

Pages Missing

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The Eldership.

REV. D. V. MAYS.

(Concluded.)

THANKS be to God for the many noble elders whose example to the flock in promoting the benevolent work of the Church is so conspicuous. But if the tithing system could be introduced by them, God's kingdom would make gigantic strides from year to year. "The tithe is the Lord's." The ten million evangelical Church members in our country give five million dollars annually to home and foreign missions, or fifty cents each, whereas, if they gave only one cent on the dollar of their real and personal property they would give eighty-seven million dollars to these objects. In "Parish Problems" it is stated that "the average increase of wealth in the lands of professed Christians between the years 1870-80 was seventy-one times greater than their offerings to Missions, Home and Foreign." Here then, there is room for the increased power of the eldership in promoting systematic beneficence in the churches.

But the chief development needed in the elder's power is in winning souls to Christ in co-operation with his pastor, both within the bounds of the parish, and in extending these bounds, and in any other Christian activities in which he may have time or inclination to engage.

Here the Evangelical Alliance's plan of denominational co-operation, by districting cities and neighbourhoods, and appointing monthly visitors to invite non-church-goers to attend the church of their choice, and to gather Sabbath school scholars, and to redeem the in-temperate and fallen, opens a wide field still latent.

If the chief increase of power needed in the eldership is soul-winning power, how shall this power be obtained and be utilized for the upbuilding of Zion? If this power be possessed it will exert itself and will be accompanied by all other needed spiritual graces.

1. The first way in which this power may be obtained is to desire it, to pray for it, and to continually strive to put it forth. To seek and to save that which was lost was Christ's mission and is the leading purpose of all his true imitators. But the winning of souls depends upon being anointed with the Christ-like spirit. The Church to-day, more than in all her previous history, is giving prominence to the training of her young people in active Christian service. The elder should fall in line with this movement and give it his hearty co-operation and counsel and wise control as a part of the spiritual oversight required of him. His sympathies and feeling of responsibility should extend to the promotion and success both of the Junior and Senior Christian Endeavour work of his church. In and through these organizations and in the Sabbath-school his opportunity to win souls and train souls for Christ constantly presents itself.

But the church also still believes in waging Gideon-

like campaigns in pursuit of souls, and the Great Head of the Church will save sinners in greater multitudes when elders more earnestly seek to obtain soul-winning power.

2. But doubtless the chief burden of responsibility for bringing out and securing the greater putting forth of this power lies with the pastors of our noble elders.

The elder or other Christian is not conscious of his dormant power until it is put to the proof by its exercise. The first apostolic method was to go forth two by two, and Christ has said, "If two of you shall agree on earth as touching anything that they shall ask it shall be done for them of my Father which is in Heaven." The following of this precedent and the claiming of this promise has been often owned of God in the blessed experience of many ministers and churches. By such methods the soul-winning power of elders has been utilized in conjunction with the pastor with immense increase of good results. Let illustrations widely prevalent suffice.

When the time has arrived for holding meetings of the church preparatory to communion, or for holding special services, God's people having waited together and in the closet in earnest preparatory prayer, and old feuds, if any, between church members being removed on the basis of "forgetting the things that are behind," so that all can lift up holy hands to God without wrath and doubting, let the minister take with him an elder, and after planning the round of visitation, let them unite in earnest prayer for the souls to be called upon. Let them go forth with God's spirit and with the love and tenderness of the Friend of Sinners in their hearts, and with confident faith in God, engage in earnest personal effort, with individual souls, and in no case close the interview in the home or in the private business office, if agreeable and suitable, without engaging in a few words of earnest prayer with the person approached, and let the person thus visited come under the power of the preached word in the church and remain for the inquiry meeting. Let the ministers thus thrust forward their elders prepared in this most joyful work on earth. Let them continue in such work, together or separately. Let them continue in it while life shall last, and the power of the Presbyterian Eldership will be marvellously developed for the upbuilding of Zion, and the 47th Psalm will oftener be the shout of joy appropriately expressing the jubilation of God's saints in earth and in heaven. "O clap your hands, all ye peoples. Shout unto God with the voice of triumph. For the Lord Most High is terrible. He is a great King over all the earth. God is gone up with a shout, the Lord with the sound of a trumpet. Sing praises to God, sing praises, sing praises unto our King. Sing praises. For God is King of all the earth. Sing ye praises with understanding. God reigneth over the nations. God sitteth upon his holy throne. The princes of the people are gathered together to be the people of the God of Abraham. For the shields of the earth be long unto God. He is greatly exalted."

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Toronto, March, 1, 1894.

Rev. Hugh Price Hughes on War and Social Problems.

REV. Hugh Price Hughes is a man who both thinks and speaks vigourously, and is no more afraid to attack the sins of his generation than was any old prophet. The following report of some of his plain speaking,—given in an English private letter,—may be both interesting and suggestive. Let it be remembered that he was speaking in English and to English people.

“He got on to the insanity and abomination of war, and how he did storm about the seven millions of lives spent in drilling and dawdling in Europe! and about the wickedest men in the lot, who spend their time in inventing new appliances and machinery by which to kill their brothers! He persisted that the English are the most bloodthirsty nation that has ever existed, next to the ancient Romans, adducing many proofs, I have only time to give one. When Palmerston was defeated in Parliament he knew the country and appealed to it—and no one supported him more than the parsons—and the result was that John Bright was thrown out, and that most abominable and atrocious of wars was enacted, which forced the opium traffic on China. He gave the “parsons” a good deal more to swallow, adding “I’m forced to speak strongly, or you won’t take any notice!”

He also got on the land question, saying that the working men were practically homeless. They could not get any freehold land and had to be herded together like pigs. Especially is it so in London, five shillings a week for a cellar, and ten shillings for one room on the ground floor, taking almost all their wages. He wonders there has not been an earthquake (metaphorically) long since, and he thinks the patience of the poor is simply boundless, to stand it as they do. Then he spoke of the noble work of the London County Council, and the way in which those who are swayed by the stylish greed of wealth are fighting this patriotic council, both on the drink question and the labour question, and every other question that is for the uplifting of the struggling masses.

In the meeting he told us of the conversion of a poor anarchist who had been trying to blow up or shoot the Prince of Wales for weeks, and who happened to hear Joshua Nix talking in Hyde Park, and thought to himself—“Liberty, Equality, Fraternity—why—I preach

that”—and how he listened to the end, and heard how these blessed things came to us only through Christ, and how he is now one of the most earnest evangelists. A railway porter once said to Mr. Hughes, “Unless you parsons lead the Democracy, the anarchists will. One of the finest chords he struck at the meeting was this, “The toiling masses of the people are hungering and panting for a leader, and the leader they want is the Carpenter of Nazareth.”

Two Attractive Visitors.

It is always a pleasant task to introduce visitors who will be certain to make themselves acceptable, and this pleasure must certainly attend the introduction of such messengers of peace and goodwill as those to which we would draw attention. It may not, perhaps be generally known as yet, that our Governor General’s public-spirited and gracious wife adds to her other public duties those of an editor, and discharges these—as she does others—gracefully and well. It may be hoped that Canadians will soon be better acquainted with the two charming little magazines to which she practically stands in this relation, although one of them bears the name of her youthful daughter,—Lady Marjorie Gordon, as editor-in-chief;—and by their means they will become acquainted with Lady Aberdeen’s earnest Christian spirit of helpfulness, as perhaps they might not be able to do in any other way. Whether one considers the pure and healthy tone of the interesting reading matter provided in their pages, or the artistic excellence of the accompanying illustrations, one must feel these admirable little periodicals, issued at the low rate of fifty cents a year, which should bring them within the reach of so many, ought to be welcome visitors in Canadian homes. Having Government House for their head-quarters, they present in themselves vouchers, if any such are required, that the influences emanating from thence under the regime of the Earl and Countess of Aberdeen, will be such as to promote the best and highest interests of our beloved country, while they offer to Christian parents excellent cheap literature, which they may put into the hands of their children with perfect confidence that they will find there only what will help them on in the “Onward and Upward” path.

