the world to come, the world that succeeds the resurrection, do neither. Your correspondent again appeals to the Greek word *aion*, here translated world, and contends that it means age or dispensation, and that by the children of this world are meant the children of this age, and by the children of the world to come, the children of the day of millennial glory which, in opposition to the uniform teaching of Scripture, it is alleged, will succeed this present age or dispensation. I have already said something in relation to the New Testament usage of the word *aion*. Sometimes it signifies the world, either regarded in the broadest and most extensive signification of the term, or viewed in its connection with the Gospel dispensation which will be the last dispensation of grace and peace it will ever witness, its end will be the end of the world also. Viewed in the latter acceptance, it is eminently appropriate and suggestive. The Gospel dispensation, now limited in its sway, will yet extend to

all the world. The Gospel will be preached to all nations. The Jews and the heathen nations of the earth will alike be gathered within the fold of Christ. In a word, the world will become the Church, filled with the knowledge and vocal with the praise of Him by whom its redemption has been accomplished. Again, it signifies the world of glory, that world that shall be the home of the redeemed for ever. In support of these explanatory statements, I beg to cite the following illustrative texts, in addition to those furnished in my first letter. "Who gave Himself for our sins that he might deliver us from the present evil world" (*aion*), Gal. i. 4. "Teaching us that we should live soberly, righteously and godly in this present world" (*aion*), Titus ii. 12. "And in the world (*aion*) to come eternal life," Mark x. 30. "And have tasted the powers of the world (*aion*) to come," Heb. vii. 5. From a survey of all the texts adduced, I feel thoroughly warranted in affirming that when the Scriptures speak of *the end of the world*—age, it the premillennialists will have it so—and connect with it the second coming of our Lord, as well as other final issues, they speak of the end of all things, the last day see John vi. 39, and xi. 24, "The absolute end, the end of history," the passing away of heaven and earth. I feel, moreover, fully entitled to affirm, that when the Scriptures speak of *the world to come*, they speak not of an age of millennial glory that is to succeed in this world the present dispensation of grace but the eternal world, where "saints in glory stand, bright, bright as day."

Let us now glance for a moment at Rev. xx. 1-5, a passage to which your correspondent continually resorts as the one impregnable fortress of premillennialism. It is claimed that the 5th verse distinctly records the fact of a first resurrection—the resurrection of the saints to reign with Christ a thousand years. In the 4th verse John states that he saw "the souls of them that had been beheaded for the testimony of Jesus and for the word of God." When he says that he saw souls, I think we are bound to believe what he says. This, however, your correspondent seems unwilling to do. The Greek word here translated souls is *psuchai*, and your correspondent contends that, according to common, as well as Scripture usage, he is entitled to regard it as expressive of full personality bodies as well as souls. It is readily conceded that, like the word souls in English, it had a variety of applications, and was sometimes employed to designate the whole person. Yet we cannot help saying that your correspondent's illustrations are singularly unfortunate. When we say of a man who has lived a Christian life when he dies that he is gone to heaven and in the same breath that he was buried in the cemetery, in neither case do we refer to the fulness of his personality. We assuredly do not mean to say, in the one case, that his body as well as his soul has gone to heaven; or in the other, that his soul as well as his body was buried in the cemetery. Nor is your correspondent's Scripture illustration less unhappy—"In Acts xxvii. 37, we read: There were in all in the ship two hundred threescore and sixteen souls (*psucha*). Clearly the word *psuchai* means here a complete personality, including both body and soul." Quite so, yet even here the idea of the soul is the prominent one. What, however, we wish specially to notice, is that the two forms of expression are very different. If the statement in the Acts had been constructed similarly to the one in the Apocalypse and Luke had said that "the souls of them that were in the ship," etc., I venture to say that most people would have regarded him as speaking only of the souls of those of whom he makes mention. John says that he saw souls—the souls of them that had been beheaded for the testimony of Jesus, and for the word of God. Can there be any doubt that it is souls alone that he speaks of, especially when it is remembered that he saw them in their disembodied state—absent from the body, present with the Lord in the world of glory? He proceeds with the narrative of his visions, and tells us that the souls whom he saw lived and reigned with Christ a thousand years. Clearly, the seer does not mean to tell us that the souls of whom he speaks should leave the world of glory, and reanimating the bodies in which they were tabernacled, should reign with Christ upon the earth for a thousand years. He is careful to prevent us from falling into such a mistake, and to inform us that, whilst in describing those of whom he writes as living and reigning with Christ upon the

earth for a thousand years, he speaks of a resurrection, it is not of a literal but of a spiritual resurrection, the resurrection which he designates in the last clause of the 5th verse as the first resurrection. And truly this resurrection is first—first in the order of time and first in the order of importance; for unless our souls are first raised up from the death of sin to the life that is in Christ, the resurrection of the body can only be to us a curse and not a blessing. What it may be said, Do you mean to say that martyrs and confessors in glory had not already been the subjects of this resurrection, and therefore needed to be made partakers of its mighty, saving, transforming power? Certainly not. What we mean to set forth as the teaching of John is that the time should come in the history of the Church when the first—the spiritual resurrection—of which those martyrs and confessors had become partakers, should be repeated upon earth on a much larger scale than at any former period in her history, when, even as Elias lived again in John the Baptist, a new race of men should arise, filled with the Spirit and possessing the character of the martyrs and confessors, and should live and reign with Christ a thousand years. It is singularly confirmatory of this view that John, in immediate connection with his reference to this first spiritual, figurative resurrection—instructs us that participation in it secures exemption from the second death.

Nay, not only so, but they who partake of it, we are told, shall be priests of God and of Christ, and shall reign with Him a thousand years. No mere bodily resurrection could secure such a reward. When the just shall be raised at the last day their resurrection will only be a resurrection to life eternal, because it has been preceded by the first resurrection, making them partakers of that eternal life which they shall henceforth enjoy in far fuller measure for evermore. Those who have not shared in this first resurrection will be raised too at the last day. Their bodies will come forth from the graves where they have long reposed, obedient to the summons of Almighty power, but it will only be that the second death may reign over them with increased and unending ascendancy. It is also confirmatory of this view that a few verses farther on in the same chapter we are furnished with an account of the general resurrection and final judgment of the most comprehensive character. In this account the premillennial theory finds no sanction. All the dead are raised and all the dead are judged. Earth and sea yield up their slumbering tenants, death and hell surrender their long-bound captives; the great and the small come forth, those whose names are written in the Book of Life, and those whose names are not there, awake. And all alike stand before the great white throne, awaiting the decision of the great assize. Awe-struck by the grandeur and solemnity of the sublime spectacle, I drop my pen and retire into silent contemplation. HOPEFUL.

PLYMOUTH AND ITS ASSOCIATIONS.

Plymouth is an interesting town for many reasons. It is the great national harbour—the nursery of England's fleets—from its capability of defence and the accommodation it supplies. In Saxon times it was a mere "fisher village." After the Conquest it was called "Sutton" (South Town) but in 1439 it was incorporated by the title of "The Mayor and Commonalty of Plymouth." This name it received from the small river Plym, just as many of the towns in the South of England take their names from the streams on which they are placed. It is, however, the Tamar, aided by the Tavy, which at high tide branches out into a series of lakes and bays, and gives shelter and protection to shipping, dockyards, etc. There are, in fact, two towns—Devonport and Plymouth, which practically form one.

PLYMOUTH DOCKYARD

is chiefly in Devonport—incorporated as an independent town in 1824. A Naval arsenal was established here as early as 1689, but assumed its present huge proportions only in 1761. It covers ninety-six acres, and gives employment to 2,500 men. There are five enormous docks, a chain cable storehouse in which 650 chain cables are kept ready for immediate service. Here are also forty-eight barges and a Nasmyth steam hammer, which combined, make a scene to be likened only to a Cyclopean Pandemonium. Devonport is surrounded by a line of fortifications, with a ditch twelve to twenty feet deep, excavated from the solid limestone rock.

PLYMOUTH SOUND AND BREAKWATER

are objects of great interest, particularly to engineers. The breakwater was commenced in 1812, under

the direction of Rennie, and for thirty-four years, 200 workmen were daily occupied in its construction. Four million tons of granite were used, at a cost of more than one and a half millions of pounds. Its length in the centre is 1,000 yards, with two arms 350 yards long. The width at the base varies from 300 to 400 feet; at the summit it is only forty-five feet. The depth varies from eighty to forty feet according to the inequalities of the foundation. At the west end is a lighthouse, and at the east end a beacon. On the breakwater are three forts of great strength, which form the line of defence for the port. Plymouth and Devonport occupy an irregular square between the estuaries of the Laira and the Tamar, nearly 5,700 yards in width.

THE HOE.

an elevation overlooking the Sound, is one of the characteristic features of Plymouth. Along the summit runs the favourite promenade of the town, and here is placed the old Eddystone Lighthouse, which had to be taken down some years ago. At the east end of the Hoe is the present Citadel, constructed in 1670-71.

THE EDDYSTONE LIGHTHOUSE

has had a rather remarkable history. A line of rocks twelve miles distant from the shore, stretched between the Start and the Lizard, 600 feet across the channel. The waters of the Atlantic meeting these rocks produce a whirling motion, which suggested to sailors the significant name of Eddy-Stone. Upon one of these rocks Henry Winstanley, in 1696, managed, with great difficulty, to raise a wooden lighthouse. Readers of Jean Ingelow's poems will remember the poem in which she illustrates the perseverance of Winstanley beginning.

Then he and the sea began the strife,  
And worked with power and might:  
Whatever the man reared up by day  
The sea broke down by night.

He succeeded at last in raising it 100 feet high, with many quaint projections, and an immense open gallery at the top, and "Plymouth in the silent night looked out and saw the star." So confident was the builder of the strength of this tower, that he expressed a wish to be in it during a terrific storm. His desire was gratified, for while making some alterations on the night of 26th of November, 1703, a fearful gale arose, and next morning all vestige of the lighthouse and its contents had disappeared. To this catastrophe the poet Gay referred in these lines.

Famed Eddyston's far-shooting ray,  
That led the sailor through the stormy way,  
Was from its rocky roots by billow torn,  
And the huge turret in the whirlwind borne

A second was planned by Mr. John Ruydyer, who selected the frustrum of a cone for his model. On five courses of stone he erected a superstructure of wood, free from projections and open galleries, the whole being ninety-two feet high. This answered pretty well, but on 2nd of December, 1755, it took fire and burned until the 7th.

Smeaton, the great engineer, taking the trunk of a forest oak for his model, commenced the erection of a third lighthouse on 1st June, 1757, which was completed on 24th August, 1759. It was a circular, tower of stone set in a socket deep in the solid rock, and gradually diminished towards the summit; seventy-two feet in height. On the cornice was the inscription, "Unless the Lord build the house, their labour is in vain that build it." This tower remained secure from attacks of the sea for more than 120 years, but the rock on which it stood began to give way, endangering the safety of the structure. It was taken down and now stands on the Hoe referred to above.

The present lighthouse stands on a rock about forty yards distant from its predecessor. It was built from designs by Mr. Douglas, in 1881-2. It rises 130 feet, and contains 2,171 stones, weighing 4,661 tons and has nine chambers. It is said to be the finest and best formed fabric of its kind ever raised by human hands. It is lighted by Douglas' six wick concentric burners. In Smeaton's day, the illumination was produced by twenty-five candles in a chandelier, with no reflector to aid them. Early in this century, twenty-five oil lamps, with reflectors, took the place of the candles, and in 1845 Fresnel's dioptric system, producing one large central flame, with its rays magnified and refracted (bent in the direction required), superseded the Argand lamps. The two lamps of Mr. Douglass give a combined illuminating power of a quarter of a million candles, or about 6,000 times the intensity of the original light of Smeaton's time.

Space forbids me from noticing the expeditions from the Sound, many of which are of an interesting character, but one I must briefly notice, that of

THE "MAYFLOWER"

which touched at this port in 1620, with its precious freight—the Pilgrim Fathers and their households, about to seek in the new world that freedom and liberty of conscience which was denied them in their own. The *Mayflower* left on 6th September to lay the foundation of the great Republic of the West. These stout-hearted pioneers of Christian civilization "were

kindly entertained and courteously used by divers friends there dwelling," and therefore, when they planted their little town on the wild New England shore, they lovingly named it "New Plymouth." The Guildhall recently erected by Plymouth has a window to commemorate the pilgrims' farewell.

PLYMOUTH—ITS RELIGIOUS ASSOCIATIONS.

Puritan of the Puritans in the sixteenth century, Plymouth is perhaps still evangelical, but its religious life finds expression in manifold forms. Prior to that century, Carmelites, Franciscans and Dominicans had their convents here. All these disappeared during the reign of Henry VIII. Under Elizabeth, Protestantism predominated, for its work there was to fight Spain, and in those days in the minds of sailors, Spain and Papist were synonymous. As time went on, Elizabeth granted the Puritans the patronage of the mother church of Plymouth, St Andrew's, then the only church. By and by, however, a change came, and the people of Plymouth had to fight for their liberty. Meeting in St. Andrew's, they took the Solemn League and Covenant, and joined in a vow to defend the town to the uttermost. Sunday, 3rd December, 1643, Prince Maurice attempted to take the town by surprise, but he was defeated. Thereafter the bells of St. Andrew's rang anniversary peals, not only for the defeat of the Spanish Armada, but for the "Sabbath Day fight," and the town adopted the motto it still wears: "Turris fortissima est nomen Jehova."

THE BAPTISTS

are the oldest Nonconformist community now in Plymouth. In 1792 William Winterbotham, as was the custom of those days, preached a special sermon to celebrate the landing of William of Orange, for which he was tried and sentenced to two years' imprisonment. The chapel in Howe Lane in which he preached still stands. It occupies the site of a chapel erected by Huguenot refugees, who were at one time numerous enough to form two congregations, the last of which lingered down to 1810. Tradition ascribes to a Huguenot refugee the first introduction of the printing press into Plymouth.

PLYMOUTHISM

did not originate in Plymouth. The Plymouth Brethren owe their origin to two men: Anthony Norris Groves, of Exeter, and Mr. Bellett, a Dublin barrister. Groves, born in 1795, had been a dentist first at Plymouth and then at Exeter, where he accumulated a large fortune. About 1825, when he was at the age of thirty, he entered Trinity College, Dublin, and came into contact with Bellett, and John Nelson Darby. In 1826 Groves attended a Bible reading, and said to Bellett: "It appears to me from Scripture that believers, meeting together as disciples of Christ, are free to break bread together as their Lord admonished them, and, in as far as the practice of the apostles can be a guide, every Lord's day should be set apart for this remembrance of the Lord's command." This suggestion was at once carried out by himself and his friends at Dublin. This was the origin of the Plymouth Brethren.

Groves and Darby had scruples about the doctrine and discipline of the Church. Groves relinquished all intention of taking orders; Darby did not. At this time two remarkable men appeared upon the scene—Edward Irving and Francis William Newman. In 1827 a prophecy meeting was established at Albury Park, Surrey, and at Powerscourt House near Bray, Wicklow, Ireland. These meetings continued on to 1833. At the last meeting at Powerscourt, Mr. George Müller, of Bristol, was present. He was leader of what was called the Separatist movement in England. He had been a Baptist, but left that body in search of a visibly united Christian communion, free from the bondage of tests and subscriptions, which seemed to him the cause of all the mischief. He went to Powerscourt and established a meeting for the breaking of bread, open to all who loved Christ. Lady Powerscourt embraced these views and seceded from the Church. Darby practically abandoned his clerical position in 1833, and directed his efforts henceforward to the building-up of the new society. At Bristol a large congregation gathered to the ministry of Mr. Müller, and at present there are three congregations there. He admits to communion all who profess faith in Christ, come from where they may.