“Onward and Upward” the elder of these two magazines, grew, as most good things do grow, out of a small beginning connected with a successful practical effort made for the good of the women and girls in the vicinity of Haddo House, Lady Aberdeen’s Scottish Home. The “Haddo House Association” was formed with a simple pledge of membership, intended to promote the mental, moral and religious progress of the members, as well as the comfort and happiness of their homes. It quickly took root, and soon grew so large that a purely local appellation became no longer appropriate, and the name was changed to the “Onward and Upward Association.” The idea of starting a periodical in the interests of the Association was conceived and realised with rapid success of which the testimony and result is the present charming little magazine now entering its fourth year, on whose tasteful cover is inscribed the title “Onward and Upward.” Its spirit is well expressed in the brief motto “Follow Thou Me.”

Canada has had a prominent place in its pages from the first, for one of the interesting features of the magazine in its first year, 1891, was the serial by Lady

Aberdeen entitled "Through Canada with a Kodak," giving rapid and graceful sketches of their Excellencies former sojourn and travels in the Dominion; and no one could accuse the author of taking a pessimistic view of our country and life, to which she gives a fuller and fairer justice than the British traveller, as a rule, is apt to do. Probably the secret of this may be found in the broad and unfailing sympathy with human life, even under unfamiliar and unconventional conditions, which shines through all her editorials and addresses in the Magazine. Her editorial paragraphs are always bright and pointed, and full of advice and suggestions, which show clearly that she is herself a practical housekeeper, able therefore to counsel others, and inspired also by that loving desire to help which alone can make counsel acceptable to those who stand in need of it. The varied contents of the pleasant pages include stories of various lands, sketches of interesting persons and places, historical and other questions for answers and competitions, hints for household work, and suggestions "How to make home happy." For mothers and daughters, more especially, it contains much that will be found most interesting and useful.

The little companion magazine, suggestively entitled "Wee Willie Winkle," ought to be as welcome to the little ones, as "Onward and Upward" to the maturer members of the family. It grew out of the "Children's Corner" in the older magazine, which was from the first in charge of the same youthful editor, who, as the title page informs us, is assisted by her mother, as editor of "Wee Willie Winkle." The task is evidently a labour of love to both editors, and besides the usual features of stories, questions, games, puzzles, etc., one of its most original and attractive features consists of the letters from its young readers, who are encouraged to send in descriptions of short stories, of any thing or event that may have specially interested them. The opening number of the present volume contains many interesting sketches of Christmas doings in various countries,—chiefly, of course, in Scotland,—written by children of ages varying from nine to fifteen. The stories and sketches from older pens are admirably illustrated, especially those of children and animals, which are calculated to give much pleasure to the juvenile reader, besides enforcing many a needed lesson in humanity to the dumb creation. The "Classical Legend of Some Antiquity" will delight many small readers who will be somewhat mystified by this new name of an old friend. In the bright little prospectus addressed to Canadian children, these are invited to send in their letters for "the bairns in other countries" to read. They are asked to tell "what you are learning at school—how you like your lessons—how you manage your games—how you spend your evenings—how you get up your clubs, picnics, lacrosse-matches—all about your friends, your pets, and all about yourself—how you go fishing, boating, canoeing, how you go skating, snow-shoeing and tobogganing—where you go in summer, and what you do in winter."

In the companion prospectus, intended for the parents, one of the objects for this invitation is thus explained:—"Amongst other competitions, children are invited to join the Good Gossip Club, to which reports are to be sent of all kindly, heroic, noble deeds and words of which the children hear, as well as any amusing or pathetic incident or anecdotes concerning animals or

birds. It is hoped that this will encourage the young people to look out for all that is good in those among whom they live, instead of catching the habit of repeating ill-natured, evil and untrue gossip.

Presbyterian readers, especially of Scottish descent, should feel a more special interest in these magazines, since the fact that our Governor General and his family belong to their own Church gives assurance that its concerns will not be overlooked, when suitable for introduction in their pages. Here we think the pleasant task of introduction may fitly close, for enough has been said to indicate the character of visitors who are sure to give pleasure whenever they arrive and whose arrival is not at all likely to be considered too frequent.—FIDELIS.

Revival. For some three weeks revival services have been held in Montreal by the noted evangelist, Rev. B. Fay Mills. Hundreds of Christian women have met daily for prayer, and the St. James Methodist Church, with a seating capacity of 2,500, has been largely filled in the afternoon and taxed to its utmost capacity every evening to hear Mr. Mills. Thursday has been held as a mid-week Sabbath, as many as four and five services being held on that day. Hundreds of cards have been signed by young and old, indicating a desire to "henceforth lead a Christian life," and sent to their respective pastors. The meetings closed on Sabbath last, and now the churches will carry on the work, each in its own way, gathering in the harvest.

Rome's New Missionaries. No Church is so fertile in expedients, or so adroit in diverting her people, as the Church of Rome. Order after order of priests and nuns has come from Europe, flourishing its vows of poverty, chastity and obedience, each one, in its turn, soliciting alms from the people, buying costly property, and erecting costly buildings thereon, ostensibly for the good of the people, really for the glorification of itself. The latest order is that of *Agricultural Missionaries*, whose function will be to induce people to take up land in the wilds of Northern Quebec, to allure them to return from the States and settle thereon, and possibly to teach them the elementary principles of farming. The people once settled, will no doubt be taxed for a big church and convent, their farms mortgaged, and, driven by oppression, they will seek relief in the factories of New England—the old story.

The Nestor of Methodism. There has fallen out of the ranks of Canadian Methodism in the person of the Rev. Dr. Douglas, Principal of the Wesleyan Theological College, Montreal, the most illustrious of all her sons. And this is saying much, for she can boast of some stalwart children. As an orator he had few if any equals, and no superior, in Canada, and as a Christian minister he was attractive, zealous, and eminently successful. His physical disabilities were great, loss of sight and severe rheumatic affection—yet he stood at his post, in the College, until within a few weeks of his death, doing his duty as a true Christian hero. His example of self-denying devotion is fitted to make a deep and lasting impression upon the young ministers whom he trained during the twenty years of his connection with the College. He was a great favourite with the Christian public, and his voice was ever eloquent in behalf of every good cause, and in the denunciation of wrongdoing, whether in high places or low. He was one of the greatest gifts of the Presbyterian Church of Methodism.

Paper on the Psalmody and Hymnal Question.

Read to the Presbytery of Lindsay on Feb. 20.,

BY REV. DAVID V. ROSS, M.A., CANNINGTON.,

Convener of the Committee on Revisits.

The service of praise in public worship is one well worthy of the earnest consideration of Presbytery. It has a most important bearing on the future of the Church. We are now on the eve of changes. The present discussions in Presbyteries, guiding the decision of the General Assembly will determine largely the character of the book soon to be issued. Therefore the question deserves our best attention.

There are some principles which, if adopted, at the outset will make the course of Presbytery clearer.

1. The book of praise should be adapted for the use of the entire congregation, both as to words and music. Hymns should be clothed in such simple language that the sentiment can be clearly understood by the average worshipper. The spirit of devotion should pervade it. It may contain lofty thoughts, exalted conceptions of God, expressive of adoration, thankfulness or petition, yet the language be simple.