DR. KITTO

a name now known in every land, was the son of a mason and was born in Plymouth. Falling from a roof he was helping his father to repair, he became unconscious. On recovering, he had lost the sense of hearing. The workhouse was then his only refuge, and here was bound as an apprentice to shoemaking. Connected with the poorhouse was an hospital for orphans. Something young Kitto had written attracted the attention of the trustees, who took him from it and placed him in the family of Mr. Burnand, the clerk of the workhouse, where he had fuller means of education. Perseverance and talent developed his latent powers, until the poor mason's boy of Stillman Street, whose deafness seemed a bar to all progress, became the author of the "Pictorial Bible," and the "Encyclopædia of Biblical Literature." T. H. Bournemouth, England, November, 1887.

## Pastor and People.

FOR THE CANADA PRESBYTERIAN

### THE LOOK BACK

BY REV. J. A. B. DICKSON, D.D., GALL

Very solemn thoughts come to wise men as they near the end of their earthly pilgrimage. Thoughts that are replete with instruction for us, because they sum up the experiences of a life time. Thoughts to which we do well to give heed. Standing consciously on the margin of time, fronting the infinite reaches of eternity, and looking back over all the brief past—for the longest life when it is done is but a span, a hand-breadth—their thoughts are profoundly serious, judicious and in accordance with truth. Everything is seen in a clear light. The shadows that hung so heavily about things have fallen away, and they stand forth unveiled. All the deceptive influences of earthly relationship, that unduly magnified this, or minimized that, so as to make them more or less regarded, and consequently more or less authoritative than they ought to have been, are now powerless to delude. Everything is looked upon in the light of eternity, and therefore is seen without exaggeration. It is a great advantage to us to look upon it through other eyes than our own, that thereby false estimates may be corrected; low conceptions lifted up; slow and dead thoughts quickened; and the whole nature stimulated. We need every aid that is available to gird up the loins of our mind, and to arouse us to the most diligent effort.

In the life of Dr. Macdonald of Ferintosh we read of McPhail of Resolis being exceedingly restless on his death-bed, and when asked if it were bodily pain or the darkening of any spiritual cloud, he answered that he felt as much assured of being forever with his Saviour as he was of lying on his bed, "but," he continued, "I know not how I can look Him in the face when I think how little I have done for Him." He had not been an idle or careless minister; but the most diligent and painstaking life is very, very poor in the presence of Christ's great love and self-sacrifice. So long as we measure ourselves by ourselves, and compare ourselves among ourselves, we may present a very good appearance, but when we adopt Christ's unspeakable love as our standard, all that is ours dwindles into insignificance. Oh, how poor, miserably poor, it seems then!

As John Brown of Haddington approached his end he often uttered this exhortation, "Oh, labour, labour to win souls to Christ. I will say this for your encouragement, that when the Lord led me to be most earnest in this way, He poured in most comfort into my own heart. So that He gave me my reward in my bosom; and when I have tried to help vacancies He hath repaid me well with glimpses of His glory. Were the Lord to make me young again, I think I would study to devise other means for gaining souls than these which I have used, and prosecute them with more activity than ever I did."

What a retrospective glimpse is here! He had laid Scotland and the world under obligation to him by his Commentary and other Biblical works, and by his professional labours also he had been a very busy man, yet, looking back, he thought more means for gaining souls might have been devised by him. Think of that! Oh how slack we are in devising means for the good of souls! And when we do strike out in any new path how careful we become of our reputation! Ah me, it is pitiful that we should be so much the sport of these winds that blow over the surface of society; that we should concern ourselves more about the opinions of those who are not worth a single consideration than about the rescuing of immortal souls from everlasting destruction! Let us look through John Brown's eyes, and see the unspeakable value of the immortal spirit, and not be slow to devise means to gain men to God. No means that will attain this end are to be despised. Anything—

#### EVERYTHING,

that will lead a soul to Jesus Christ may be done. Here, the end will always justify the means.

In the life of Dr. Chalmers we have this statement: When not far from his end, William Paley, D.D., in conversing with some of his family or friends, took a calm review of his several works. He expressed the deep regret and dissatisfaction which at that av-

ful time he felt in the recollection of his "Moral Philosophy." He was happy to believe that his "Natural Theology" and "Evidences of Christianity" were sound and useful works; but the book on which his mind dwelt with the greatest pleasure was his "Horæ Paulinæ."

Had not the "Moral Philosophy" been immensely popular? Had it not been abundantly praised? Had he not had a genuine satisfaction in it in his lifetime? These facts cannot be doubted; but now in the burning light of eternity, as everything is seen again, what is popularity? What is applause? What is a temporary satisfaction? Nothing! nothing! Only that stands the test, which can bear the light of eternity upon it. As John Wesley wisely observes, "the true value of anything is the value it will bear in eternity." But looked at in that light, how many things highly esteemed now change values? How many are decked out in jewels that are only cut crystal, and in gold that is only plated brass, and are all the while imagining them to be real? They are blinded by the god of this world, and the fictitious seems the real. Ah, let them be weighed in the balances of eternity, and they are nothing and much less than nothing.

Duncan Matheson, the celebrated evangelist, whose life was one of intense devotion to the salvation of souls, said to Mr. Sandeman of Springland, in his last days, "It's all love—it's all well. Reality is the great thing—I have always sought reality."

I have served the Lord for two-and-twenty years; I have sought to win souls—it has been my passion—and now I have the fruit of it. One of my spiritual children went the other day as a missionary to China, and many others of them are preaching the Gospel. Well, at least you can say you have seen the vanquished the conqueror."

What a cheering strain is this. He is entering into his labours. The past devotion, in its whole-heartedness and joy, is just now coming to its harvest. The rich and glorious reward of faithful labour is being possessed. And what joy is like that? His life was full of the noblest self-sacrifice, and now he is reaping as he sowed. He looks back without any regret. He has honestly done his best. Christ has been the centre and source of all his activity, and from that as a firm standing-ground he does not move. He need not move, for He is the Rock of Ages the unchanging and unchangeable One. Who can express the sweet satisfaction that comes to a man who, looking back upon the past, finds his life like a garden full of beautiful flowers and rich plants? And who can tell out the bitterness of heart that must be his who, in reviewing his bygone years, sees them lie behind him like an arid desert? The look back in some measure anticipates the verdict of the judgment. In its conscience utters itself with unmistakable clearness. It may have been smothered and stifled through years of engrossing care and pressing business, but now it comes out in a voice, ringing like a bell, trembling with agony. Like the pendulum of the clock it may sway to the right and to the left, but at length it must rest in the centre. The voice of the conscience never errs, and at length, freed from every deadening force, it speaks out its judgment in a way not to be misunderstood. All past yesterdays make up to-day. All the light of the foregone days is focussed in the present. No man can rid himself of his record.

How grandly do Paul's words spring out of his condition, "I am now ready to be offered, and the time of my departure is at hand. I have fought the good fight, I have finished my course, I have kept the faith." His eye sweeps the field of his life since Christ apprehended him, since he was born again—all the rest is void. He is conscious of a sterling integrity, of a faithfulness to Jesus that cannot be questioned, and so he utters his thoughts as he does. And the words that follow, while they point forward, they also have a retrospective aspect. "Henceforward there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day; and not to me only, but to all them also that love His appearing." What comfort Paul had in looking back! Such as enabled him to look forward with confidence and perfect contentment. He had no darkness resting on him, all was bright, sweet, gladdening and light.

The Rev. Richard Cecil had a principle on which he acted, which is worthy of universal adoption. It is expressed in this way: "Let me ask every day what

reference it has to the day of judgment, and cultivate a disposition to be reminded of that day."

When we live in the light of the judgment seat of Christ, everything we do is ennobled and purified. We act as to the Lord, and not as to man. And there comes to us not only a large liberty, but also a generous independence of spirit, which will brook no earth-born consideration. We are free. We live to the Lord. His thought guides us and His will governs us. No master can be superior to Him, and no wisdom can be compared to His. A life passed under His eye is one that will bear looking back upon: one, too, that will bring the richest satisfaction and the sweetest comforts to the soul—a life without any shade or regret or any touch of lasting sorrow.

#### ALONE WITH THEE.

Into my closet, fleeing as the dove  
Doth homeward flee,  
I have away to ponder o'er Thy love,  
Alone with Thee.

In the dim woods, by human ear unheard,  
Joyous and free,  
Lord, I adore Thee, feasting on Thy Word,  
Alone with Thee.

Amid the busy city, thronged and gay,  
But One I see;  
Tasting sweet peace as unobserved I pray,  
Alone with Thee.

O, sweetest life—life hid with Christ in God.

So making me,  
At home, and by the wayside and abroad,  
Alone with Thee! —*Elizabeth Prentiss.*

#### THE GRACE OF GIVING.

A minister says: "There are many who could as easily write a cheque for £100 for God as they could eat their breakfast; but they have so many critical considerations about it that they never do it. In not many points do the Churches need a revival of Christian life more than in this of giving. A good deacon called on a man for a donation, but he did not get it, because he lost so much on his Brighton shares. The man died; and in spite of the depreciation in Brightons, he left nearly a million of money behind him." In striking contrast to this unfaithful steward, read the facts a Chinese missionary writes: "One of the women who gives so liberally is one of the former pupils of our boarding school. She gives from three to four thousand 'cash' a year, and this she makes by doing odd jobs for her neighbours. Another poor woman gives in the same proportion. Apparently, she has not enough to sustain her; yet she manages to give more to the Lord than many who have enough. One of the elders of our Ningpo Church is also a cheerful giver. He said: 'In former years I gave according to the amount of money I had gained during the year. (He is a carpenter.) Sometimes I had a larger and sometimes a smaller sum to give to the Lord's work. But as I came to know more of the Lord's goodness, I began to give a certain sum. Last year I had no assurance of work; indeed, I knew there would be no large jobs, so I began to look where I could cut down my expenses. But when I came to my annual offering to the Lord's work, I could not deny myself the pleasure of giving the usual sum; and, do you know, in one way or another, I have had work. The Lord prospered me in ways unexpected.'"—*The Message.*

#### YOUR DUTY.

Let us measure your duty in giving. What shall be the measuring rod?

1. Your capacity. "She hath done what she could."

2. Your opportunity. "As ye have opportunity do good unto all men."

3. Your convictions. "That servant which knew his Lord's will and prepared not himself, neither did according to His will, shall be beaten with many stripes."

4. The necessities of others. "If a brother or sister be naked or destitute of daily food," etc.

5. Thy providence. "Let every man lay by him in store as God hath prospered him."

6. Symmetry of character. "Abound in this grace also."

7. Your own happiness. "It is more blessed to give than to receive."

8. God's glory. "Honour God with your substance."

NORTH AMERICAN LIFE ASSURANCE COMPANY.

The annual meeting of the North American Life Assurance Company was held at the head office of the Company, 52 to 54 King Street West, Toronto, on Thursday the 27th day of January, when the Annual Report was submitted, as follows:

REPORT.

In submitting their Annual Report the Directors have much pleasure in stating that in every department tending to the Company's substantial progress and prosperity, the year's operations have been most satisfactory.

During the year 1554 applications for \$2,200,000 were received, upon which were issued 1355 policies for \$2,291,500, the rest being unacceptable and seven policies for \$10,633, which had lapsed for non-payment of premiums, were revived.

The accompanying revenue account and balance sheet show that the Reserve Fund has been increased by \$104,820 and that fund now amounts to the handsome sum of \$410,511.

The addition to the Company's assets is largely in excess of that of any former year amounting to \$1,200,000, being over fifty per cent of the whole income of the year.

All the reserves and resources of the Company are invested in Canada, throughout nearly all the Provinces, and are thus utilized in building up and extending Canadian interests.

Dr. James Thorburn, the Company's able and experienced medical director, has prepared his usual full report of the Company's mortality experience, calling attention to the fact that over one-third of the year's losses arose from accidental causes.

Both the preliminary and the full reports of the Company's business for the year including a detailed schedule of its mortgage securities were mailed to the Government within a few hours after the close of business on the last day of the year.

The same audits and complete audit of the sources of income and expenditure and of the property of the Company has been continued by the auditors appointed by the annual meeting, and the usual examination has also been made by the auditing committee of the board. Their certificates are annexed to the balance sheet.

Every documentary security held by the Company has been examined and verified independently by the auditors and the committee of the board.

The Directors have declared a dividend at the rate of 4 per cent per annum on June 30 next, payable July 2 to the guarantors, as interest upon the paid-up portion of the Guarantee Fund.

The services of the Company's staff of office inspectors and agents again deserve of favourable recognition.

The Directors all retire, but are eligible for re-election.

ALEXANDER MACKENZIE,

President

Toronto, January 26, 1888

REVENUE ACCOUNT OF THE NORTH AMERICAN LIFE ASSURANCE COMPANY FOR THE YEAR ENDING DECEMBER 31, 1887

Table with columns for 1887 and 1887, listing revenue items like 'To not ledger assets', 'cash for premiums and annuity considerations', and 'By expenses'.

BALANCE SHEET.

Table with columns for 1887 and 1887, listing liabilities like 'To Guarantee Fund', 'Contingent Fund', and assets like 'By First Mortgages on Real Estate', 'Bonds', 'Loans on Stocks'.

NOTE—For the security of Policy-holders, the Company holds Assets as per balance sheet... Surplus on Policyholders' Account

WILLIAM MCCABE, Managing Director and Actuary.

We have examined the Books, Documents and Vouchers representing the foregoing Revenue Account, and also each of the Securities for the Property in the above Balance Sheet, and certify to their correctness.

JAMES CARLYLE, M.D., Auditors, W. G. CASSELS.

We concur in the foregoing Certificate and have personally made an independent examination of said Books quarterly, and also of each of the Securities representing said Property.

B. B. HUGHES, WM. GORDON, Auditing Committee of the Board.

The President then said, in moving the adoption of the report: I have very great pleasure in making the usual formal motion to adopt the report, printed copies of which you have in your hands. Year by year, since the commencement of this company, it has been my pleasing duty to take the chair at our annual general meeting, and to make some remarks on the position of the company and its progress, but never, in its history, have we had such a splendid showing as that for 1887 which has just been read.

The actual increase in our assets during the past year has amounted to the large sum of \$1,200,000, while our Reserve Fund has been increased by \$104,820, now reaching the handsome sum of \$410,511.

These grand results have been accomplished mainly by hard, persistent work on the part of our active agents on the field. The splendid investment and other plans of insurance offered by this company, all of which have stood the test of time, and have been endorsed by the highest authorities on this continent, have been widely approved by leading professional men and others desiring to protect themselves by the safe-guards of life insurance combined with an investment.

The applications of the year have been of an unusually good character. It is gratifying to observe that so many farmers constituting as they do the largest industrial interests in this country are availing themselves so largely of the great advantages of life insurance.

The Government official reports show that in the amount of our income, accumulated funds, new business insurance in force and addition to assets, we are again considerably ahead of our chief home competitors at the same period in their history, and what is of more importance, the cost of our business is still kept within reasonable limits. Competition both from the American and also from the British Companies, was never keener than during the past year, and in many instances prices were paid for the business which we consider excessive. One word about the excellent character of our assets. Our Finance Committee have been very careful in the selection of investments and it is a great source of congratulation to know that so successful have they been in this respect, that there is not a single investment on the books about which we have the slightest anxiety that the company will lose a single cent.

As you are aware it is a most important factor in a life insurance company, that full provision be made for every contract which will mature in the future whether by death or by the termination of the endowment or investment period. This has been done and the security to policyholders is most ample. I think we were the pioneers in introducing here the prompt payment of death claims, and I believe the honest and straightforward manner in which all claims have been immediately met by this company, abundant evidence of which we possess in letters we have received on this point, is perhaps one of the reasons that has established among the insuring public in this country the greatest confidence in our institution.