2. Our Hymnal should contain the best of the hymns of the past, but at the same time there should be an effort to supply such hymns as will express the devotional spirit of our own time. There is no doubt the work of the Church in connection with special services aided by what seems to be a tendency of our age, have formed a taste for warmer expressions of devotion, and more exuberance of thankfulness and joy; more pressing invitations to the unsaved and tender pleading for their salvation, than are to be found in the stately classified hymns of our collection. It will be observed that about ninety per cent. of the hymns sent down for consideration are of the stately class, and those united to the very large number of the present book will give an overwhelming preponderance to this high class of hymns. This is perhaps as it should be. The ideal hymns should give tone to the book. In time their educative influence will raise the popular conception of praise. Nevertheless the Church will be wise if she incorporates a very considerable number of the best of these so-called evangelistic hymns. It will probably deter pastors occasionally at Sabbath evening meetings, and in special services, from abandoning our Hymnal and using Sankey's 750 sacred songs and solos. Besides there are a great many devoted servants of Jesus who enjoy singing these hymns. Their tastes and feelings should find expression in the new hymn-book, as well as the tastes of others. The General Assembly's Committee only recommends one additional hymn of this class, No. 113, in the list of proposed new hymns. Quite a number will of course be transferred from the childrens' Hymnal to the Church Hymnal, but we think there should have been more effort to meet the reasonable desire for hymns of this class. There may be difficulties in the way with copyrights, etc., but these can probably be overcome. I would recommend that Nos. 115, 198 of the Hymnal, and Nos. 91, 135, 198 and 210 from the childrens' Hymnal be retained, and hymns such as the following from "Sacred Songs and Solos, 750 pieces," be added.

- No. 123. The Light of the World is Jesus.
 - " 168. Now Just a Word for Jesus.
 - " 236. Only a Step.
 - " 297. Why Not.
 - " 458. Softly and Tenderly Jesus is Calling.
 - " 481. Jesus my Saviour. . . Seeking for Me.
 - " 491. Firmly Stand.
 - " 573. Only a Beam of Sunshine.
- And also the following from "Songs of Calvary."
- No. 8. I Gave my Heart to Jesus.
 - " 14. Ye Dying Come.
 - " 28. Was it for Me.
 - " 98. Come Away to Jesus now.
 - " 114. Seek Me Early.

The character of these will indicate what is suggested. The names of these hymns are given not to intimate

that they have an exceptional superiority over others, but as samples of a class of hymns devotional and popular. It would take much more time than I have been able to give to expert investigation of many books to suggest a complete list. I think, however, a fuller collection of this class of hymns is necessary to make the Hymnal complete and satisfactory to the Church.

3. The tunes and harmonies should be such that the average choir can learn the parts with fair practices. The harmonies should be as simple as is consistent with an elevated standard of melodious solemn or joyful praise. In many of the tunes the harmony is needlessly complicated as in Melita, No. 43. This remark is true of many other hymns. The comfort of a choir is often completely destroyed because they fail to render correctly some of the difficult intervals. There is another danger. If the choir finds the harmony a little too hard they may try to adapt the simpler tunes of the American Singing School books to our hymns, and thus produce confusion and introduce tunes unsuitable in other respects. Old tunes which have won for themselves a place in the affections of the Church should not be arbitrarily altered. Better leave them out altogether than do this. If retained they should be left with the simple harmony that has made them popular. No reviser of harmony should be permitted to mutilate "Peterborough" as is done in Doxology 4m. Evan, Jackson and other old tunes are not improved by revision while those who loved them as they were sung for generations are offended at the changes. I have heard a choir attempt to render Excelsiors, "Nearer, my God, to Thee," No. 174, as it is written in the Hymnal. But the people had the usual popular air in their minds and proceeded to sing it in their own way. The result was a sort of tug-of-war between choir and people in which neither party came out victorious. The same is true of "Even me," No. 140. It is better to take a new tune altogether than make serious alterations to a popular air.

4. We now come to consider the Psalter. The book of psalms has a place in Presbyterian worship that it has perhaps in no other. Not only in the abodes of worship in many lands in peaceful days such as these, but in earlier times on the hillside and in mountain glen, when pickets had to be stationed to guard the persecuted congregations from sudden incursions of soldiers, these solemn stanzas in weird melodies were poured forth, the tribute of praise of godly men and women to their creator, and the aspiration of many hearts ascending upwards for restful peace and dauntless courage in perilous times. The psalms are hallowed to us not only by associations of joy but of the afflictions of centuries. They should therefore have a reverent place in the worship of every Presbyterian congregation.

The question before us is not the use or disuse of the psalms but whether the use of selections shall be permitted to those who do not wish the whole psalter. It would be tyranny to say to congregations you will be permitted to use only portions of the psalms. Let congregations have freedom to use the whole psalter and in the version so much in use. There should be no change in this matter at present. There are, however, many congregations that do not use the whole psalter and which would be better satisfied with selections from the psalms with tunes set to them as in the hymns and included in the Hymnal. There seems little doubt this is the form our book of praise will ultimately take, and that we are now in a transition state. It would be very arbitrary to say to congregations desiring to have their book of praise in this form that they could not have it. The General Assembly's Committee have recommended that the Hymnal include selections of psalms and in other versions if preferable in order to meet the wishes of those anxious to have the book in this form, and if it should prove that any great number preferred the Hymnal in this way it would be tyrannical to refuse their request.

It may be urged that the tendency in time will be the disuse of the psalter in its complete form. That might be, yet it would not be politic or right to interfere with the liberty of congregations to use the psalms by selections as proposed. It is questionable if the use of the

whole psalter could be preserved by refusal to meet this request. Everything should be done that will assist in perpetuating the use of the majestic and devotional psalms usually sung in the Church. If a considerable number of congregations should prefer selections of its psalms mostly loved and sung be placed with tunes for convenience in the first portion of the Hymnal part of the book of praise it would be most unwise to deny them. Something may be said on retaining the whole psalter as a legacy from the historic past of Presbyterianism. We ought to be willing to do what is reasonable to preserve the historic continuity of the Church. Even sentiment may be worthy of preservation if it has its roots in the life of the Church of earlier times. But there is another potent influence at work, "the world moves and we must move with it." The Presbyterian Church has found that out more than once. She has been compelled to break with the historic past in allowing the introduction of organs and in the use of hymns in divine service. How the question of the use of the whole psalter, or selections will end we of course do not know. But we should secure to congregations such reasonable liberty to use one or the other in the service of praise to Almighty God, and we earnestly hope the day will never come in the history of the Presbyterian Church that will see the psalms disused in public service.

CHURCH PRAYER MEETING.

A Profitable Service.

One of the prominent pastors in Chicago, whose prayer meeting is famous throughout the country, proposed the following topic for a recent Wednesday evening gathering: What sort of a midweek meeting do you get the most good out of? He urged his people to come prepared to say right out what might be in their hearts. Perhaps five hundred persons were present. After parts of two or three stirring hymns had been sung, led by the pastor, the whole congregation united in repeating the Lord's Prayer. Following another hymn came the reading, responsively, of the evening's lesson from the Scriptures. Then the pastor stated again the subject of the meeting, told why it had been selected—in order that he might know what meetings are the best for the average Christian—then named some of the subjects which, during his pastorate, had been considered: a series of meetings on explanation of the Apostles' Creed, four meetings on the four P's, the prayers, promises, precepts, prohibitions, of the Bible, meetings at which some special topic introduced by a special text of Scripture had been discussed, meetings in answer to the questions, What do the Scriptures say about regeneration, repentance, faith, sanctification? etc., meetings in which the clauses of the Lord's Prayer had been explained, the object always having been to introduce as much variety as possible and to have no two meetings exactly alike.

Some meetings, therefore, had been almost wholly devoted to prayer, others to conference, in others the pastor had taken up nearly all the time, in still others he had said almost nothing. Following this statement came singing, then the brethren began to speak. One said those meetings were best for him in which he got the most instruction. He could carry away most from these meetings. Another said he came to these meetings weary and wanted rest. He thought those meetings were best in which a Scripture subject was discussed and some special Christian experience was brought out. Another said all were good. He could hardly say which were best. He would not like to miss any of them. Another, a prominent business man, said that he had long ago made up his mind that if any meeting during the week must be missed it would be one on Sunday, rather than the prayer meeting, that to him was the greatest source of Christian strength. Another found himself run down by Wednesday, needing refreshment, an impulse, a push to take him along to Sunday, so he always came to the Wednesday evening meeting, and

found what he was seeking. Another got most out of the singing, which in these meetings is lively, frequent and well sustained. A last speaker thought the good he received depended most on the spiritual condition in which he came to the meeting.