If every one present will, as opportunity offers, put in a good word for our company, it will not only assist the agent in his canvass, but will be doing kindness to a friend in inducing him to take out a policy of life insurance. For various causes there has been a somewhat severe financial depression existing throughout Canada. This, to some extent, has affected life insurance as well as other kinds of business, and yet I am glad to be able to say that several of the Canadian companies, in common with ours, have, I understand, been very successful during the past year.

Notwithstanding this depression, I know that, sooner or later, appreciation will set in, and those of you who have lived in this country and studied its history, know well its great natural resources, and will, like myself, have great confidence in its future; and although there may be a temporary cloud, yet shortly this will disappear and the sun will shine through, presaging a bright, grand future for the Dominion. As regards our company, I feel the utmost confidence in recommending it to the consideration of every one contemplating insurance, as I fully believe there is no company doing business in Canada to-day that is better prepared or more able to meet its contracts than this company.

Hon. Alexander Morris, Vice-President, said.

I have much pleasure in seconding the motion of my old and tried friend, the President for the adoption of the report.

The able address of the President has left me very little to do. It is impossible for any one to read and study this report without feeling intensely gratified. Here is a home institution that trusted itself to the public, that endeavored to meet the wants of the people, and the people have nobly rallied round it. They have shown appreciation of the efforts of those who desire to make life insurance a home word and a home institution. They have shown that they believe in the benefits of life insurance, and the most gratifying feature of the report alluded to by the President is that the farmers, upon whom everything in this country rests in so great a degree, have begun to realize the benefits of life insurance, and are largely taking advantage of it, and of the opportunity afforded them of making provision for their families. It is very satisfactory to find that at the close of the brief period during which this company has been in operation, notwithstanding the partial depression which has prevailed throughout the country, owing to the short crops that have been realized in the Province of Ontario—the banner Province of the Dominion—yet nearly \$2,600,000 of new and specially good business has been secured by the company. The report shows a very large and handsome addition to our reserve fund and to the assets of nearly fifty per cent of the whole income of the company for the year. I think that you find in it strong proofs of increasing public confidence, a large, growing and profitable business, increasing stability, and increased activity, and an adaptation by the company of its plans to the wants of the insuring public. Alive and active, the management has shown itself to be able to cope with anything that may arise. Attacks have not been made upon other companies, but the company has gone on in a steady, quiet way, and thus has realized increased public confidence.

I would like to refer before I sit down to one or two matters in connection with the company and its position, first as to the careful consideration of the risks accepted by the company. Every attention is given to the matter. We select the best medical advisers and we have a most thorough and accomplished chief medical officer, Dr. Thorburn, who gives the utmost attention to the examination of all applications received, and we have the advantage, in addition, of the matured wisdom of the President, who, I may state, is in daily attendance at the office, and gives all attention in his power to this business, and also one of the best life insurance men in Canada, your managing director, Mr. McCabe, and then you have the quiet energetic application and long and successful financial experience of a gentleman whose merits are not fully known to you; I refer to my colleague in the Vice-Presidency, Mr. Blakie.

I had no intention to delay you so long, but as I look around the room I cannot help but remark on the good appearance of the company's agents.

I see a number of clear-headed, intelligent, active business men. Gentlemen, you have a record of a most successful business, you have most attractive and well-tested plans to offer to policyholders, and all I can say to you is to go on, assert your rights, assail no other company, push the benefits of life insurance, and you will come out ahead at the end of the year.

What we want in this country is a spirit of deep patriotism, of intense devotion to our country and our soil, and what we want in all classes of the community is a determination to put our energies to the test, and with the accumulation which we have of these, no man ought to say that Canada has not before her a great future, and that it will not develop into a strong British nationality; and in the shaping of that future every one of you has a power, and as the country grows, institutions like this will grow with it and will share in the general prosperity. I take no stock in the cries of depreciation. I cannot bear the idea, as my hon. friend, the President, once said, and I share his idea, "that he never would live in suffering on Canadian soil." We have a future, a brilliant future, and I have no doubt that the coming year will show that with brighter times, which I think are before us, the steady path of progress will be pursued, and those of us who are spared to meet here another year, will have reason to congratulate ourselves on even greater success.

As a director, I thank the agents again for their efficient services in the past, and would simply say to you that the North American Life Assurance Company expects every man to do his duty as he has done in the past.

Dr. Thorburn, Medical Director, presented his report. On motion of Mr. J. L. Blakie, seconded by Mr. A. H. Campbell, it was adopted.

On motion of Mr. Dickson, M.A., Principal of Upper Canada College, Toronto, seconded by Mr. Wm McK Stark of Toronto, the thanks of the Policyholders and Guarantors were tendered to the President, Vice-Presidents, Directors and members of the Provincial and Local Boards of Directors for their attention to the interests of the Company during the past year.

Moved by Mr. Scott, Director Dominion Bank, seconded by Mr. Galley, That the auditors, Dr. Carlyle and Mr. W. G. Cassels, receive the thanks of this meeting for their valuable services during the past year, that they be, and are hereby, re-appointed.

Mr. J. N. Lako and Mr. Wm. Gordon were appointed Scrutineers when the Poll was opened. The Scrutineers reported the result of the election.

The meeting then adjourned, whereupon the new Board met, and re-elected the officers of the last year.



## THE CANADA PRESBYTERIAN,

— PUBLISHED BY THE —

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TORONTO, WEDNESDAY, FEBRUARY 8th, 1888.

## CLUBBING ARRANGEMENTS.

Canada Presbyterian, \$2, and Life of Rev. Walter Inglis, \$1, both, \$2.  
 Canada Presbyterian, \$2, and the Weekly Globe, \$1, both, \$2.  
 Canada Presbyterian, \$2, and the Weekly Mail, \$1, both, \$2.  
 Canada Presbyterian, \$2, and Dr. Gregg's History of the Presbyterian Church \$3, both, \$4.  
 Canada Presbyterian, \$2, and The Rural Canadian, \$1, both, \$2.

## PRESBYTERIAN YEAR BOOK

— For 1888, —

Edited by REV. GEORGE SIMPSON.

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

**Home Missions.** By Rev. W. Cochrane, D.D.

**The Nova Scotia Centennial Year.** By Rev. R. F. Burns, D.D.

**The Early Ecclesiastical History of Picton, N.S.** By Rev. George Patterson, D.D.

**Woman's Foreign Missionary Society.** By C. S. E.

**Foreign Missions.** By the Editor.

**What we Owe the Country and the Age.** By Fidelis.

**The Schemes of the Church: 1877-1887.** By the Rev. R. H. Warden.

**Missionary Work in Manitoba and N.-W. Territories.** By J. K.

**History of Congregations.**

**Presbyterian Colleges in Canada.** By the Editor.

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

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

For sale by all booksellers. Mailed free of postage on receipt of twenty-five cents.

**PRESBYTERIAN PRINTING & PUBLISHING COMPANY,**  
5 Jordan Street, Toronto.

WHY should not the bill now before the Legislature, limiting the hours of labour in manufacturing concerns and other places of business, be extended to railways, so as to include the youthful telegraph operators who are sometimes compelled to work unreasonably long hours. At least two of the railway collisions that have occurred within the last few years were caused by the overwork of youthful operators. The lads had been kept at their instruments until sleep completely overpowered them, and they could work no longer. To compel a youth to work until he can keep awake no longer, and then send him to prison for allowing two trains to run into each other is treatment so brutally cruel that it cannot be properly characterized. There are no adjectives in the English language that can do it justice. If an individual did anything half as bad he would be sent to the penitentiary, and very properly. Mr. Fraser is not lacking in courage, and we see no reason why he should not insert a clause covering such cases as we have mentioned. No doubt vigorous opposition will be made by the railways, but unless we are greatly mistaken the Minister of Public Works is not a man who flinches on account of opposition when he knows he is in the path of duty. At any rate he will have the country at his back, and need not fear any railway.

DR. MACKAY, M.P. for South Oxford, has again introduced his bill to compel hotel keepers to provide rope ladders by which guests may escape in safety should egress be cut off by fire. This is one of the

most useful bills that has been introduced for some time and deserves much more attention than was given to it last session. Those who have read the harrowing accounts often given of guests leaping from four story windows, or of guests falling back into the flames who were afraid to take the awful leap, need not be told that that this bill is much needed. Many of our readers, we dare say, have had rather uncomfortable sensations when taking their room in some large hotels. You go up one stair, then along a hall, then turn, then go up another stair, then turn again, then perhaps go up another stair and along another hall. The thought that presses most heavily on one's mind on this journey is: "How on earth could I get out of here if the place took fire?" Dr. Mackay would render the travelling public good service if he could introduce a clause or two into his bill that would prevent the number of deaths in hotels by inhaling gas. It is said that in many such cases the gas is not blown out. Many people prefer to have a light in their room and leave the gas burning. The hotel people shut it off at the main meter after the guests go asleep, and let it on again before they awake. This, of course, means the poisoning of every guest that went asleep with his light burning.

COMMENTING on the overture now before the Presbyteries of the Free Church of Scotland on "Manifest Ministerial Inefficiency" the *Interior* says:

We might be in favour of such action if an edge were put on the other side of that blade, and churches could be just as summarily dismissed for manifest inefficiency. The church kills the minister about as often as the minister kills the church.

Yes, that is true; the church kills the minister just about as often as the minister kills the church; and the congregation makes the minister about as often as the minister makes the congregation. Dr. Ormiston has often said that the Central Church, Hamilton, did as much for him as he did for the Central, and, if we rightly remember, when he went to Hamilton, the membership of the Central was under fifty. Would Dr. John Hall be the man he is if for the last thirty years he had been pastor of a little knot of cranky people, with a salary of six or seven hundred a year? And this fact, that congregations can kill ministers, is painfully illustrated by the utter failure of many young men to accomplish what friends and professors expected of them. The student passes through his course in the university and theological hall with marked success. His trial pieces for license and ordination are exceptionally good. The Presbytery are as well pleased with him as the professors were. The young man settles down, and in seven years the life seems to have gone completely out of him. The explanation is easy. He had one of those congregations that can kill a minister as readily as some ministers can kill a congregation.

THERE has been a good deal written within the last few days on the manner in which the Local Legislature conducts its devotions. It seems that when the Speaker offers the opening prayer the press men and visitors are rigidly excluded. A goodly number of people would like to know the reason why, and we are free to confess we belong to the number. It is highly probable that the average of piety in the press gallery is just as high as the average on the floor of the house. In the opening exercises of the General Assembly the reporters are always present. The reporters of Western journals generally stop work during the exercises and join in the devotions, but some of the Montreal men usually go on with their work. A French Roman Catholic pencil driver can hardly be expected to join in the devotions of a Presbyterian Church court. Nobody would on that account think of putting him out. And why should the general public be excluded from prayer at the opening of the house? One day last session a number of clergymen were shut out in the lobby behind the Speaker's chair during prayers. They would gladly have gone in had they been permitted. Indeed, we are of the opinion that it would be no harm if visiting clergymen or laymen who pray in public were asked occasionally to conduct the opening exercises. One wicked writer suggests that the press and public are shut out so that the irreverent manner of our legislators may not be made known to the general public. We don't believe that such is the case, but we do believe that the mode of conducting the opening exercises might be improved.

THE Free Church overture on Ministerial Inefficiency has raised for discussion some very important questions. The question that meets one at the threshold is, What is ministerial efficiency? A score of fairly good men might give twenty different replies to this question. Some men consider every minister efficient that brings in the money. In fact, this is the only test that many people apply. Ministers are sometimes called simply because they are good at raising money, and if the church debt is paid off, and the balances come right at the end of the year the minister is considered highly efficient. Some consider any minister efficient who can keep the church full, apart altogether from the means used to draw the crowd. A number of people in some congregations would consider a minister efficient if he put on a spurt for one month each year and did next to nothing during the remaining eleven. Too many measure a minister's efficiency by the number of times he calls on them. Too many never distinguish between mere buzzing and real work. It is quite easy to say that ministers should be dismissed for inefficiency, but when you come to ask, What is inefficiency? the question is not so easy. So much depends on the field in which a man works. So much depends on the kind and amount of help he has. So much depends on a score of things, so subtle that even an able, candid Presbytery cannot weigh them, that it is not always easy to say who really is an efficient minister. The verdict of the final tribunal will very likely differ quite frequently from that of the Presbytery.

### WOMAN'S CHRISTIAN TEMPERANCE UNION.

THE ninth annual report of this energetic association has just been issued, and its contents will no doubt be carefully scanned by many; at all events the importance of the work to which they relate entitles them to careful and respectful attention. There are so many distinct and separate organizations, all professing to have the same end in view, the suppression of the drink evil and the promotion of temperance, that suggestions have been made for their unification. When no good and sufficient reason can be urged for the existence of so many different societies it is plain that there must, to a certain extent, be a waste of energy and resources that could otherwise be utilized and concentrated by the union as far as possible of all such organizations. The question of their amalgamation has been already suggested, and is now receiving a measure of attention. It is clear, however, that the Woman's Christian Temperance Union has good and substantial reasons for its existence, and by the admirable and efficient work it is accomplishing it fully justifies its claims. It is well that women, whose class has suffered so many and so terrible things from the ravages of intemperance, should make their influence felt in the advancement of this great work of social reformation. The home, in which their best work is done and where their beneficent influence is most potent, has too often been desolated and its cheerful light extinguished by the curse that strong drink has caused. It is well, also, that they should adopt the distinctive term Christian, because the rescue of the perishing and the succour of the tempted is in itself a work distinctively Christian. Again the cause of Temperance has suffered not a little by the advocacy of those who have avowed themselves distinctly anti-Christian, and others in their red-hot zeal have given currency to extreme statements that Christian wisdom could never justify.

The work marked out by the Woman's Temperance Union extends over a wide field, but the one purpose runs through it all, the extinction of the liquor traffic. If some think such an aim Quixotic, they don't. There is no disposition to compromise with what is evil, no place for paltering with half-measures. The Scotch Act is good only as far as it goes, and only a doubtful good where it is not fully and strictly enforced. The licensing system exists, but they deem that, high as it is, it has no right to exist in a Christian country. Prohibition, and prohibition alone, is the goal to be reached, and for this, along all the lines in which they work, they unswervingly strive. This straightforward declaration of principle and purpose is a strong point with the Union. No moral reform can make advances unless it boldly and clearly enunciates a distinctive principle, and holds firmly to it, through

good and through evil report. It may be popular or it may be the reverse, but the believers in the rectitude of their principle must remain undaunted if they are in due time to achieve success.

The efforts of the Woman's Christian Temperance Union are not by any means confined to the extension of a healthy temperance opinion, and to prepare the way for more stringent legislative enactments for the suppression of the liquor traffic. They are doing a large amount of excellent and effective philanthropic work which entitles them to hearty commendation. They have adopted what is known as the White Cross Movement. In one of the resolutions passed at their last annual meeting they say: That as we hold men and women to the same social standard of purity; we observe with gratitude the progress of the White Cross Movement. We pledge ourselves to endeavour to elevate opinion respecting its equal obligation upon men and women, and to secure a proper recognition of the precept, "Keep thyself pure" on the part of the individual, the family and the nation. Without specified local reference—and these things are not confined to any one locality—it must press itself on public attention that energetic measures ought to be immediately taken to stamp out with unflinching vigour that debasing depravity that is being from time to time disclosed. There was evident need for the bill which Mr. Charlton had such difficulty in getting on the Statute Book.

Efforts, with excellent results accompanying, are made by the society to promote Temperance with educational and religious work. It is the praiseworthy effort of the Union to throw around the young all possible safeguards, in the home, the school, the Church and in amusements. They have endeavoured to do something for soldiers and sailors, for railway employes, and for prisoners in gaols, as well as the more critical time when they receive their discharge. One reason why the Union has been growing in strength from year to year is, that it combines the possible and the actual, the speculative with the practical, working steadily for a definite end, and doing all the practical good it can meanwhile; in this latter, at least, it is affording a good example of applied Christianity.

#### THE YOUNG MEN'S CHRISTIAN ASSOCIATION.

THE special work of the Young Men's Christian Association is now almost universally appreciated. It has fully gained the confidence of the Churches, which it only succeeded in doing after a lengthened period. Rightly or wrongly, there was a rather general impression that it tended to promote a spirit of rivalry, if not in some directions a spirit of disparagement and antagonism to, the ordinary methods of Church work. Discreet management and cordial co-operation with the Churches have done much to allay the feeling of hostility that existed in some centres against the special efforts in behalf of young men in which it was the chief aim of the Y.M.C.A. to engage. It is well that such growing cordiality is apparent. The class on whose behalf the associations work is very important, both in the Church and in the community. There ought to be no rivalry, and there need be none, in seeking to promote the moral and spiritual well-being of a class who are the hope of the Church, as they are the hope of their country. These associations have also succeeded in gaining the respect of the community in which they labour. The time has gone by when they were sneered at as well-meaning but soft-headed weaklings. The sincerity of their motives, their well-directed methods, and the incalculable amount of good they have been the means of accomplishing are now generally recognized.

In some instances there has been an effort to confine the work of young men's associations to what may be called strictly spiritual work, while others have advocated in their behalf a broader and more general field of usefulness. If this now powerful Christian agency is to effect the greatest possible good for the greatest possible number, it cannot afford to be trammelled by the dominance of any one party. It must be broad, liberal and comprehensive. As to the amusements permitted and the classes formed, the more fully to equip young men for their life struggle, there is not much room to doubt that the more comprehensive plan is the wise one. The Christianity that does not contemplate the benefit of man's entire nature is incomplete. Young men

need and crave for a certain degree of amusement. If they do not find it within the walls of the association they will seek it without. How many of our popular amusements become direct avenues to the wiles of the tempter! Better far provide innocent and harmless amusements, in places where the associations are clean and healthy, than by purposed neglect permit the young men to seek recreation amid circumstances that are positively hurtful.

The convention held last week in Toronto not only attended to the despatch of the special business for which they were convened; they enjoyed the benefit of addresses and papers by men in full sympathy with the objects of the association, and who, from their ability and experience, were able to present important truths and to give valuable counsel. The address of Dr. Kellogg may be instanced as an example. Many of the delegates were animated by the desire to do all the good they could as occasion offered. They visited Sabbath schools, mission churches, and held special evangelistic meetings, where their fervent and earnest words were listened to with deep and general interest. In coming to the convention these faithful and enthusiastic workers both gave and received much good. The great cause in which they are engaged has received a fresh impetus, and they carry with them to their respective spheres of effort a heightened motive to labour in the Master's name for the benefit of those whose needs and possibilities entitle them to the prayers and the well-wishes of all true Christian hearts.

#### Books and Magazines.

LITTELL'S LIVING AGE. (Boston: Littell & Co.)—With unflinching regularity this valuable weekly comes freighted with the best and choicest literature of the day.

OUR LITTLE FOLKS AND THE NURSERY. (Boston: The Russell Publishing Co.)—This monthly, for little readers, maintains its well-earned reputation, both literary and artistic.

HARPER'S YOUNG PEOPLE. (New York: Harper & Brothers.)—For useful, instructive and entertaining reading, enhanced by numerous and fine illustrations, this favourite weekly cannot be surpassed.

QUEEN'S COLLEGE JOURNAL. (Kingston.)—There has been a manifest advance in academic journalism during this session, and the worthy representative of Queen's is no exception. The number for this month is bright, versatile and highly meritorious.

ST. NICHOLAS. (New York: The Century Co.)—One of the many attractive features of *St. Nicholas* is the great variety of interesting subjects it places every month before its readers. Story, tale, poem, essay, solid sense, and sparkling fun, mingle in its handsomely illustrated pages.

HARPER'S MAGAZINE. (New York: Harper & Brothers.)—*Harper's* is unusually attractive this month. The subjects selected for treatment in its pages, both literary and artistic, range over a wide and varied field. Felix Buhot, the French artist, furnishes the theme for a finely-illustrated paper. C. H. Farnham supplies an interesting paper on Quebec, illustrated by sketches from Canadian and other artists. Besides a number of richly-illustrated descriptive papers, questions of political and economic interest are ably discussed. Serials, short stories, poems and the usual departments add their charm to a number of great excellence.

THE CENTURY. (New York: The Century Co.)—The February issue of the *Century* is most attractive. The subjects treated are not only varied, but are of great popular interest. J. Russell Lowell has an admirable paper on "Walter Savage Landor," George Kennan's Russian papers are of thrilling interest and give the reader a clear insight into the strange seething mass of discontent in the Czar's dominions. The Rev. Dr. J. M. Buckley, editor of the *Christian Advocate*, adds to his papers on the Mind-Cure and similar phenomena, a curious study of "Astrology, Divination and Coincidence." Dr. Buckley may fairly be said to have done a great public service by his expositions of current frauds and hallucinations in this field. The strong serials by several of the ablest American novelists are continued, as well as the Lincoln history. The *Century* maintains the high position to which its great merit entitles it.

#### THE MISSIONARY WORLD.

##### TESTIMONIES TO CHRISTIAN MISSIONS.

The English Vice-Consul at the Cameroons, in West Africa, in a paper on "British Missions and Missionaries in Africa," says, in the November number of the *Nineteenth Century*:

"If the immediate success of British missionaries in spreading their religion over barbarous Africa be doubtful, if the average type of their converts seem an unsatisfactory product of so much labour and expenditure of lives and wealth, it is, on the other hand, consoling to reflect on the immense services which missionary enterprise has rendered to Africa, to the world at large, and to Great Britain in particular. When the history of the great African States of the future comes to be written, the arrival of the first missionary will, with many of these new nations, be the first historical event in their annals. Almost invariably it has been to British missionaries that the natives of interior Africa have owed their first acquaintance with the printing press, the steamboat and saw-mill. Most of the great lakes and rivers of this little-known continent, have been navigated in the first instance by the steamers of British missionary societies, which may now be seen plying on Tanganyika and Nyassa, on the Upper Congo, the Niger Bienué and Zambesi. Missionary enterprise has widely increased the bounds of our knowledge, and been the means of conferring benefits on science. For missionary enterprise in the future I see a great sphere of usefulness."

The *Spectator* also, which shows remarkable intelligence in treating missionary questions, in a paper on "The New Attack on Missionaries," says:

"At an expense of about a million a year, the Protestant Churches send out to the heathen and parts of the Mussulman world, a perpetually renewed force of men and women, to teach to those who know them not, Christianity and civilization. Those men and women are of all sorts, some unfit, one or two in a thousand hopelessly unfit—bad persons in short—a few fit to a degree no words of ours will adequately describe, but a majority well qualified in extremely varied ways for the burdensome duty they have to perform. Many are teachers, many preachers—many scholars—many, like Dr. Moffat, born rulers of men; but in all but a very few there is one quality rare in any other profession—absolute devotion to the work to be done. If they can do it living as quiet, hard-working pastors in the tropics, they do it so. If it requires of them excessive toil, abstinence from all that is pleasant to man, the incessant facing of physical danger, including what is a moral certainty of death by torture, they accept these conditions, not boasting, not murmuring, as part of the burdens their consciences have placed upon their necks. How it is possible for Christians of any sect to condemn such a profession, with such results, we can no more conceive than we can conceive how a Christian Church can be fully alive, yet never wish to proselytize."

IN Greece, the Government permits the free distribution of the Scriptures and protects the colporteurs. The Gospels in the original (old) Greek are used as a reading book in the higher classes of the primary schools.

IN the capital of Madagascar the Protestant school has 2,387 pupils. The queen recently attended the opening service of two Christian churches at Abokimanaga. In fourteen years 709 Protestant chapels have been built, making the number now 1,200. There are 8,300 Protestant communicants, and all the Churches are self-supporting.

NORTH AMERICAN LIFE INSURANCE COMPANY—The annual report of this prosperous Home Company appears in another column, and a most satisfactory exhibit it is. Building up business upon a solid and safe basis has been the unceasing aim of the gentlemen who control its affairs. These gentlemen are well known in the community for business capacity and integrity, and with the Hon. Alexander Mackenzie, the president, giving personal attention daily to the company's interests, there is abundant reason for the fact that the public place implicit confidence in its ability, its management and its dealings with policyholders. Special attention is called to the remarks made by the president in moving the adoption of the report, as the salient points in the revenue account and balance sheet are there stated with the lucid clearness by which his utterances are usually distinguished.

### Choice Literature.

SALEM: A TALE OF THE SEVENTEENTH CENTURY.

BY D. R. CASTLETON.

CHAPTER XIV.—WAKEFULNESS.

“‘Tis well for us there is no gift  
Of prophecy on earth,  
Or how would every pleasure be  
A rose crushed at its birth.”

Alice retired to her bed; but weary as she was, she could not sleep. Hitherto, whatever her griefs or anxieties had been, night had brought repose—sleep, blessed sleep, that panacea of all human woes, which the young and happy have never learned to estimate, had never failed her before; but now her powers of mind and body had all been overtasked, and her whole delicate nervous system was shaken by the intense strain it had undergone, and she could not sleep. Restless and feverish, she turned from side to side in strange, un wonted wakefulness. Her head ached, her cheeks burned, her temples throbbed, her aching eyes seemed strained unnaturally wide open, and her hot hands and restless arms were tossed wildly above her head.

She had no power to stop the action of mind and memory. Thought seemed to her like the great wheel of some ponderous machine, which once set in motion could neither be guided nor stopped, but would go on and on forever, with its terrible but useless activity.

Probably, for the first time in her healthy, happy young life, she realized what wakefulness was, and she lay, with quick beating heart and widely opened eyes, staring into the blank darkness, through long, uncounted hours, that seemed to her inexperienc to be interminable.

Of course in this state of enforced bodily stillness, and unnatural mental excitement and activity, the sad scenes of the previous day, the terrible sorrow she had witnessed and shared in could not be put aside—it was all lived over again in her excited imagination.

Again in memory she went through all the sad details of that harrowing story: again she saw and pitied the silent, hopeless grief of the bereaved and sorrow-stricken old man, whose voiceless woe was more eloquent than the most expressive words; again she seemed to pass that nameless and unmarked grave, where she dared not pause to drop a tear, and over which the tenderest love ventured not to place a stone or a flower. And when, by a powerful effort of self-will, she at last succeeded in turning her mind away from this dreadful subject—there rose up before her the recollection of her unwilling interview with the two women who had so rudely accosted her in the street on her way home, and she naturally began to wonder who they were, and what they could have meant.

She had never spoken to either of them before, and knew nothing of them beyond what she had told her grandmother. What, then, could they know of her or her affairs?

But as Alice pondered this question curiously, a new thought took possession of her mind. The woman had spoken of her father—how oddly the words sounded to her ears—her father? She had never heard of him before; and, strange as it now seemed to her, when her thoughts were thus turned to the subject, it had never before occurred to her that she ever had a father.

Her grandmother had so constantly spoken of her as her daughter's child, as her own Alice's “wee Allie,” that it had never entered her mind that she belonged to any other parent.

Her grandmother, her mother and herself—these formed for her a regular trio; and she had grown up so impressed with the idea that they three were and had been all in all to each other, that any other relationship had seemed superfluous; but now, when her thoughts had been called to the subject, she wondered at her own stupidity, and puzzled herself in wild conjectures. Why had her grandmother never mentioned her father to her? No doubt he must have died long ago—in her infancy, perhaps, as her poor mother did. And yet, if he had—her grandmother had always talked to her of her mother, and had taught her to love and cherish her memory. Why, then, had she not taught her to remember and love her father, too?

Surely, she thought, her grandmother must have done so, of course she had, and she, undutiful child, must have forgotten it. It would all come back to her by and by—she should be able to remember what grannie had told her about her father; and she taxed her memory to the utmost to try to recall any such information—any allusion, even, to such a person having ever existed. It was all in vain; but as she thus explored the uttermost limits of her childish recollections, there came up a dim, shadowy remembrance of that vague suspicion which had been awakened long ago, when she was but a little child, and had dressed her hair with the purple flowers, and grandmother had seemed so displeased with her—she did not know why. She did not understand it then, and she did not understand it any better now. It was all so hazy and dim, she could make nothing of it.

Turning away in despair from that vain research, the restless thoughts took a new direction, and she began to wonder who and what this unknown father could have been. Already his very name had taken a strong hold upon her innocent affections. Surely she ought to love him, to make up to him for her life-long forgetfulness. Who could he have been? What was he like? What was his name? But here a new question started up—Why did not she bear his name instead of that of her mother and grandmother?

In vain she questioned and conjectured. There was but one way out of this strange mystery—her grandmother must know all about it. To-morrow she would ask her. Yes; to-morrow she would get her grandmother to tell her all about it; but though she repeated those words to her-

self a dozen times, they did not satisfy her impatient longing, and more widely awake than ever, she looked and longed for the coming day.

And Mrs. Campbell, too, had had her sleepless night (but it was not so new to her). She, too, had been tossing restlessly, striving vainly with the memories of the past, and the anxieties of the future.

Again she revivied the sad events of other days; again, with a renewed bitterness, they rose up before her; again she strove with a mighty sorrow, a cruel wrong, an unmerited disgrace, a fierce temptation, a ready revenge, a yielding circumstance; again she weighed chances long passed, and pondered probabilities all long gone by, and balanced with trembling hands and wavering brain the eternal right and wrong.

Again she seemed to look with bitter anguish on the face of the dead; again, by her persistent will, she tore open the deep but unforgettolen wounds of her heart, and laid her own fierce hand on the unhealed scars that bled with a touch.

Alas! there was no comfort there. What had all that suffering brought her, that a chance word might not have swept away?

She never for a moment doubted that Alice would question her—she knew the girl too well to doubt it. That quick, imperative spirit was too like her own for her to think for a moment that she would relinquish her purpose. How could she baffle or resist her? and what and how should she answer her eager inquiries? What to keep back, and what to reveal, was a momentous and unanswerable question. Long and painfully she pondered it, but no new light broke in upon the troubled darkness of her spirit; for the trying ordeal must be met, and to-morrow would surely bring it.

At last she made up her mind that she would steadfastly refuse all explanation whatever. Alice could not force it from her, and she should not. She might, indeed, question—no doubt she would; but what then? She had held her own secret for more than eighteen years—should a mere child have power to wring it from her now?

With this fallacious hope, of the insecurity of which she was too well aware, she tried to fortify herself for the coming interview; but it was with a new and strange feeling of constraint on both sides that the grandmother and her child met each other the next morning.

CHAPTER XV.—ESTRANGEMENT.

“A something light as air—a look—  
A word unkind or wrongly taken;  
Oh! love, that tempests never shock,  
A word—a breath—like this has shaken.”

In the silent and lonely hours of the sleepless night it had seemed to Alice a very simple and easy thing to ask the question she meditated, and obtain from her grandmother the information she desired, and she longed for the coming day to dawn that she might begin her investigation; but in the clear light of day it seemed neither so easy nor so practicable, and she almost trembled at the temerity of her own purpose.