After these and similar statements had been made with great promptness, with apt remarks, explanatory and supplemental, thrown in by the pastor, who stood while the brethren were speaking, several prayers were offered, then the meeting was brought to a close by warm and glowing words by the pastor, who announced that the next meeting would be a sort of memorial meeting for several excellent women who had recently been removed from the church by death, and then they would have a push meeting in accordance with the suggestion made in one of the testimonies which had been given.

From first to last there was not a moment without interest. Everybody was on the alert to hear every word. Prayers were tender, brief, earnest. The hymns were chosen with rare felicity. The atmosphere was a spiritual one. In going away from the church one could not help saying, "A church which has a prayer meeting like this cannot fail to be a power." Yet such a meeting can only be maintained as a result of constant thought and preparation on the part of the pastor and his leading people.

To have such a meeting is worth all it costs. Indeed a church without a midweek meeting in which Christians are refreshed and spiritually invigorated is no church at all. In another church, large and strong, foremost in every good work, the prayer meetings are places for the discussion of matters which concern not only the welfare of the church but the public welfare. Here such topics as, What do parents owe those who teach their children in the Sunday School? What impression has the World's Fair made upon you, and thoughts suggested by the Sunday's sermons are considered, and always with interest and profit. The chief purpose in reporting these meetings has been to call attention to the paramount importance of the midweek meeting. As one pastor says, put the prayer meeting first in your thought, the Sunday night service second and last of all the service on Sunday morning, then the church will take care of itself. His church does, and without any need of resorting to strange and startling topics for treatment or announcing any new departures in theology or proposing to shorten his discourse to fifteen minutes.

Any church whose membership cares more for the gospel than for crowds, for truth than sensation, for character than emotion, will find in the long run that this plan of sticking to the gospel will bring more people into the church, and make them worth more when they have entered it, than any other which the ingenuity of man may invent.

FOUR PREPARATORY STEPS.

Ponder the lesson for the meeting, so as to draw out a personal application.

Read thoroughly here and there to secure some striking incident to relate, or a verse to repeat.

Actively seek to bring others to "our meeting."

Yield yourself to the directing and purifying work of the Holy Spirit.

TIPS AT THE MEETING.

Be promptly and happily on hand.

Yearn to be a blessing to others, not simply to get some good yourself.

Participate as early as possible, always hopefully.

Use the front seats. There is a blessing in getting near to the speaker and the centre of the meeting.

Never speak at length; briefly is better.

Incline your soul to song, prayer and praise, so as to honour God and assist the leader.

Only let your heart be honest in all you say and do.

Notice the stranger, the new member, and those who feel less at home, by providing them with a seat, Bible and hymn-book in the meeting, and by introducing them after the meeting.—*Exchange*.

Our Pulpit.

No. 34.

A SERMON PREACHED IN CENTRAL PRESBYTERIAN CHURCH TORONTO,
BY DR. A. J. GORDON, OF BOSTON.

TEXT.—Rom. iv. 25; v. 1-2. "Who was delivered for our offences, and was raised again for our justification. Therefore being justified by faith we have peace with God through our Lord Jesus Christ. By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God."

In no instance is the division of the scriptures into chapters more unfortunate than here. The last verse of chapter four and the first verses of chapter five are clearly connected parts of one statement. In the one chapter the foundation of grace is laid resting on the two strong pillars the death and resurrection of Christ, in the other the super structure rises with successive tiers of faith, peace, access and hope, and "The Therefore," brings the two parts into connection. Consider then first,

Our Reconciliation to God.—"Who was delivered for our offences and raised again for our justification."

What is called the doctrine of substitution could not be more strongly affirmed than in these words. Christ did not die as a spectacle of human endurance, but as a sacrifice for human sin. And when one says that it violates our sense of justice that the innocent should suffer for the guilty, we reply that it depends on the single question whether that suffering is voluntary or compulsory. If the law should lay hold of me and force me to pay a debt of my neighbour for which I was in no sense beholden, I should have a right to denounce the injustice of the proceeding; but were I of my own free will to assume a debt of my neighbour out of compassion for the poverty and distress of his family every one, I am sure, would consider that to be in the highest degree praiseworthy, and just. The will is everything here—a free-will or a constrained will, that is the only question. The dollar wrung from your hand against your consent is robbery, the dollar won from your hand by the argument which persuades your will is charity. God did not force his Son to die for the sins of the world. To have done so would have been a monstrous injustice at which Michael and all the angels might have had reason to revolt. Christ suffered for our sins out of pity and not from compulsion, and it is this fact which sets a crown of glory over his cross where there had otherwise been only a culmination of injustice.

But you may ask whether it does not seem unjust for God to accept the blood of the innocent as a ransom for the guilty even though blood is voluntarily shed. But think a moment that it is the law, and not the lawgiver to whom that offering is made. I do not say that the law is greater than God, so that he cannot change it if he would, but I do say that it is so sacred and so righteous that he will not change it. Now the law says "the soul that sinneth it shall die. There may be world's whose mathematics are so revised that three five and five make two, and whose physics are so inverted that fire freezes instead of warming, and there may worlds where spiritual laws are so revised that "the wages of sin is life eternal." But I do not believe that any one of these conditions is true in all God's universe. As long as fire burns so long does sin destroy the soul. Christ put Himself under this eternal law. To the law that demanded suffering for sin He gave suffering, to the law that pronounced a curse upon the wrong doer He became a curse; to the law whose penalty for sin was death He gave death—"He was delivered for our offences"—Whatever those offences deserved He rendered. His sacrifice in a word was just as righteous as it was voluntary. Therefore who of us has any right to object. On the contrary is not here a wondrous exhibition of grace? And what I want to impress on you this morning is that the forgiveness which we get through Christ violates no law but conforms to all law. You know that this is the problem set before us in scripture. "How can God be just and yet justify the ungodly?" That is, how can justice be made to do the very opposite thing from that which it essays to do, viz, forgive instead of punish? Hard problem! Yet behold yonder manner! All the gales of heaven are against him, but he can so adjust his sails that the winds blowing northward can carry him southward, and instead of any law of nature being violated, law is obeyed.

Therefore observe the peculiar phraseology of my text. "Who was delivered on account of our offences and raised again on account of our justification," are the words exactly rendered? Christ actually had accomplished our justification after the three days in the tomb. We sometimes sing how Christ "burst the gates of death and tore the bars away." I am sure he did no such thing. He was no jail-breaker getting out of prison by force of his omnipotent strength. If he had been he might legally have been re-arrested and remanded once more to the custody of the tomb. He served out to the last day and hour and minute his sentence in the grave; and then he came forth from the tomb because as Peter declares it was "not possible that he should be holden of it." Not possible since now the time of his detention was complete. He was raised again on account of our justification, i.e., because our justification had been accomplished. The law of God in other words had been satisfied, no requirement slighted, no penalty omitted. As Arnold Von Winklered bareed his bosom and gathered a whole sheaf of the enemies spears into his heart thus saving his little band by his sacrifice, so Christ gathered into His heart all the pains and penalties of a world's sin; the quiver of a broken law had been emptied of its arrows, and when he rose from the dead justification had been accomplished for all the world, and there remained no more condemnation for those who should believe.

Our Peace with God.—"Therefore being justified by faith we

have peace with God." Salvation is always in the present tense in the New Testament, "We have peace with God." This is because it is the acceptance of a divine fact, not the experience of a human feeling. If God offers me peace as an accomplished reality I have it the moment I accept it by faith; if, on the contrary, it is something which I am required to work out from the depths of my own experience it may be a long time before I can have it, so that instead of being in the present tense it must be put into the future tense and the subjunctive mood. Here is the immense advantage of the gospel over the law. - The law, standing in human observances, could never give rest of conscience to the worshiper because he could never be sure that he had perfectly kept its requirements. The gospel on the contrary is the revelation of the fact that Christ has perfectly obeyed the law for us, and that we may rest in his obedience by faith. It is the heavenwide difference between "do" and "done." In the first instance, the Decalogue comes to us saying, "My commandments I give unto you, keep them and you shall have peace;" in the second Christ comes to us saying, "My peace I give unto you accept it and you shall keep My commandments." The Lord's Prayer was spoken to those who were still under the law. And have you noticed how its doctrine of forgiveness is exactly the reverse of that which is taught as under grace. "Forgive us our trespasses as we forgive them that trespass against us" says the law. "Forgive one another even as God for Christ's sake hath forgiven you" says grace (Eph. iv. 32). The order is exactly inverted you see. In the first instance God's forgiveness is conditioned on ours; in the second our forgiveness is conditioned on God's. I can never get peace under the first condition, for I can never be sure that I perfectly forgive my brother, and therefore I can never be sure that God perfectly forgives me. But when I am assured of God's forgiveness I have rest of conscience. Now I can forgive because I am forgiven, instead of praying to be forgiven because I forgive. It is building the human on the divine, not the divine on the human. It is fearlessly measuring by God's standard, instead of fearfully inviting God to measure by man's standard. Now the whole question of the soul's peace turns on this point. The ritualist and the moralist regard it as the highest presumption for one to say that he knows that he is saved. Why? Because their religion rests on "doing" not on "done." And human doing never reaches the condition of done. These are problems in mathematics and in physics, which have been propounded to tax the human mind, but which confessedly can never be solved. The problem of squaring the circle is such an one, the discovery of perpetual motion another. But every approach to their solution has at last been baffled, every hope of success been finally blasted. No student or mechanic has yet been able to enter into the rest of assured success in working out these problems. But God has solved these problems. Behold the sun drawing up mist from the ocean, and then pouring it down in rain upon the mountain top to keep the rivers running on increasingly. Evaporation and flow! Here is perpetual motion. Let the mechanic searching and racking his brain over the unsolvable problem, now dip his water wheel into the swift flowing river and set all his machinery going. And let the sinner toiling in vain to solve the question "How shall man be just to God?" cease his striving. For it is written "By the deeds of the law shall no flesh living be justified." God has solved this problem also. Jesus Christ is "made unto us wisdom and righteousness and sanctification and redemption." He has squared the circle of infinite perfection, filling out to its utmost boundry the demands of a holy law. His righteousness you may make your own; his obedience you may claim for yourself. Accept it and rest in it and be at peace. For thus it is written: "To him that worketh not but believeth on Him that justifieth the ungodly his faith is counted for righteousness." It is not the man that toils over the problem of perpetual motion for days and years, who carries on the great manufactories at Lowell and Manchester; but the man who believes in God's perpetual motion and lays hold of it by his water wheel. And it is not the man who strains over the hopeless problem of perfectly keeping the law of God who does the great work for Christ and himself; but the man who by faith unites himself to Jesus Christ as Saviour and Lord.

Our Access to God.—"By whom also we have access by faith unto this grace wherein we stand." The same faith which saves us introduces us into the presence of God. This brings us a step further in the progress of our thought. Note how strikingly, how dramatically, if I may say so, all this is told in the closing scene of our Saviour's life.

It was about the third hour after mid-day when Jesus cried "It is finished." From that moment salvation by the "done" of Christ took the place of salvation by the "doing" of man. Resting in the "It is finished" of Christ we have peace in our souls.

But while this was said on the cross behold what was happening in the temple. The heavy veil which hung before the Holy of Holies was suddenly rent from top to bottom. Thus by a significant miracle it has proclaimed that un hindered access to God had now been effected. Let us consider deeply then the significance of this saying, "By whom we have access by faith." Forgiveness is one thing; fellowship is quite another. If one has done you a great wrong, you may freely pardon his offence, and at the same time prefer not to admit him to intimate fellowship with yourself and family. This is more than likely to be the case. Sin is not only an offence but a barrier, it not only smites the heart, but it also shuts the heart. You find it exceedingly difficult to admit one who has done you wrong into your full unrestrained affection. But not so in grace. Being justified by faith we have entrance into our Father's house, a seat at our Father's table, a place in our Father's heart. As we have accepted Christ as our righteousness, we now have Him as our escort if I may say so. All court privileges and royal favours which belong to Him we now fearlessly claim as our own. We stand before God in the person of His Son.

For the Sabbath School.

International S. S. Lesson.

LESSON X.—MARCH 11.—GEN. XXVIII., 10-12.

GOLDEN TEXT.—"Behold, I am with thee and will keep thee."—Gen. xxviii., 18.

EXPLANATORY—THE FLIGHT FROM HOME.—In our last lesson we saw Jacob not only taking advantage of his twin brother in a sharp bargain for his birthright, but also obtaining possession of it by fraud. It had been promised him, and he had bought it legally for a mere song, taking advantage of his brother's weakness and needs. He thought it was his, and without faith to trust in God for the fulfilment of his prophecy, and without love to present the case fairly to his father and his brother, he gained by trickery what he might have had honestly. He now began to feel the curse that clung to his blessing. "It is an awful thing for a man to swap home, friends, station, respectability, and character for the first place in an old man's will."

And he dreamed, and behold a ladder set up on the earth. A stairway rather than a ladder, connecting earth and heaven. "A towering elevation, as of hill piled on hill, consisting of ledges of rocks, serving as steps by which it might be ascended, would correspond far better with the meaning of the word than a solitary, narrow, unsupported ladder, offering no seemly footing for ascending and descending angels." "In approaching Bethel, the hillsides presented frequently such an exact resemblance to the steps of a stair, that it may have been from them that the vision of Jacob's dream was borrowed." It has been thought by some that this vision was suggested to Jacob as he lay upon his pillow of stones in the twilight, and saw the ranges of hills rising one above another, till the distant mountains seemed to join the sky. All dark below, they grew brighter as they rose into the dawning rays, and the farthest peaks gleamed in the morning.

THE PILLOW OF STONES.—V. 11. Lighted upon a certain place. Literally, "lighted on the place." The definite article probably indicates that it was the well-known place afterwards mentioned and the one where his grandfather Abraham had built an altar (12: 8). It was near Bethel, about fifty-five miles north from Beer-sheba. And he took of the stones of that place and put them for his pillows. The "stones of that place" are still numerous enough to accommodate an army of Jacobs.

Pillows of stone were but an outward expression of Jacobs feelings at this time. Often from a pillow of stones come the brightest visions of the soul. From weariness and pain and trouble arise the steps that lead to heaven. This is finely expressed in the hymn, "Nearer, my God, to thee."

THE COVENANT OF CONSECRATION.—Vs. 16-22.—"Surely the Lord is in this place and I knew it not." The drift of his exclamation was that the Lord had been especially present to him where he little thought of meeting him. God is often near us when we do not expect him.

"This is none other but the house of God." In whatever place the soul of man feels the presence and power of God, there is the house of God.

LESSONS FROM JACOB'S VISION.—"Unconscious providences," unseen guidance. "God's hand in history."

Sin spoils a home. A single act of deception or of meanness will sometimes put an end to all the love and joy and peace of a household.

"This whole incident makes a special appeal to those who are starting in life." Make a new start in life.

Imperfect lives are of two kinds; (1) like Esau's, moving in the wrong direction, but with eddies and incidents of good, (2) like Jacob's, tending in the right direction, but with eddies of error.

Visions of good, lofty ideals of what we may become, promises and hopes, are inspirations and motives to a better life. God's goodness leads us to repentance.

Christian Endeavour.