She glanced at her grandmother's stern, set face (all the more stern from her midnight resolve), and her habitual awe and reverence for the old woman came back to her with redoubled force. She saw, too, that her grandmother was watching her with uneasy glances, and her heart sunk, appalled at the task she had set herself; yet she never for one moment thought of relinquishing her purpose.

And the grandmother, on her part, noticed Alice's furtive, uneasy glances at her, and knew the dreaded hour was at hand, and braced herself to meet it.

“I laid awake nearly all night, grandmother,” said Alice, at length, beginning afar off; “I could not sleep for thinking—my visit was such a sad one.”

“I dinna doot it,” replied Mistress Campbell, gravely. “You had a lang, weary walk, an' a varry mournfu' visit; I wad na' wonder ye could na' sleep.”

“No, indeed. I seemed to live it all over again—I could not forget it; and I got my eyes so wide open, it seemed as if I should never sleep again. And then, grandmother—and here, in spite of all her efforts to keep it steady, the poor child's voice trembled a little, and she was sure her grandmother noticed it—and then I thought of what those women said to me in the street.”

“Haith! Alice,” said the old woman, snappishly, as she rose from the table, as if to put an immediate end to the conversation, “an' what do ye fa-sh yersel' about them for? Ye ken fu' weel that they are vile leers an' defamers; dinna talk o' them to me—forget them—let them gang.”

“Yes, grandmother, I know—I would gladly forget them; I do not wish ever to see or hear of them again. I only want you to tell me what they meant.”

“An' hoo suld I ken their meanin' mair than yersel'? I did na' hear them.”

“No; but I told you what they said.”

“An' what if ye did? I ha' nathing to say to them; an' I dinna care to ken their leeing words.”

“But, grandmother, tell me what it meant.”

“How do I ken? I ha' nathing to say to them or of them: an' I suld think, Allie, ye wud na' care to keep company wi' them that wrought the death o' Goody Nurse.”

Trembling with vainly-suppressed passion, Goody Campbell uttered these cutting words. She meant that they should cut deeply, and they did; but she saw in a moment that she had made a mistake—she had gone too far. Alice's pale face flushed to the very temples, and all the passionate impulse of the temper she had inherited from her grandmother flashed back upon her from those startled eyes.

“Grandmother, it is not of Goody Nurse or her accusers that I am speaking,” she said, controlling her rising temper with difficulty, “but of my father.”

Goody Campbell made no answer, beyond an emphatic and contemptuous “Hump!”

“I ask you,” said Alice, with her blue eyes wide open,

and glittering like cut steel, “I ask you only to tell me about my father.”

“An' I hae nathing to tell ye. Tak' yer answer, an' gang.”

“I will not take that answer. You have told me about my mother a hundred times; then why not tell me something about my father?”

“I dinna ken ony thing about him—I hae nathing to tell ye. I hae na' seen him, or heard fra' him, sin' ye kim into the world. What hae I to tell?”

“Neither have you seen nor heard from my mother since I was born; and yet you can talk to me for hours about her.”

“Alice,” said the grandmother, making a desperate effort to re-establish her hold upon the girl's affections, “hoo kin ye try me sae? Yer mither wa' my ain bairn—my on'y child; sure I hae much to tell o' her; and ye are her on'y bairn. Hoo kin ye doot me? Hoo kin ye doot if I hae ony thing pleasant to tell ye I wad na' wait for ye to question me?”

But the effort failed. Alice stood proud and unyielding. “Grandmother, I do not ask for pleasure—I ask for information. I have a right to know something of my own history—of my own parents. I have been kept blinded long enough. I am no longer a child, to be put aside with a jest or a scolding. I ask you again—Will you tell me about my father, or not?”

Alice paused; but there was no answer. “Grandmother, I am in earnest; will you answer me—yes or no! I must know the truth.”

“Ye maun know, did ye say Allie? Haith! lass, ‘must’ is a bold doggie enow; but ‘you can't’ is the doggie that kin pu' him doon, an' hold him there, I wot.”

“Perhaps so,” said Alice, carelessly. “But I can and will can conquer even him, I think; and I tell you now plainly that I both can and will.”

“Tut, tut, lass. Dinna bark when ye kinna bite—hoo kin ye, an' hoo will ye?”

“I will go to the women I met in the street; it is clear to me that they know what you refuse to tell me. ‘An open enemy is better than a false friend’—I will go to them.”

“Alice, girl, are ye mad? Would ye gang to those awfu', leeing creatures that hae the power o' the evil-eye? Ye wad na'—ye wad na'.”

“I will,” said Alice, calmly; “I fear them not. I will brave the evil-eye, and the evil tongue, too—but I will find out the truth you are hiding from me. I will give you the day to make up your mind in—I will wait until the evening; if you chose to tell me then, I will have the story from you—if not, then before this night closes I will try to learn it from them.”

“Nay; but Alice, hear me.”

“No,” said Alice, “there is no use in any more angry words. We have both spoken too many already. I will wait until night; then you may speak or not, as you may think best; and sweeping by her grandmother with an air of proud defiance she had never manifested before, Alice left the room.

During the rest of the day no word was exchanged between this so lately loving pair. In silence they met and passed each other in the performance of their respective daily duties, and in silence each covertly and anxiously scanned the face of the other—but in vain. They were well-matched antagonists, for they were far too much alike in temper and spirit for either of them to be able to detect one sign of wavering in the other.

But when their evening meal was over, Alice rose in silence, and put on her shawl.

“Alice!” cried her grandmother, starting as from a stupour, “where are ye gangin' the night?”

“I am going to the village, as I told you I should.”

“Whist! Alice, girl,” said Mrs. Campbell, seizing the shawl with no gentle hand, and drawing it hastily from her shoulders; “ye are na' gangin' to those awfu', leeing creatures.”

“I am,” said Alice, resolutely.

“Girl, ye are mad—mad! I think the power of the evil-eye is upon ye a'ready.”

“It is your own work, grandmother. Remember always, if any harm come of it, it was you that sent me there; it was not my own choice to seek them—you drove me to it.”

“What is it ye wad know, lass?” said the woman, brought to terms at last.

“I want to know the story of my birth—I want to know about my father; I have been kept blindfolded long enough. I want the whole story—and I want the truth.”

“Alice,” said the old woman sadly, “ye are unjust. For yer ain sake—to spare ye—I hae concealed the truth, that I ken too weel will gie ye sair pain; but niver in a' my life did I tell ye a lee.”

“Very well,” said Alice, coldly; “let us have an end of concealment now. Will you tell me the whole story now?—or shall I seek it of others?”

“I will, Alice; but if it gies ye pain, mind ye hae yersel' to thank.”

“Very well,” said Alice, folding up her shawl, and resumimg her seat—“I will take that risk.”

(To be continued.)

ESQUIMAUX WOMEN.

The appearance of these Esquimaux is suggestive of patience and perseverance. They are short and squat of figure, the men averaging five feet three inches, and the women five feet in height. Their breadth is apt to vary, according to whether the Fates have sent them plenty of seal or not. Their eyes and hair are of the very blackest, the latter being as straight and not less coarse than horse-hair. A favourite amusement among the women is for two of them to select a hair out of their heads, and looping one through the other, to pull on the ends held in their hands until one of the hairs gives way, to the vast delight of the fat little lady whose capillary strength wins in this odd tug-of-war.—J. MacDonald Oxley, in the American Magazine for February.

FOR THE CANADA PRESBYTERIAN.

AT REST.

BY JOHN A. CLARK, DUNDAS.

"There remaineth therefore a Sabbath rest unto the people of God."

Under the green sod,  
Quietly sleeping,  
Her soul with God,  
In safe sure keeping.

After the weariness,  
Such blessed rest,  
None now the tired one  
Can e'er molest.

After the wearing toil,  
Quiet and peace,  
And the still Sabbath calm  
That ne'er can cease.

And all the dreary life,  
Day after day,  
Gone, like a stormy night,  
All passed away.

Pity her not, who live  
Only to roam,  
Sad, weary wanderer,  
She's safely home.

THE GIFT OF HEALING.

The gift of healing scrofula and similar diseases, claimed for centuries by our kings, lasted, as we know, to the age of Queen Anne, and the service used on the occasion can be read in the Common Prayer Book printed in her reign. That very sacred king, Charles II.—if we may believe an eye-witness, one of his own surgeons—performed many hundreds of cures, and is said to have touched in twenty-one years upward of 92,000 sufferers. "God give you better health and more sense," was the benediction of William III. over the only person he could be persuaded to touch. The writer observes that though the belief in the virtue of the royal touch was a silly superstition, it was not, as Macaulay terms it, an imposture, since patients were often cured by the impression produced on the nervous system, the excitement caused by the royal touch in cases of scrofula causing a freer flow of blood to the part affected. The remedies given by a physician in former days appeared to be often founded on conjecture, and were sometimes worse than the disease. Cardan, a man of great genius, and as much renowned for mathematics as for medical skill, wrote a prescription composed of pearls, gems and the bone of a unicorn, and when troubled with sleeplessness he relates that he applied bear's grease to seventeen places on the body. Cardan, who, by the way, was summoned in the last illness of Edward VI., was very superstitious. His son had been executed for poisoning his wife, and the father, in a dream, heard a voice telling him to put into his mouth the emerald he wore round his neck, and that would enable him to forget his son. He did so, he says, with such good results that he was always oppressed when he could not have the stone between his lips.—*The Spectator.*

THE TIME IT TAKES TO THINK.

We can determine the interval between the production of some external change which excites mental processes, and a movement made after these processes have taken place. Thus, if people join hands in a circle, and one of them, A, presses the hand of his neighbour B, and he as soon as possible afterward the hand of C, and so on round and round, the second pressure will be felt by each of the persons at an interval after the first, the time depending on the number of people in the circle. After the hand of one of the persons has been pressed, and an interval very nearly constant in length passes before he can press the hand of his neighbour. This interval, which we may call the reaction time, is made up of a great number of factors. A period elapses before the pressure is changed into a nervous message or impulse. This time is very short in the case of touch; but light working on the retina seems to effect chemical changes in it, and these take up some little time, probably about 1-50 second. After a nervous impulse has been generated it moves along the nerve and spinal cord to the brain, not travelling with immense rapidity like light, but at the rate of an express train. In the brain it must move on to a centre having to do with sensation, where changes are brought about, through which a further impulse is sent on to a centre having to do with motion, and a motor impulse having been prepared there is sent down to the hand. Another pause, 1-200 to 1-100 second, now occurs, while the muscle is being excited, after which the fingers are contracted, and the reaction is complete. The entire time required is usually from 1-10 to 1-5 second. The reaction varies in length with different individuals, and for the several senses, but as long as the conditions remain the same, the times are very constant, only varying a few thousandths of a second from each other. One may wonder how it is possible to measure such short times, and with such great accuracy. It would not be easy if we had not the aid of electricity, but when it is called to mind that a movement made in London is almost instantaneously registered in Edinburgh, it will not seem inconceivable that we can record to the thousandth of a second the instant a sense stimulus is produced, and the instant a movement is made. The time passing between these two events can be measured by letting a tuning-fork write on a revolving drum. The tuning-fork can be regulated to vibrate with great exactness, say 500 times a second; it writes a wavy line on the drum, each undulation long enough to be divided into twenty equal parts, and thus time can be measured to the ten thousandth of a second.—*The Nineteenth Century.*

A WINGED MESSENGER.

In the Midwinter *Century* George Kennan has another of his Russian articles in which, after describing the means of intercommunication between political prisoners, he adds: It would be thought that human ingenuity could go no further in the contrivance of schemes to relieve the monotony of solitary confinement by a secret interchange of ideas and emotions with other prisoners, but in the fortress there were occasionally practised methods of intercommunication even more extraordinary than any of these.

One afternoon in the summer of 1881, said Doctor Melnikoff to me, in the course of a conversation about his fortress life, I was lying on the bed in my casemate, wondering how I should get through the rest of the day, when there flew into the cell through the open port-hole in the door a large blue-bottle fly. In the stillness and loneliness of one in those casemates any trifle is enough to attract a man's attention, and the occasional visit of a fly is an important event in one's life. I listened with pleasure to the buzz of his wings, and followed him with my eyes as he flew back and forth across the cell until I suddenly noticed that there was something unnatural in the appearance of his body. He seemed to have something attached to him. I arose from the bed in order to get nearer to him, and soon satisfied myself that there was a bit of paper fastened to his body. How to catch him and secure that paper without attracting the attention of the guard in the corridor I hardly knew, as he was flying most of the time in the upper part of the cell beyond my reach. For ten or fifteen minutes I watched him without being able to think of any way to capture him; but at last he came down nearer to the floor, and as he passed me I succeeded in catching him in the hollow of my hand without injuring him. Attached to his body by a fine human hair I found a small folded scrap of thin cigarette paper, upon which a man's name had been written with the burnt end of a match. It was not the name of any one whom I knew; but as it was evident that some strictly-guarded prisoner hoped by this means to let his friends in the bastion know either that he had been arrested or that he was still alive, I fastened the paper again to the fly as well as I could, and put him out into the corridor through the port-hole, saying "S'Bogom" ["With God," or "Go with God"—a Russian expression commonly used in bidding a friend good-bye].

QUEBEC.

The out-door life of Quebec surprises a stranger from a more southern climate. Having in mind the furious tempests of a Canadian winter, when very often neither man nor beast is safe outdoors, he fears that suffering or even death is frequently met here when one leaves the house. And certainly Nature looks into Quebec with uncommon freedom; the entire dome of the sky, raising from a vast expanse of waters, plains and mountains, is visible from many parts of the town; so that when the sun shines in this exceptionally clear northern air he beams on everything, in a great rustic effusion rare in a city sun; you almost take the firing of the midday gun for his universal guffaw, rolling through the cloudless sky. Then when a gale swoops down it bears in upon you familiarly, even with a terrible eagerness and ferocity; and I fancy too that the moon and stars hover close about Quebec, for when I go out on a clear night they stare with large-eyed wonder—as well they may, at a near view of such a creature! But the Canadian winter, excepting during a tempest, is a season full of comforts and enjoyments; for business sleeps, the Lower Town seems empty, and life turns either to the frolicsome out-door sports—for which the good air furnishes abundant vigour—or to warm and intimate social pleasures. Even if the thermometer be as low as ten degrees below zero, you will often find the children outdoors—cherubic bundles of fur and wool wallowing in the snow as if it were hay, the babes in their little sleds, and people out snow-shoeing, skating in the rink, or driving in the cozy "carioles;" the horses may be silvered over with frost, and your own eyelashes laden with globules of ice, or now and then you may have to rub your nose with snow to warm it after freezing; but, as a rule, everybody is very comfortable in furs, with the help of moderate exercise. This French people in America seem to have overcome the dependence of their blood on a warm, sunny climate; they walk the streets in any weather with a comfortable, moderate, often perhaps a mincing gait, while their English friends stride over the snow with a martial earnestness. The poor hackmen have the hardest experience; in fur caps and long buffalo coats with collars coming up to the top of their heads, they look like bears masquerading as men; they tighten the national red sash about their waists, stamp their feet, swing their arms, and keep up a continual scuffling and joking to shorten the tedium of their long hours; and I should not omit to add that their rubicund noses promise well to defy the frost. In braving the gloom and ferocity of a winter storm the city has a certain savage as well as pathetic aspect; a north-east gale comes up the St. Lawrence in bounding gusts, and scaling the cliffs of Cape Diamond, throws the snow back defiantly into the sky; and the battlements shake out hoary manes from their crests. But the human elements of the scene are more timid: the little houses crouching down into the snow-drifts look like tattered toques with tassels of white smoke floating out on the wind: mercy on any poor soul that cannot escape the snow-laden gusts, cutting as a sand-blast! with bowed heads, and occasional turning about to catch a breath, even the well-clad hurry on, and like silent phantoms soon flit out of sight into the white obscurity. When the brooding gloom settles over the city at twilight, the bugle throws its cheery notes into the arctic silence of the glacia; as you struggle along the ramparts the Angelus rings from over the monastery wall, while the cannon point to the night approaching over the mountain-tops.—*C. H. Farnham, in Harper's Magazine for February.*

British and Foreign.

A NEW Free Church is to be erected at Tarbert, Loch Fyne.

A NEW United Presbyterian Church is to be erected at Craigmore, Rothesay, at a cost of \$15,000.

THE Rev. Dr. Alex. Whyte, of Free St. George's, Edinburgh, preached recently to University students.

MR. SAMUEL STITT, of Liverpool has completed fifty years of active service as an office-bearer in the Church.

THE Rev. John Gray, Rothesay United Presbyterian Church, has intimated his wish to resign his charge owing to ill-health.

THE Newcastle Presbytery has adopted an address congratulating Rev. R. Leitch on having attained the semi-jubilee of his ministry.

THE Rev. George Wilson, of Canonbury, has been appointed to the new position of literary secretary in connection with the Bible Society.

VALEDICTORY meetings were held in Free St. George's Church, Edinburgh, in connection with the departure of Rev. A. Gregory for China.

THE interment of Dr. Phin took place on the 17th ult., a preliminary service being conducted at the Assembly Hall by Dr. Hutcheson, Moderator, and Dr. Gray.

THE Lord-Lieutenant of Ireland has appointed the Rev. Matthew Kerr, of Queen Street, Cork, chaplain to the Presbyterian inmates of the Cork Asylum.

THE Bishop of Salisbury, having been applied to, states that the rector of Swanage, Dorset, or any other clergyman, has a right, if he sees fit, to dismiss a member of the choir.

ARCHDEACON PHILPOT, formerly Archdeacon of Sodor and Man, who is in his ninety-eighth year, took part the other day in a marriage service at Kensington Parish Church.

THE death of Rev. Matthew Armstrong, of Skirling, is announced, and also that of Dr. Scott, a well-known medical practitioner of Newcastle-on-Tyne, and respected elder.

NEW features of interest are developing in connection with the West London Mission. Two spacious rooms have been taken in which work girls can meet during the evenings.

THE Rev. Peter Carmichael, Dr. Edmunds' co-pastor, is giving a series of lectures in Highbury Church on the Evidences, the subject on Sunday evening being "The Bible and Nature."

PROFESSOR WITHEROW delivered the third of the Smyth memorial lectures for the year, in Magee College, Londonderry, lately. The subject was, "The Protestant Evangelical Church of Germany."

THE Rev. Duncan Campbell, who was recently appointed assistant at Columba Gaelic Church, Glasgow, has mysteriously disappeared since the 7th ult., when he went to Paisley to attend a meeting.

THE Rev. W. S. Swanson, Moderator of the English Synod, addressed a missionary meeting at Newport, Fife-shire, in connection with which the various sections of Presbyterians in the place united.

ON January 6, the opening services took place at the St. Andrew's Presbyterian Church, Bournemouth, commencing in the afternoon, and being continued in the evening, when the gathering took the form of a public meeting.

MR. WALKER, the contractor of the Manchester Ship Canal, according to the *Manchester Examiner*, has applied to Rev. Charles Garrett to select five evangelists to work among the navvies during the construction of the canal.

MR. W. STEVENSON, farmer, Alton, Campsie, an elder for half a century, noted for his racy reminiscences of Dr. Robert Lee and other parish ministers of the past, died suddenly on the 2nd ult. in his eighty-sixth year. He had four brothers ministers in the Church of Scotland.

THE Rev. Dr. Donald Mackinnon, of Strath, Isle of Skye, died suddenly lately in his seventy-first year. A native of the parish, he had been its minister for nearly thirty-five years, being translated thither on the death of his father. His grandfather was also minister of the same parish.

MR. BAYNES had another interview with the King of Belgium with reference to the Congo work of the missionary society. The king accepted a copy of Mr. Bentley's dictionary and grammar of the Congo language and expressed his pleasure at the completion of that undertaking.

THE Rev. Alexander Oliver's new course of monthly lectures in Regent Place Church, Glasgow, are attracting crowded congregations. At the third, given on a recent evening, on "The Destiny of the World," every inch of space in the aisles and on the pulpit stairs was occupied.

THE Rev. Matthew Cochrane, M.A., minister of St. Peter's Parish Church, Glasgow, since 1849, died lately in his seventy-sixth year. Though in failing health for some time past he preached on Christmas Day, and two days before his death was able to leave the house. He was a native of Portpatrick.

THE Rev. Dr. Gordon, of St. Andrew's Episcopal Church, Glasgow, in his annual homily on theatres, delivered on a recent Sabbath evening, devoted himself particularly to the defence of ballet dancing and of the costumes worn by the girls engaged in that doubly debasing department of theatrical art.

THE Rev. Dr. Thain Davidson gave one of the course of winter lectures to young men in St. Cuthbert's Parish Church, Edinburgh, his subject being "The Perils of the Great City." Besides giving a lecture in Edinburgh on the following evening, Dr. Davidson preached to the Young Men's Christian Association in Glasgow.

## Ministers and Churches.

DR. COCHRANE has received £200 sterling for Home Missions from the Free Church of Scotland.

THE Presbytery of Columbia has nominated the Rev. D. M. Gordon for Moderator of the General Assembly.

THE Executive Committee on Home Missions have appointed Rev. A. McLaren, of Springfield, Man., to Comox, British Columbia.

THE Rev. C. McKillop, of Lethbridge, having been appointed inspector of schools for the district, has resigned his office as trustee.

THE Rev. Dr. D. McTavish, of Lindsay, preached vigorous and telling discourses in St. James Square Church, Toronto, on Sabbath last. In the morning he preached on Foreign Missions, and in the evening a special sermon to young men.

IN the absence of the Rev. Mungo Fraser, M.A., the pastor of Knox Church, Hamilton, who was filling the pulpit of Knox Church, Galt, the Rev. George Sexton, M.A., Sc.D. LL.D., preached to large congregations both morning and evening.

AT the annual meeting at Fort Massey Church, Halifax, the Rev. R. F. Burns, D.D., pastor, the following contributions for congregational and general purposes were reported: Sabbath offerings, \$4,461.28; Schemes of the Church, etc., \$1,692; debt extinction fund, \$3,413.69; total, \$9,566.97.

NEWS has been received of the death of Mrs. Black, wife of Rev. J. S. Black, formerly of Erskine Church, Montreal. The deceased lady was well known and highly respected in that city, where she leaves a large number of friends to mourn her loss. Mr. Black was for ten years the pastor of Erskine Church, but resigned his charge in 1884, on account of his wife's ill-health. The death took place at Colorado Springs last week.

THE anniversary of Knox Church, Harriston, was observed last Sabbath, when the Rev. J. Mutch, M.A., of Toronto, preached two excellent sermons to large congregations. The tea meeting on Monday evening was addressed by Revs. J. Mutch and J. Campbell, of Listowel, A. S. Allan, M.P.P., and J. McMullan, M.P. The pastor, Rev. M. C. Cameron, occupied the chair. The proceeds of the anniversary amounted to \$140.20.

THE questions on "The State of Religion," just issued from Dr. Reid's office in Toronto, when filed up, should be sent to the Presbytery's Convener on the State of Religion, and not to the Rev. J. A. R. Dickson, Galt, to whom some are being sent. The Synodical Reports alone are to be sent to him. Sessions should return answers at once to the Convener of their respective Presbyteries, so that they may be able to prepare full and satisfactory reports.

THE Rev. Mr. McConnell, Presbyterian minister, Craigmale, was the subject of a brutal assault last week. The rev. gentleman was returning from the Presbytery, Barrie, and had just left the train to go to his house which is only a short distance from the station, when he was followed by a man, who knocked him down and kicked him about the body so that he is badly bruised, and it is believed one of his ribs is fractured. Mr. McConnell was picked up and taken to the house of Mr. Crow, close by, and was followed by his assailant, who tried to break in and renew the attack.

THE annual meeting of St. John Presbyterian Church, St. John, N.B., was held on January 25. The reports from all branches of the work were most encouraging. During the five years of the Rev. T. F. Fotheringham's pastorate, the communion roll has increased from sixty to 140, and the attendance from a number indefinitely small to an average of 350. The amount raised by weekly offerings, etc., last year was \$2,323, as against \$2,106 the previous year. The total for all purposes was \$2,993, being an average of \$21 per communicant, or \$35 per family. The financial affairs of the Church were never more prosperous, and the spiritual condition is most hopeful.

THE Rev. R. P. McKay presided at the sixty-second public meeting of the Knox College Metaphysical and Literary Society, which was held last week in Convocation Hall. The subject of debate was, "That morality increases with civilization." Messrs. A. A. Mitchell, B.A., and H. E. A. Read, B.A., spoke in the affirmative, and Messrs. Pettinger and M. C. Rumford, B.A., in the negative. The chairman gave the victory to the affirmatives. Mr. E. R. Hutt was the reader of the evening, and Mr. T. R. Shearer, the essayist, his subject being "The Oldest Book in the World."

THE annual meeting of Melville Church, Brussels, was held on Monday, January 30, Rev. John Ross, B.A., in the chair. The revenue for the year, for congregational purposes, was \$1,519.50, while contributions to the Schemes of the Church amounted to \$472.47, making a total for all purposes of \$1,991.97. The trustees elected were W. R. Wilson, Alexander Stewart and Duncan McLaughlin; William Taylor, Dr. Graham. P. Richie, Alexander Stewart, Jr., J. M. Martin, James Grieve, W. R. Wilson, O. Smith, A. McKay, W. Innis, and A. Good, managers; Alexander Stewart, W. R. Wilson, Mr. Graham, Mrs. Martin and Mrs. Skene, Missionary Association; J. M. McIntosh and John Shaw, auditors.

THE annual meeting of the York congregation—now East Toronto—was held on the evening of the 17th ult., and the various reports showed everything to be in a flourishing state. The advances made during the past year were very encouraging, and the outlook was bright for the future. The following gentlemen were appointed into offices for the ensuing year: Mr. J. M. McCulloch, re-elected secretary; Mr. R. Davy, treasurer; and Messrs. McCulloch, senr., Monteith, Cameron, Matthews and Lindsay as managers. The report of the Sabbath school was also very encouraging, the one great drawback being the want of a library. An effort, however, will be made at an early date to supply this great need, and furnish the school with all the advantages possible.

THE monthly social, held the first Thursday in every month by the congregation and Young People's Association of St. James Square Church, took place last Thursday night as usual, the honorary president, the Rev. Dr. Kellogg, presiding as the host of the evening. The social was very largely attended, and was carried out in the nature of an "At Home," all the parlours of the church being thrown open, and a large refreshment booth, handsomely decorated, constructed in the centre of the main parlour. Every one helped to make the "At Home" a most enjoyable and sociable event, and the conspiracy was a decided success. The programme was taken part in by Miss Lily Woodbridge, Miss Dunn, Miss Aggie Johnston, Misses Kerr, Mr. Ross, and the Spadina Avenue orchestra.

THE tea meeting and entertainment held in the Presbyterian Church, Ivy, last week, was a grand success. The ladies of the church provided an excellent tea, which was served in the Orange Hall. After justice had been done to the sumptuous spread, the party returned to the church, where the programme of the evening was proceeded with. Addresses were given by the Rev. Messrs. D. D. McLeod, and W. H. Barnes, of Barrie; R. McCulloch, Cookstown; Stuart Acheson, Cloverhill; and Thomas McKee, P.S.I., South Simcoe, which were highly appreciated. The Guild Choir, of Christ Church, Barrie, rendered some of their fine music, which was well received. The pastor of the church, Rev. J. J. Cochrane, acted as chairman on the occasion, and seemed more than pleased at the success of the tea meeting and entertainment.

THE Canadian Auxiliary of the McAll Mission held its annual meeting Thursday Feb. 2, in the Young Men's Christian Association ladies' parlour. The officers elected for the year were: Mrs. E. Blake, president; Mrs. W. S. Finch, Mrs. Duncan Clark, Mrs. MacVicar, Mrs. Howitt, Miss Copp, vice-presidents; Miss Cavan, treasurer; Miss Carty, secretary; Mrs. J. Kerr, Mrs. Dr. Aikens, Mrs. J. Campbell, Mrs. J. Gooderham, Mrs. Lister, Miss Ogden, Miss Inglis, Miss McCallum, Miss Carty, committee. There had been raised during the year \$1,053. The McAll Mission now supports 100 halls in France, besides Sunday schools, weekly classes, industrial schools and circulating libraries. It was reported arrangements had been made to support two halls, one at Rochefort and one at La Rochelle, at an annual cost of \$1,000, and although this amount was double that subscribed last year the money had been raised.

THE annual meeting of the Kirkwall auxiliary of the Woman's Foreign Mission Society was held on Tuesday, January 10. There was a large attendance of the women of the congregation. The annual report showed that meetings had been held regularly on the second Tuesday of each month, with an average attendance of twenty-five. In the month of September a large bale of clothing valued at \$55 was contributed to the Indian mission on Piapot's Reserve. During the year one of the members, Miss Wight, gave herself to mission work and is now labouring successfully among the Sioux Indians in the neighbourhood of Portage la Prairie. The membership is now forty three. Nearly all the members take the monthly *Letter Leaflet*. Last year \$97 were contributed to the general fund. This year's contribution—\$144—shows a gratifying increase, all of it raised by monthly contributions and mite boxes. Mrs. Ewart, president of the general society, was present at the meeting, and organized a mission band and addressed the meeting. The following officers were elected for the current year: Mrs. Carruthers, president; re-elected; Mrs. Menzies, first vice-president; Mrs. Elwin Gray, second vice-president; Miss Julia Stuart, secretary; Miss Cowie, treasurer, re-elected.

THE annual meeting of St. Paul's Church, Peterborough, was held on January 25, and the different reports were of a very encouraging nature. There are connected with the congregation 320 families, and 1,660 communicants, a net increase of eight families and thirty communicants during the year. There are 450 names on the roll of the Church Sabbath school, and one hundred on the rolls of two other Sabbath schools connected with the Church. There are nineteen elders, five new ones having been ordained during the year. The contributions, for strictly congregational purposes, amounted to \$6,324, of which sum, \$4,600 was raised by weekly offerings, the rest consisted of special contributions for the reduction of the debt. The contributions for the Schemes of the Church amounted to \$2,187, of which sum \$365 was given to Home Missions, \$790 to Foreign Missions, \$200 to French Evangelization, \$170 to Augmentation, \$550 to Colleges (ordinary and special), \$84 to Aged and Infirm Ministers' and Widows' and Orphans'. In addition to this, \$790 was raised for other religious and benevolent objects. There is every prospect of the debt on the church being still further reduced during the coming year, as several large subscriptions were promised for this purpose at the meeting.

THE annual meeting of the congregation of Chalmers Church, York Town Line, held on the evening of the 19th ult., showed everything to be in a very satisfactory condition. The secretary-treasurer and managers were unanimously re-elected. The superintendent and treasurer of the Sabbath school were also re-elected. Mr. William Latham was appointed librarian and Mr. Andrew M. Heron, secretary. The Sabbath school entertainment in connection with the Christmas tree—held some time previously—was a pronounced success. All the speeches, recitations and music was exceedingly well rendered, and about \$28 realized for the good of the school. The congregation took advantage of the opportunity then given to present the organist—Miss Helen Thompson—with a handsome ice pitcher, and Mr. Robert Brown with a gold pen and case as tokens of appreciation for service they had rendered. Subsequently the congregation presented the Rev. T. T. Johnston, minister in charge, with a well-filled purse and Mrs. Johnston with a beautiful set of dishes as evidences also of their appreciation. The associated congregation—East Toronto—has not been backward either in its tokens of good-will and esteem toward the minister and his family, so that their lines have evidently fallen unto them in pleasant places.