MISSIONARY PRAYER MEETING TOPIC, MARCH 11.—Systematic Beneficence; Why and How Much, Mal. iii. 7-12. It is as needful that the Christian should give systematically, if he would give in accordance with scriptural teaching, as that he should give liberally and with cheerfulness. It is strange that many people are so scrupulously exact in business with men, should be so careless and unsystematic in the business of the Lord. The Holy Spirit speaking by Paul, says, "Let all things be done decently and in order," (1. Cor. xiv. 40.) and surely this injunction applies as much to our giving as to anything else. There are some Christians who have opened an account with God, and in it regularly laid aside a definite proportion of their income for the work of Christ. A certain young woman in service in Toronto determined thus to set apart and consecrate to God a portion of her wages every month. No sooner had she carried this determination into effect than her mistress raised her wages, unasked, exactly the amount of her offering. Thus generously does God repay his children. The question, "How much shall I give?" cannot be answered by any fixed rule. In Old Testament times God asked a tenth from his people, but to-day He leaves it to themselves to give as he has prospered them. If you carry that proportion out to its logical conclusion it will mean *everything*, and I never yet met a Christian who had done so, who lived to regret his action. Lay the matter before God, settle it honestly between him and yourself; but whatever you give, do as did the Macedonians, first give your own selves also, 2. Cor. viii. 5. Reference passages:—Exodus xxiii. 15; xxv. 2; Lev. xix. 5; 1. Chron. xxix. 11; Prov. iii. 9; xi. 24; xiii. 7; Isa. xxxii. 8; Luke, vi. 38; Acts. xx. 35; Rom. xii. 8; 2. Cor. ix, Heb. xiii. 16.

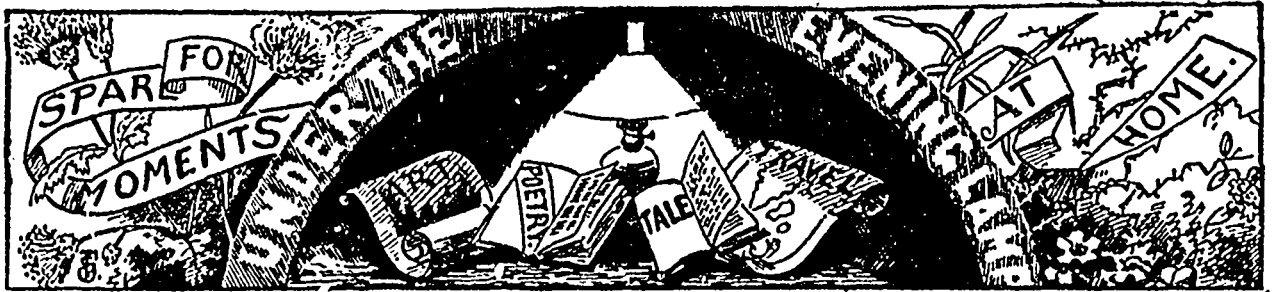
BRIEFLY PUT:—The object of labour is to be able to give, Eph. iv. 28; God will take the will for the deed, but never the deed for the will, 2. Cor. viii. 12. As stewards of God's bounty are we faithful? 1. Cor. iv. 2. If God proportioned our incomes to our gifts would they grow or decrease? 1. Cor. xvi. 2.

The Christian Endeavour Society in Mr. Ishii's orphanage at Okayama has sent a contribution to the Hampton Institute in Virginia.

INTERNATIONAL SCHEME OF SABBATH-SCHOOL LESSONS

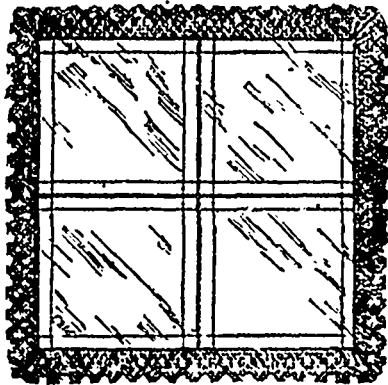
ADOPTED BY THE SABBATH-SCHOOL COMMITTEE OF THE PRESBYTERIAN CHURCH IN CANADA

1894		FIRST QUARTER.		1894		
1894.	BIBLE LESSON	PROVE THAT	COMMIT TO MEMORY			
			PROOF.	GOLDEN TEXT.	CATECHISM.	
Jan. 7	The First Adam.....	Gen. 1: 26-31; 2: 1-3	Man was created truly noble.....	Pa. 8: 5	Gen. 1: 27	Question, 80
" 14	Adam's Sin and God's Grace.....	Gen. 3: 1-15	Our hearts are deceitful.....	Jer. 17: 9	1. Cor. 15: 22	81-84
" 21	Cain and Abel.....	Gen. 4: 3-13	God accepts only heart worship.....	John 4: 24	Heb. 11: 4	85
" 28	God's Covenant with Noah.....	Gen. 9: 1-17	God fulfils His promises.....	Heb. 10: 23	Gen. 9: 13	86
Feb. 4	Beginning of the Hebrew Nation.....	Gen. 12: 1-9	Great benefits reward obedience.....	Isa. 1: 19	Gen. 12: 8	87
" 11	God's Covenant with Abram.....	Gen. 17: 1-9	The pious family is blessed.....	Pro. 3: 33	Gen. 15: 6	88
" 18	God's Judgment on Sodom.....	Gen. 18: 22-33	We should pray for all men.....	1. Tim. 2: 1	Gen. 18: 25	89
" 25	Trial of Abraham's Faith.....	Gen. 22: 1-13	Faith subdues difficulties.....	Matt. 21: 21	Heb. 11: 17	90
Mar. 4	Selling the Birthright.....	Gen. 25: 27-34	Godless people make bad bargains.....	Isa. 58: 3	Luke 12: 23	91
" 11	Jacob at Bethel.....	Gen. 28: 10-22	Angels help the righteous.....	Heb. 1: 14	Gen. 28: 12	92-93
" 18	A Blessing to all Nations.....	Gen. 28: 17-21	God men are great blessings.....	Matt. 5: 12	Gen. 18: 18	94
" 25	REVIEW	6.	God is a Father to his people.....	1. Cor. 3: 18	Matt. 22: 32	REVIEW.



A Pillow Sham of Handkerchiefs.

Something entirely new in the way of a pillow sham, is here illustrated. The sham is formed of four linen hem-stitched handkerchiefs, joined together with a fancy stitch. They are evenly made, and in comparison with the tucked and ruffled ones, easily laundered, and they present a neat and attractive appearance on the bed. They can be lined with pink or blue alleala if one desires, but there is nothing prettier for a bed than spotless white.



HANDKERCHIEF PILLOW SHAM.

The size of the handkerchiefs will depend on the size the sham is to be. A very good quality for such purposes, can be purchased for fifteen cents. The shams are edged with linen antique lace. A slip for baby's carriage pillow, can be made of a single handkerchief, edged with the lace. An embroidered sham over a pillow of pink satin, is very handsome.

A Folding Shelf-Rack.

"T. S. P.," Fresno Co., Cal., sends us the following: A very neat and cheap shelf-rack may be constructed after the plans given below. While not especially fine, it is at least presentable, and will be found quite a convenience, even for books in the family sitting-room, and owing to its peculiar construction, is capable of being easily folded up, and set aside when not actually in use. Figure 1 represents one pair of uprights (and pieces, with connecting strips, which also serve for cleats or rests for shelves). The uprights should be an inch and a quarter, or one and a half thick, and about two inches wide; the height may be regulated to accom-

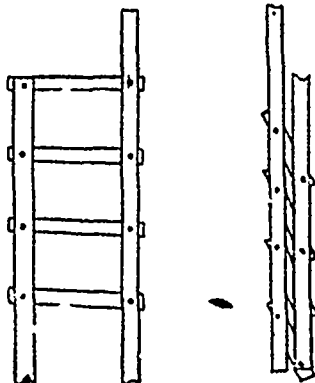


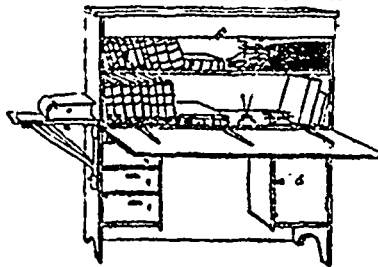
Fig. 1. FOLDING SHELF RACK. Fig. 2.

moderate any number of shelves. The cleats should be of some light material, and far enough apart to allow the entrance of ordinary volumes, if intended for this use. The shelves, end pieces, etc., should

be evenly planed, and with front edges neatly beveled. The second pair of uprights should be the reverse of the first, so that the shelf cleats will be inside. The cleats should be fastened to the uprights with screw bolts with nuts well screwed down, so that the book-case will stand firm. When not in use, these nuts may be loosened, and the shelves be withdrawn when it is desired to fold it, as in figure 2. Three tie-strips, not seen in the diagram, will be required; one connecting the tops of the taller uprights, one just below the lower cleat behind, and one just below the lower cleat in front. When arranged in this way, they will not interfere with the movement of the several parts.