THE annual meeting of the West Presbyterian Church was held on Tuesday evening, January 17. In the Session's report we are told that on Nov. 6 last the pastor, Rev. R. Wallace, stated that he was inducted just twenty years before, and that during that time he had received 1,800 into the membership, 409 of these during the last two years; there are now 740 on the communion roll; there had been thirty-two deaths during the year, eighty infants and two adults were baptized. The attendance had been very large both at the church service, and Sabbath school. There are 705 names on the Sabbath school roll, and nearly 150 more in the large Bible class held at the same time. The revenue reported by the managers was \$5,441.61; revenue of Sabbath school, \$545.19; Ladies' Aid Fund, \$167.05 \$75 of this handed to the managers, and included in their account; balance, \$92.05; Mr. Chiniquy received, apart from the \$184 given him by the managers, \$370; Burnside Auxiliary and Young People's Association, \$94.74; Mission Sabbath School collection, \$47; by other objects, about \$40; total, \$6,630.57. The whole amount given to the Schemes of the General Assembly was \$6,570.04, and of this \$260 were contributed through the Sabbath school. This was largely in advance of 1886, and it is expected that a very much larger amount will be received during this year. The revenue under the control of the managers was on an average some \$13 per Sabbath more than the preceding year, thus leaving a balance on hand of \$522.91, the most encouraging report ever presented. The pastor's salary was increased to \$2,000, and the salaries of Miss McGregor, organist and leader of choir, from \$200 to \$400 and that of Mr. Kipoch, caretaker, from \$200 to \$300.

THE annual meetings of the congregation of Dunbarton and Melville Church, Scarborough, were held on Tuesday and Wednesday, January 10 and 11 respectively, and notwithstanding the financial depression the reports indicate the most successful year in the history of this united charge. From the reports, as published at length in the *Pickering News*, we gather the following facts: The pastor, the Rev. R. M. Craig, occupied the chair at these meetings. The Session's report shows that there are at present 197 members on the roll, of whom twenty-four were added during the year. The Sabbath schools are in a flourishing condition, whilst the prayer meeting is fairly attended. The financial reports have surpassed the expectations of even the most sanguine. The revenue and expenditure of the Dunbarton congregation for strictly congregational purposes is \$2,054, and for the Schemes of the Church is \$214, being an average of upward of \$47 per family; whilst Melville Church reports a revenue of \$2,294, with an expenditure of \$2,092 for congregational purposes, \$152 to the Schemes of the Church and a balance of \$50, the expenditure being at the rate of \$56 per family. Two handsome new churches have been opened since last report at a cost of upward of \$11,000, and capable of seating 500 people, and with the exception of about \$500, the total cost of both has been met. The report speaks in very complimentary terms of the work of the Ladies' Aid Society, which has raised upward of \$550 toward the furnishing of the Dunbarton Church. The secretary's report closes as follows: "It is pleasing to know that these congregations are prospering financially, but more so to know that they are prospering spiritually. There is spiritual life and consequently spiritual growth and fruit." "He that abideth in Me, and I in him, the same bringeth forth much fruit."

ON the 22nd of January was opened for public worship at Corbett the handsome brick church which had been in course of erection since June. Without being ostentatious, this house of prayer is a neat, tasty structure that will cost about \$2,000. The site was given free by Mr. Corbett, a liberal friend of the Episcopal Church. The pews are very comfortable, and well arranged with a seating capacity of 250. To the satisfaction of whomsoever may be called to preach there, the pulpit is a most commodious one, and the echo such that it presents no difficulty to the speaker or hearer. The audience room is lighted with good windows, and two powerful chandeliers afford plenty of light for all evening services. This is the first Presbyterian Church that ever was built in this comparatively new part of the country, and when we consider that it is not yet two years since missionary work was first begun in this vicinity, the congregation deserve credit for their activity and liberality in the beginning of their history. On the morning and evening of the opening services, the Rev. James Pritchard, of Forest, preached two appropriate and stirring sermons, and in the afternoon Rev. John S. Lochead, of Parkhill, preached with eloquence and acceptance. The attendance at the three services was overflowing, the collections amounting to \$72.66. On Monday evening, Jan. 23, a tea meeting was held, presided over by John Waters, M.P.P., when addresses were delivered by several clergymen and others. Excellent music was furnished by the Presbyterian choir of the neighbouring town, Parkhill, thus rendering the programme very interesting. The proceeds of the evening were: By ticket, \$139.90; by gifts of a few friends, \$100; total for both days, \$312.56. The debt of the church is almost covered by subscriptions payable in two years. This congregation was organized under the pastorate of Rev. S. A. Carriere, who is the present pastor of the congregation. It is sincerely hoped that the present activity and prosperity may long continue, and that the new church erected to the service of the great Godhead may be the means of bringing many souls to Christ.

PRESBYTERY OF SARNIA.—This Presbytery held an adjourned meeting in St. Andrew's Church, there, on Tuesday, 17th ult. Mr. Scott, a minister of the Chatham Presbytery being present, was asked to take a seat with the court. Mr. Cuthbertson, in terms of his instructions, reported that he had organized the mission stations of Marthaville and Brooke, and laid on the table a roll of communicants from those places. It was agreed to approve of Mr. Cuthbertson's conduct, declare these stations to be known as Marthaville and Brooke, as constituted by the roll submitted by Mr. Cuthbertson, and that these be under the

MONTREAL NOTES.

The Rev. James Fleck, of Knox Church, preached at the opening of a new church at Russell on Sabbath last. In driving from the station he was thrown from the cutter, and sustained such injuries that he has been confined to his room almost entirely since his return home. It is hoped, however, that he may soon be quite strong again.

On Friday, the 17th inst., the annual social meeting of the Italian Presbyterian congregation is to be held in Russell Hall. This is one of the most unique of all the social gatherings held in the city, or indeed in the whole country. The entertainment is provided largely by Italian musicians. There are also dialogues and recitations by the children, in Italian, French and English, together with a few short addresses from friends of the work. The missionary, the Rev. A. Internoscia, is most persevering and painstaking. His Sabbath attendance ranges from forty to seventy. The Italian Mission day school has upward of thirty pupils on the roll, and the night school is attended by an average of fifteen. It is hoped that many of the English-speaking community will encourage Mr. Internoscia in his work by attending this special meeting on Friday, the 17th inst., at eight p.m.

The students of the Presbyterian College here have for the past year or two personally contributed the funds necessary to support a native teacher on Eromanga, and another on Efaté in the New Hebrides. In addition to these two, they are this year to provide the means for the maintenance of a native teacher on Santo, the Rev. Joseph Annand's new field of labour. Some nine of the students at the college here have the foreign mission field in view.

The Celtic Society met on Tuesday evening in the Presbyterian College, the president, Rev. Dr. MacNish, in the chair. The president read an able paper on "The Gaelic Poets of Our Time," giving selections from their poems, both Gaelic and English. Mr. J. C. Martin read a paper by Rev. D. B. Blair, of Pictou County, Nova Scotia, on "A Synopsis of Gaelic Grammar. The meetings of this society are growing in interest.

The annual Sabbath school festival was held in Knox Church on Friday evening last, Mr. W. Paul in the chair. The report showed a considerable increase in the number of scholars and in the missionary contributions, which amounted to \$350 for the year. This sum was appropriated to several mission schemes. Prizes were distributed by the Rev. James Fleck, recitations were delivered by the children, and brief addresses given by Rev. James Patterson and Major McGibbon.

The annual general meeting of the Arts Association of Montreal took place last week, and was of very special interest, cause of the consideration of an offer of \$10,000 made by Mr. J. H. R. Molson to the association, on condition that the gallery be thrown open on Sabbath. The subject evoked considerable discussion, the result being that the money was declined, a proposal even to thank the donor was voted down. During the discussion the Hon. Judge Mackay made a forcible speech against the principle of opening art galleries on Sunday. He is reported by one of the city papers as follows: I totally object to the reception of this \$10,000, because I do not think that the cause for which it is offered is a good one. Mr. Molson is a gentleman for whom I entertain a high respect. He has won for himself in our city a name for liberality in dispensing his wealth second to none in proportion to his means. He is a man for whom I profess the utmost esteem, but I oppose this proposal of Mr. Molson for different considerations. Chiefly do I oppose it from the consideration that the acceptance of this \$10,000 would force us into a breach of God's Commandments. I hold that there is a law which it is beyond our means to depart from in any way, and I consider that if we were to accept this \$10,000 offered us by Mr. Molson, it would be tampering with one of God's commandments, and the one which especially commences with the word "remember." I have been trained from my youth to respect the Sabbath Day, and to do nothing on that day in the way of visiting museums and galleries. If we come to make of the Sabbath a day like week days, we destroy the home, and the influence of parents over their children. And we let loose on society a lot of people who will by their misconduct disgrace us. Unless we try to stem this torrent which seems to have set in of making the Sabbath like a week day, we will be engulfed in it. What Sir Matthew Hale said 250 years ago to his sons about their observing the Sabbath Day is of sterling sense now, and applicable to this very case in the city of Montreal. I do hope that the members here will consider before they agree to Mr. Molson's terms of accepting this \$10,000 to violate God's Day. I would ask the gentlemen in the room to remember the picture in the "Cotter's Saturday Night," drawn by the great poet Burns, whose anniversary was celebrated the other day. The poem has been described as the first idyl in the English language. I wish you to think of that picture of the cotter and his family preparing for the Sabbath, and that their cotter's Saturday night was in the city of Montreal, and if I may say cotter's Sunday night's too. What would become of this Sunday religious observance, and other Sunday examination and communion in the family, if we were to open our places of amusement? Our Sunday schools would dwindle to nothing, and the example once set would lead to Sunday excursions on steamboats, and Sunday skating rinks. From the less lofty point of view, the financial question, he believed it would be inadvisable to accept Mr. Molson's \$10,000 to violate God's law. It would at once lead to a breach in the ranks of the association; it would raise up two camps—the one in favour of Mr. Molson's scheme, and the other against it. There were many people who would contend that if the Art Gallery were open they could not see why a man could not buy a cigar on Sunday. If this money were accepted, many benefactors of the institution in the past would have nothing to do with it in the future, and would never come within its doors. If this condition were agreed upon, the persons who contributed money and works of art in the past would shut up their purse-strings in future.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Feb. 19, 1888. } A LESSON ON FORGIVENESS. { Matt. 18: 21-35.

GOLDEN TEXT.—And forgive us our debts as we forgive our debtors.—Matt. vi. 12.

SHORTER CATECHISM.

Question 61.—Special Sabbath duties—the worship of God and holy meditation, and working for Christ—cannot be omitted without guilt. Their careless and heartless performance is a failure to keep God's law. Idleness is not rest, it is evil whether on Sabbath or any other day. Sinful actions are at all times wrong, but the wickedness is all the greater when evil deeds are done on the Lord's Day. Just as it is wrong to pursue business or pleasure on the Sabbath Day, so it is also wrong to occupy the thoughts with them when the mind should be directed to higher and better things.

INTRODUCTORY.

The question with which the lesson begins was occasioned by the instructions of the Saviour with reference to the reconciling of those who had quarrelled.

I. **Forgiveness of Injuries.**—Thinking over Christ's teachings, so different from the narrow and arbitrary maxims of the Pharisees, Peter asks light on the extent to which forgiveness of injuries should be carried. Seven times? That greatly exceeds the limit of natural impulse, and was more generous than the teaching of the rabbis. The great principles of God's kingdom cannot, it has been well said, be measured by the multiplication table. The spirit is deeper than the letter. The Christian must always cherish the forgiving spirit, and be at all times ready to exercise it. This is surely implied in the answer Peter received, "I say not unto thee, Until seven times; but, Until seventy times seven." In inculcating the spirit of forgiveness, it is sometimes overlooked that while there is no limit as to its exercise, there is a righteous condition on which alone it can be rightly exercised. I have inflicted an injury on another. He may be perfectly willing to forgive me, but I have no right to expect or receive that forgiveness unless I have acknowledged and repented of the wrong done my neighbour. When one sincerely asks God's forgiveness of sins committed, he does not expect to receive the pardon for which he prays without sincere and humble confession and repentance of his sin. The forgiveness that ignores righteousness is only a pretence.

II. **An Example of Forgiveness.**—In order to make the lesson clearly understood, and impressive, Christ employs a parable, showing the many-sided truths of the kingdom of God. A certain king reckons with his servants. There was one who had miserably failed in his payments. He did not come with the other servants. He had to be brought into the presence of the king. His debt was ten thousand talents, variously reckoned at from \$9,000,000 to \$15,000,000 of our money. The faithless servant was unable to pay. All that he had was commanded to be seized, himself, his wife and children to be sold into slavery. Realizing his disgrace, his utter helplessness, and seeing utter ruin before him, he fell down, and pled passionately for patience, making the impossible promise that he would yet pay all. Moved by compassion and mercy, the king forgave him the debt. This parable, besides teaching the lesson of forgiveness, illustrates the terrible nature of sin. When the heavenly King takes account of us, and what we owe Him, the debt is so overwhelming that we are utterly unable to pay it. God's law, which we have violated, condemns us. To promise that we will pay all would be an absurd impossibility. All is already forfeited. When we cry for mercy for Christ's sake, God in His infinite love and compassion forgives us. The debt of sin is cancelled. As we have been forgiven then ought we also freely and lovingly forgive.

III. **An Example of an Unforgiving One.**—This very servant who went out from the king's presence had a debtor who owed him a hundred pence. It might have been expected that he who had just been forgiven such an enormous debt, feeling grateful for his own deliverance, would be ready to deal kindly and considerately with his fellow men. It was far otherwise. He had, as one well remarks, not been converted, only frightened. All that is cruel and vengeful in his nature is rampant as ever. He had been forgiven a debt of millions, but he seized by the throat the poor man who owed him a sum equivalent to about \$15 of our money. This forgiven but irate creditor mercilessly demands instant payment. The poor man did exactly as his tormentor himself had done. He prostrated himself at his creditor's feet, and pled for forbearance, but his plea was unavailing. He was cast into prison. There is no comparison between man's indebtedness to his brother man, and man's indebtedness to God. Every offence committed against a fellow-man is a sin against God. If God can be so infinitely merciful to men, ought not they be forbearing toward one another? The oppressive cruelty of the forgiven but unmerciful servant moved his fellow-servants to deepest sorrow. They went and told their lord, who summoned before him the ungrateful offender, and meted out to him the punishment he deserved. The lesson which Jesus draws from this graphic picture of man's inhumanity to man is strikingly impressive, and ought never to be forgotten. So likewise shall My heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

PRACTICAL SUGGESTIONS.