A Farmer's Desk and Book-case.

Mr. Fred Grundy, Christian Co., Ill., writes us: Every farmer should have a desk and book-case, where he can keep his records, accounts, books of reference, private papers, etc., etc. The principal objection those made for sale, is their cost, a very poor affair being sold, at the furniture stores for twelve dollars. A sketch of one is here given, which any one, who possesses a few carpenter's tools, can construct for a small sum. It is fifty-four inches high, thirty inches wide. The distance from the floor to the desk, which slopes downward a little when open, is thirty inches. The desk is sixteen inches wide, and is fastened to the shelf with three strong hinges, and has three bars, one inch square, firmly screwed across its back, to prevent it from warping. When the desk is down, it rests upon a piece of large moulding, C. When closed, it is fastened with a button. Under the desk on one side of the case, are three small drawers, e, e, e, for papers, on the opposite side is a small closet, d, for account books, etc. Fastened to one front corner of the case is a swinging shelf, to serve as a dictionary holder. An iron bar, x, rests in two sockets, which are screwed to the corner of the case. The top of the bar is bent at right angles, and divided into two short arms, as shown in the engraving. Supporting



HOME-MADE DESK.

bars are welded to the main bar near its lower end, and act as brackets to support the shelf, which is attached to them with screws. In the engraving, the shelf is shown beside the case, from which position it may be swung around to the end of the desk, bringing the dictionary into position for reference. The desk and case is a very compact affair, requires but little room, and is easily made. The dictionary holder is a very useful attachment, and will be valued by all who adopt it. The desk and case may be made of pine and stained; the cost will be small, while it will look as neat as one made of hard wood. Any blacksmith can make the bars and sockets.

An Apron for Little Girls.

How much pretty and useful work little fingers can accomplish if they feel so inclined. It makes long, rainy days pass before you are aware of it. We propose to give for the girls, from time to time, some pretty and easily made little articles, and hope they will find them so interesting, that they will try to make something like them. Now for little girls, that intend to do some fancy work, we would advise them to make an apron, in which to keep such things as are necessary to work with. It is a handy to the around your waist, and keeps your work from slipping off to the floor. The de-

sign of one given in the engraving, is about the best, and is very easily made. It can be made of nainsook or plain cambric. Cut a piece of the material so that it will measure eighteen inches one way, and twenty-six the other, hem it across one end, making the hem one inch deep, turn this edge up seven inches to form the pocket, and baste it on the sides. Give the sides a hem of the same width; and lastly, hem the top, run a ribbon

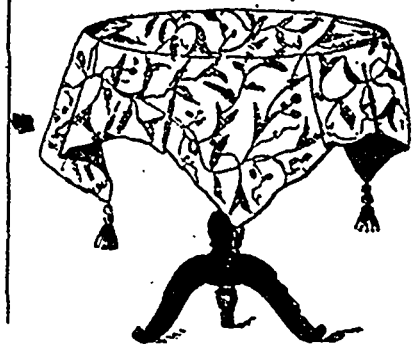


APRON FOR LITTLE GIRLS.

through it, and shirr the apron on it; make the ribbon to fit the waist, and fasten it with a hook and eye underneath the bow at the left side. Bows are also placed on the corners of the pockets. "A stitch in time saves nine," or some similar motto can be worked if you can conveniently have it stamped on. It is worked in outline stitch with red working cotton. It is not at all necessary, and I think if the apron was to be for my own use I should omit it. W.

Table Cover.

There are many, of course, who cannot embroider, and many of those who can, have not the time it demands to devote to it, and we are always glad to give those articles for home adornment, that do not require much labor, and are still pretty and effective. The design here given of a tablecloth, is something that anyone can make, and it will repay the time spent on it. It is made of a material called Madras, which is principally used for curtains. Select a pattern with a yellow ground, partly covered with large figures. It can be purchased at from fifty to seventy-five cents a yard, fifty-two inches wide. A yard and a half makes a good sized cover. The flower or principal pattern, is outlined with tinsel laid around the edge of the flowers, and caught down with white thread. The tinsel comes in balls at fourteen cents each. After the cover has been outlined with the tinsel, it is to be lined with yellow Surah silk or satin, the edge finished with tinsel, and a fancy ball on each corner. Another style of table



MADRAS TABLE COVER.

cover may be made of the same material, in the form of a scarf. This is to be draped on the table from the center, the two ends falling over the front. This is more appropriate where the table stands against the wall. The scarf is one yard and three-quarters in length, and half a yard in width.

Mission Field.

CHINA will pay \$40,000 to the relatives of the Swedish missionaries, Wickholm and Johansen, who were murdered by a mob at Sung Pü, in July last.

The American Mission in Egypt is opening a station at Daron, a point forty miles north of Assouan, and of some importance since certain rich Moslem refugees from the Soudan came there to live. Only five or six Coptic families are found in the place.

In a little over eight years Bishop Ferguson (American Episcopal) in and about Cape Palmas has confirmed 876, and the number of communicants has doubled, now reaching 1100. Last year 337 were baptized. 278 coming directly from heathenism.

PRESBYTERY OF AMOY, spring meeting—Chinese moderator, Chinese clerks, and a Chinese pastor as chief authority on Church law! Presbyterianism seems to have taken a thorough hold of this sober, practical, orderly argumentative people.—Free Church Monthly.

In the Celestial Empire, and in Korea and Japan, as well, where parents are much thought of, while wives are held in slight esteem, the Scripture is a sore stumbling-block which speaks of a man leaving his father and his mother and cleaving unto his wife.

The Gosmer Mission has a leper asylum with 245 inmates, of whom all but fifteen new comers have been baptized. On a single Sunday of last year sixty-six received baptism. And the bulk of the evangelizing is performed by the poor creatures who themselves have tasted the joy of forgiveness.

The heathen inhabitants of Sa Yong, a large town, have just invited the C. M. S. missionaries to re-open a chapel which had been closed for some years. They had observed with sorrow that the young men of the town were giving up to gambling and opium-smoking, and felt that this was the only way to preserve the people from utter demoralization.—London Presbyterian.

The Leopoldville Church (Baptist) has a membership of thirty, and a building whose brick walls were laid by Dr. Sim's own hands under a burning sun, while the boys he has since baptized dug the clay, moulded the bricks, fired them in the kiln, and carried them to him. He planned the whole work with raw recruits; he had never learned the trade, but was forced to build of some material not affected by white ants.

A MOVEMENT has been set on foot to form a Presbytery of Cape Town, to include the churches that already exist and such as may from time to time be formed, with the same standards and forms as those in use in the churches of Natal and the Transvaal—viz., those of the English Presbyterian Church. The Presbytery would have power to unite with others in South Africa so as to form a Synod, the powers of such Synod to pass to a General Assembly in due season.

Among the newer organizations to be named the Cape General Mission (English), dates from 1880, and sent out its first band of six missionaries in August of that year. Such has been the growth that now the workers of all kinds number fifty-eight, and the stations extend to a distance of 1,200 miles from Cape Town. Europeans, Africans, and Malays are ministered to, and among the institutions already established are a Deaconesses' Home, a Nurses' Home, two Soldiers' Homes, and a Sailors' Rest.