The forgiving spirit is the Christian spirit. If we expect forgiveness ourselves, we must be ever ready and willing to forgive. How terrible and hopeless is the debt of sin! God's love and mercy manifested in Christ clearly show that He is able and willing to forgive the sins of all who lead with Him for pardon.

supervision of Mr. Cuthbertson and Session, directing them to dispense sealing ordinances at these stations as they may see fit to arrange. There was read a report from the committee appointed to examine Mr. McRae, now labouring at the Log Church, Brooke, with a view to receive him as a catechist of this Church. The report was most favourable in every respect. It was agreed to receive the same, thank the committee for their diligence and, in terms of the report, take the usual steps to receive Mr. McRae as a catechist and to continue his labours among the Brooke people meantime. The Presbytery then proceeded to take up a call from West Tilbury and Comber to Mr. Leitch, minister of Point Edward. The call was read with reasons for translation, and resolutions from Point Edward congregation. The following representatives were certified, viz.: Mr. Scott, for the Presbytery of Chatham; Mr. Cameron for the Session and Mr. Brown for the congregation of Point Edward, and Mr. Leitch for himself. These were heard in the above order, Mr. Leitch intimating his declination of the call. After parties were removed it was agreed, on motion of Mr. Cuthbertson, to refuse the translation, in terms of Mr. Leitch's decision, and express sympathy with the congregation of West Tilbury and Comber in their disappointment. Parties were called and the decision announced, in which all acquiesced. The meeting was closed with the benediction.—GEORGE CUTHBERTSON, Pres. Clerk.

PRESBYTERY OF HURON.—This Presbytery had a regular meeting in the church at Thames Road on the 17th January. Mr. McLean was appointed Moderator for the ensuing six months and Mr. Ramsay, Clerk pro tem. Reports were received from the supplemented charges of Grand Bend and Bayfield, etc., as to their financial standing. Mr. Martin was appointed to exchange with Mr. Carriere and Mr. Simpson, with Mr. Forrest, with a view of inducing the people to increase their contributions in order to reduce the supplements. Mr. Charles Tough, a young man intending to study for the ministry, was recommended by the Committee on the Superintendence of Students, as a promising candidate, who should be encouraged to proceed with his studies, so that he may be prepared to enter Knox College next year. The recommendation was adopted. Reports of missionary meetings and missionary sermons preached were given. Arrangements were made for a Conference on the State of Religion, at next regular meeting, and Sessions were requested to answer questions which may be submitted by the Assembly's committee and forward such answers to Mr. Acheson as soon as possible. It was agreed to cite the congregations of Hensall and Chiselhurst to appear at next regular meeting, on the matter of separating the two congregations. It was resolved to send down to Sessions for their consideration, the remit on the deceased wife's sister with instructions to report at next meeting. The report of the Committee on the Book of Forms being called for, was presented by Mr. McDonald, in the absence of Dr. Ure. After considering some amendments suggested by the committee, it was agreed to commit the whole matter to the following committee, with instructions to forward their report to the Assembly's Committee, viz., Messrs. McDonald (Convener), McCoy, Musgrave, ministers; and McCaughy, Wilson and Carnochan, elders. The Home Mission Committee was authorized to select a suitable minister to act as pastor for Bayfield Road and Berne for six months. The next regular meeting of Presbytery will be held in Egmondville on the second Tuesday of March, at eleven a.m. The Presbytery then adjourned to hold its next regular meeting in Egmondville as above stated.—A. MCLEAN, Pres. Clerk.

PRESBYTERY OF ORANGEVILLE.—This Presbytery met at Orangeville on the 24th ult. There was a fair attendance of ministers, but very few elders. Mr. Fowlie's term as Moderator having expired, Mr. Gilchrist was appointed Moderator for the next six months. The Presbytery instructed its Finance Committee to arrange the Presbytery's financial year to correspond with the congregational year, ending December 31. On account of the distance being so great, Mr. McFaul asked, and was granted, leave to resign the Moderatorship of the Session of Ballinafad, and Mr. Gilchrist was appointed in his place. For a similar reason Mr. McLeod was permitted to resign as Moderator of Osprey Session, and Mr. Ross was appointed in his place. The Presbytery instructed the treasurer to collect from St. Andrew's Church, Proton, and Proton Station, certain expenses incurred by advertising for a missionary for said stations, and pay said account. The Clerk read a letter from the Honourable the Attorney-General, acknowledging the receipt of the Presbytery's resolution anent the Orangeville dynamite outrage, and expressing concurrence with the sentiments of the Presbytery. The Presbytery nominated Rev. W. T. McMullen, of Woodstock, for the Moderatorship of the next General Assembly. Mr. Ross gave notice of the following motion to be proposed at next meeting of Presbytery, viz.: Owing to the long period of vacancy in many of the congregations under the care of this Presbytery, and the growing disorganization of many of said congregations, Resolved, That this Presbytery place an ordained missionary over each congregation at present vacant within its bounds, and in case of other charges becoming vacant, that four months be given such charges to select for themselves a pastor, and if unsuccessful the Presbytery proceed to place over any such charge a suitable pastor—the appointment in no case to be made for a longer period than two years. Moved by Mr. McClelland, seconded by Mr. Fowlie, and agreed, That this Presbytery express its sincere sorrow at the loss sustained by the Church and the cause of Temperance through the death of the late Rev. John Smith, of Erskine Church, Toronto, and its sincerest sympathy with Mrs. Smith in her sore bereavement, and pray that the supporting grace of the Great Head of the Church may be vouchsafed to her in her hour of trial; and instruct the Clerk to forward to her a copy of this resolution. The Presbytery decided to hold its next regular meeting in Orangeville on the second Tuesday of March at half-past ten a.m.—H. CRÖZIER, Pres. Clerk.

# WESTERN CANADA

## Loan and Savings Company.

The Twenty-Fifth Annual Meeting of this Company was held yesterday at the Company's Office, No. 70 Church Street, Toronto, the President in the chair. A large number of Shareholders were present. The following financial statements were read, received and adopted:—

The Directors have much pleasure in submitting to the Shareholders the Twenty-Fifth Annual Report of the Company's affairs.

The financial results of the year's business show that the profits, after deducting all charges, amount to \$153,782.42, out of which have been paid two half-yearly dividends at the rate of ten per cent. per annum, amounting, together with the income tax thereon, to \$133,199.40. The balance remaining, \$20,583.02, has been carried to the Contingent Funds.

The amount placed with the Company by Investors, on Deposit and in Debentures, continues to increase—the Deposits now being \$1,292,807, and Debentures \$2,641,002; or a total of \$3,933,809, as against \$3,784,672 last year.

The amount of money loaned on Mortgage security during the year is \$1,105,339.02; and there has been paid back by borrowers \$1,339,256.74, viz.: in Manitoba \$123,969.59, and in Ontario \$1,215,287.15.

The increasing volume of the Company's business rendered it necessary, during the past year, to further increase the Capital Stock, in order that the limit of the Company's borrowing powers, in proportion to their Capital, as prescribed by law should not be exceeded.

The Directors therefore issued 20,000 new shares of Capital Stock at a premium equal to the existing Reserve Fund, and upon which twenty per cent. was called in. The whole sum was taken up and the premium carried to the Reserve Fund.

Since the last annual meeting the Board has lost by death one of its oldest members, the late Mr. Samuel Platt, who for about twenty years has been a valued and efficient Director. The vacancy occasioned by Mr. Platt's death has been filled by the election of the Manager, Mr. Walter S. Lee, to be a member of the Board.

It having become necessary to make certain alterations in the Company's By-laws, in order to bring them into conformity with the Amendments to the Act of Incorporation, they have been carefully revised by the Board and are now submitted to the Shareholders for their approval and confirmation.

The Balance Sheet and Profit and Loss Account, together with the Auditor's Report, are submitted herewith.

G. W. ALLAN,  
President.

### LIABILITIES.

#### To Shareholders.

Capital Stock.....	\$1,400,000 00
Reserve Fund.....	700,000 00
Contingent and Guarantee Funds.....	101,252 09
Dividend, payable 8th January, 1888.....	66,157 01
	\$2,267,409 10

#### TO THE PUBLIC.

Deposits and Interest.....	\$1,292,807 58
Debentures and Interest.....	2,641,002 26
Sundry Accounts.....	3,933,809 74
	853 22
	\$6,202,072 06

### ASSETS.

Loans, secured by Mortgages.....	\$5,907,995 23
Office Premises.....	19,895 54
Cash in Office.....	240 61
Cash in Bank.....	244,044 00
Cash in Bankers' hands in Great Britain.....	29,426 92
Sundry Accounts.....	469 76
	\$6,202,072 06

### PROFIT AND LOSS.

Cost of Management, including Salaries, Rent, Inspection, Valuation, Office Expenses, Branch Office, etc.....	\$37,942 20
Directors' Compensation.....	3,690 00
Dividends and tax thereon.....	133,199 40
Interest on Deposits.....	50,110 90
" Debentures.....	121,610 90
Agents' Commissions on Loans and Debentures.....	7,433 69
Carried to Contingent and Guarantee Accounts.....	20,583 02
	\$374,570 20
Interest on Mortgages, etc.....	374,570 20
	\$374,570 20

WALTER S. LEE.

Managing Director.

JANUARY 30, 1888.

To the Shareholders of the Western Canada Loan and Savings Company.

GENTLEMEN,—We beg to report that we have made a thorough examination of the books of the Western Canada Loan and Savings Company, for the year ending December 31, 1887, and have pleasure in certifying that the above Statements of Assets and Liabilities and Profit and Loss are correct, and show the true position of the Company's affairs.

Every Mortgage and Debenture or other security, with the exception of those of the Manitoba Branch, which have been inspected by a special officer, have been compared with the Books of the Company. They have been proved to be correct and to correspond with the totals, as set forth in the Schedules and Ledgers. The Bank Balances have been proved and we certify to their correctness.

W. R. HARRIS,  
FRED. J. MENET, } Auditors.

A ballot was held for election of Directors, and the retiring members of the Board were re-elected, viz.: The Hon. Geo. W. Allan, Sir David Macpherson, K.C.M.G., and Thomas H. Lee.

These gentlemen and Messrs. George Gooderham, George W. Lewis, Alfred Gooderham with Walter S. Lee as Managing Director, constitute the full Board. At a subsequent meeting of the Directors the Hon. Geo. W. Allan was re-elected President and Mr. George Gooderham Vice-President, also re-elected.

### Sparkles.

SOME acrobats are fresh, and somersault. "WOMAN feels where man thinks," says a writer. Yes, that's why man is bald.

PERFECTLY CHARMING is what the ladies say about "Lotus of the Nile" Perfume.

LAUNDRY-WOMEN are forgiving beings. The more cuffs you give them, the more they will do for you.

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

WE often say "Rumour has it," and as often are sorry that she didn't keep it while she had it.

THE young man on the look-out for a "soft-place," through a dislike for honest work, can find one under his hat.

THE English language sounds funny to a foreigner, as when one says "I will come by and by to buy a bicycle."

A SEA-GREEN glass vase has recently been found in Bologna. It beats all what these butchers will put in Bologna!

A PHYSICIAN says: "If a child does not thrive on fresh milk, boil it." This is too severe. Why not spank it?

A TIMELY PRECAUTION.—To prevent serious disease regulate the stomach, liver, bowels, kidneys and blood with Burdock Blood Bitters. Remember that prevention is better than cure.

IT is nonsense to assert that Italians do not readily become Americanized. The president of the Italian savings bank in New York has decamped with \$150,000.

NOW that the great raft in the Atlantic has broken apart, there will be a fine chance for those ships that have lost their log to pick one up.

THE brain of an elephant is somewhat larger than that of a man, but the trunk of an elephant is considerably smaller than that of a woman.

ACCORDING to an old superstition of the mediaeval Church, whenever a cock crows a lie is being told. The reason that cocks crow so persistently in the early morning hours is because the morning papers are being set up.

DOCTOR: You see, wifey, dear, I have pulled my patient through after all; a very critical case, I can tell you. His Wife: Yes, dear hubby; but then, you are so clever in your profession. Ah! if I had only known you five years earlier, I feel certain that my first husband—my poor Thomas—would have been saved.

A DISTRESSING COUGH often causes the friends of the sufferer as much pain as the sufferer himself, and should receive immediate attention. DR. WISTAR'S BALSAM OF WILD CHERRY speedily cures coughs, colds, influenza, sore throat, etc.; and in many well-tested cases it has effected a perfect cure of consumption.

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MEETINGS OF PRESBYTERY.

QUEBEC.—In Sherbrooke, on Tuesday, March 30, at eight p.m. MAITLAND.—At Lucknow, on March 13, at half-past one p.m. HURON.—At Egmondville, on Tuesday, March 13, at eleven a.m. HURON.—In Egmondville, on Tuesday, March 13, at eleven a.m. SAUCEY.—In Palmerston, on Tuesday, March 13, at ten a.m. CALGARY.—In Medicine Hat, on Tuesday, March 6, 1888, at two p.m. WHITBY.—In Bowmanville, on Tuesday, April 17, at half-past ten a.m. LINDSAY.—At Cannington, on Tuesday, February 28, 1888, at eleven a.m. CHATHAM.—In First Church, Chatham, on Tuesday, February 28, at ten a.m. OWEN SOUND.—In Division Street, Owen Sound, March 20, at half-past one p.m. ORANGEVILLE.—In Orangeville, on Tuesday, March 13, at half-past ten a.m. SARNIA.—In St. Andrew's Church, Sarnia, on Tuesday, March 20, at one p.m. LONDON.—In First Presbyterian Church, on Tuesday, March 13, at half-past two p.m. BRANDON.—At Portage la Prairie, on Tuesday, March 13, 1888, at half-past seven p.m. STRATFORD.—In Knox Church, Stratford, on Tuesday, March 13, at half-past ten a.m. PETERBOROUGH.—In St. Paul's Church, Peterborough, on Tuesday, March 13, at ten a.m. WINNIPEG.—In Knox Church, Winnipeg, on Tuesday, March 13, at half-past seven p.m. LA MARK & RENFREW.—In Union Church, Smith's Falls, on Monday, February 27, at half-past two p.m. KINGSTON.—Next ordinary meeting in Cooke's Church, Kingston, on Monday, March 19, at three p.m. MONTREAL.—In the Convocation Hall of the Presbyterian College, on Tuesday, March 20, at ten a.m. GUELPH.—Next ordinary meeting at St. Andrew's Church, Guelph, on Tuesday, March 20, at half-past ten a.m.

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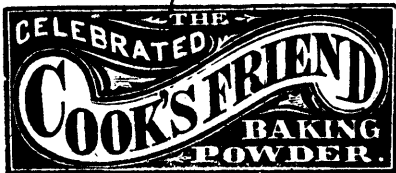
On Thursday, Jan. 31st, at the Manse, Churchill, the wife of Rev. W. A. Duncan, of a son.

MARRIED.

On the 1st inst., at the residence of her parents, 28 Medcalf Street, by the Rev. G. M. Milligan, assisted by the Rev. J. M. Cameron, Margaret Mary Laurie, to James Drummond Currie, banker, Duart, Ont.

At Ballyduff, Ont., January 25th, 1888, by the Rev. George McKay, George Marshall, feed and flour merchant, Cold Spring, to Matilda Porter, daughter of Mr. Francis Porter.

At Pontypool, Ont., February 1st, 1888, by the Rev. Geo. McKay, William A. Wilson, carpenter, to Mary Jane Williamson, daughter of Mr. Jason Williamson.



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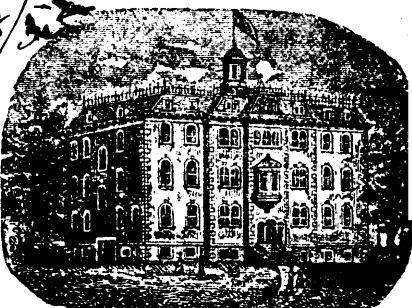
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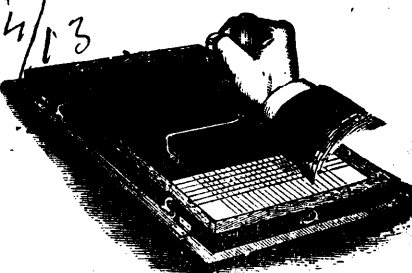
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