Says the *Congregationalist*: "Mr. Rand, of Micronesia, sends cheering tidings of Ponape. The *Morning Star* anchored in the harbour, and although not permitted to land, the missionaries were enabled to hold intercourse with the natives who came aboard. From them information was obtained in regard to the native Christians who have steadfastly kept the faith. Their king is reported to be zealous in rooting out evil, and has succeeded in keeping out the liquor that is destroying the other tribes. Certain of the churches are sustaining their meetings and Sabbath schools as well as day schools. The present Spanish Governor shows more liberality toward the Protestants, and three of our

Ponape teachers are employed by him, being permitted to teach as they please."

THIS is an incident of missionary life on the Upper Congo "A good deal of a stirring and unusual nature has occurred here. I went to a place between Kora and Fwambo's villages to arbitrate in a dispute between these chiefs about the ivory of an elephant that had been shot on the boundary, and on ground claimed by both. Before a word was spoken a gun was fired, and a general skirmish took place, in which three were killed and six were wounded. I and my four men were between two fires.

THIS is the way children do in New Guinea when they count. "They start and count the fingers on one hand. 'Eben (pronounced obwen), emna (2), eto (3), ata (4), nima (5); then they count the fingers on the other hand the same, clapping their hands together when they finish, and saying, 'Sanau (10); then they start on their toes and count them the same as their fingers, saying, 'tomota' (20), sometimes to oben, at the end, meaning 'one person finished.' They call 100 'tomonima,' meaning 'five people.'

In Si-hwa-Hion a Mohammedan Chinese road in his Testament, "Take up the cross and follow Me," and was ready to obey, though puzzled to know the exact meaning of the command. After long pondering he concluded that, since the cross forms a prominent figure in the Chinese character for umbrella, this must be the thing referred to, and hence he was to leave everything but his umbrella: "take that and follow Me." Forthwith in obedience, thus accoutred, he set out for Chai-ku-keo to enquire further about the truth, and soon was taught "a more excellent way."

"In the records of Romish missions in Africa," says a well informed writer in the *Church Missionary Intelligencer*, "the purchase of slaves figures largely among the items of progress. Money is supplied by pious donors in France, whose names are published in the missionary literature, not omitting the desire for masses on behalf of the donors. These slaves, young and old, are nourished up in the doctrines of the Church of Rome, and constitute at once the strength and the weakness of that system. They have not, in fact, passed through the stage of conversion, and thus the statistics of the missions are most imposing and their state most disappointing."

THE Rev. W. G. Lawes, who has recently returned to England from the South Sea Islands, says: "At the first missionary meeting held at Port Moresby, New Guinea, a few months ago, men met within the walls of God's house who, when I first knew them, never came together except in strife and war. One of them in a speech picked up a spear and said: 'This used to be our constant companion, we dare not visit our gardens without it; we took it in our canoes, and carried it on our journeys; we slept with it by our sides, and took our meals with it at hand, but now,' holding up a copy of the Gospels, 'we can sleep soundly because of this, and this book has brought us peace and protection, and we have no longer need for the spear and the club.'"

Mission Work in Ceylon.

THE following letter by Rev. A. Patou, of the Church of Scotland, gives an interesting picture of the progress of the truth in Ceylon:

In quiet earnestness I am endeavouring to carry out the commission of the Church to our kindred and friends in this lovely island of palms and spices. I think it is not without its blessing if I may judge from the kindly welcome and the deep interest I find in the services everywhere—an interest, I am assured, greater than has been felt in the Presbyterian community for many years past. I wish to disclaim any great personal credit for this. It is rather the regard for the representative of the Church that accounts for it. Any other one in deep sympathy with our colonial life would have been equally welcomed. Colonists are warm-hearted, and like to feel that the Church at home is in touch with their trials and sorrows, and does not forget them. I have to confess with some regret that the mother at home has, I fear, not cherished lovingly enough her children here, and the

affections of some of them have no doubt cooled; but the love of not a few still remains unquenched, and is ready to glow with warmer flame. To St. Andrew's church here were my ministrations mainly sent. From various causes the attendance and prospects were very discouraging, as they were suddenly thrown upon their own resources, and doubtful of their cohesion in reduced numbers. For the time being, at least, they have gathered to greatly increased numbers to the services. These co-operated heartily, formed a strong organized management, contributed in most liberal manner, look forward in good hope to the future, and are deeply gratified by the interest shown in their welfare. What less could the Church at home do for true sons and daughters here, whose lives and work are the very pith and credit of the history of Ceylon? This more she and some of her best and hopeful ministers ought to do. She ought to send and encourage in every way the man who, with whole-hearted devotion, will minister to this Scotch community, and be the soul and strength of Presbyterianism in Ceylon.

I frankly say that now not only does the success of this individual charge, but even the very life of the Presbyterian cause throughout the island, depend upon the future minister of St. Andrew's. It is a position not without its difficulties, but one which can be of high honour to the minister who fills it, doing great God service, gathering around him the esteem and affection, not only of his congregation, but of a city and the whole island, and reflecting credit upon the old Church he is to represent. We cannot recall the past with its failings, but we can at least do our duty in the present; and there is no spot in our Colonial Empire which more loudly calls with its great Eastern influence for the Church's loving and fostering care. It is a congregation mainly of men, mostly young or in their prime, to whom kindly sympathy and thoughtful teaching are invaluable in new surroundings, far away from the sweeter social home influences. It cannot be a very large congregation, as the European community is a limited one; yet there is room and need for a hearty and vigorous one here. For a few weeks I have travelled through the hill tea-growing districts, and never were more hospitable homes opened, or warmer welcome given by Scottish hearts. At one time this community in the old days of coffee was mainly Scotch, and, however painful it may be, I have to say with sadness that the Church then failed to meet the wants of the community and practically take possession of the field. Other communions have more vigorously entered upon these labours, but the old, simple, familiar services are still deeply loved by many who were familiar with them in the old parish churches of their native land, and hearts not a few are deeply lured when they hear again the old familiar strains and the teaching of the love of Christ in earnest, simple form. Among the large burgher population, descendants of the Dutch and Portuguese, I have had the opportunity of ministering about every second Sabbath in one or other of their churches, and I have found most interested congregations. They are mainly Presbyterian, with their consistories instead of Kirk-sessions. They have a magnificent old church—Wolfendahl—and two recently built branch churches. For the past sixteen years they have had the privilege of being ministered to by the Rev. Mr. Lindsay, whose fidelity, earnestness, and kindness have made his name a loved household word in all Colombo. For the unwearied services he has also rendered many a time to St. Andrew's the Church is under deep obligation. I cannot help also noting the loving respect that is entertained for the personal character of the late Rev. Joseph Burnett here. I have also had the privilege of taking services in Kandy, and next Sabbath to Galle and Matara, at the very south of the island. But, sir, I know you demand short letters; and so of these I do not here write, nor of the thousand-and-one other objects among the native communities, the glowing nature scenes, and the fascinating Eastern life, which, however, form fit themes by which, though absent from my parish, I am yet able, by a weekly published letter, to keep them and the local community in

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kindly touch with myself under these glowing eastern skies. My six months are drawing to a close, but God granting continued health under those somewhat trying tropic influences, I hope to get in India, not as the work of the Church, but for my own sake, a passing glimpse of some of the mission fields. I fear I have exceeded the just limits for the *Record*, but you can use or not, as your wise discretion dictates.

Paris Presbyterial W. F. M. Societ.

THE ninth annual meeting of the Paris Presbyterial of the W. F. M. Society, was held on Thursday, Feb. 8th. Three interesting and profitable sessions were held. Over one hundred delegates were present, and the ladies of the Presbyterial congregation attended in large numbers. Owing to illness, the president, Mrs. Cockburn, was unable to take an active part. Mrs. Thomson, of Ayr, occupied the chair. The morning session was opened with devotional exercises conducted by Mrs. Hull and Mrs. Thomson. The business of the society and the election of officers occupied the remainder of the morning. The reports from the Auxiliaries and Mission Bands showed increased interest and steady perseverance in the work. After some discussion about the sending of clothing to the Indian schools of the North-west, it was resolved to ask the Central Board to allow Presbyterial Societies to provide for the same school for three years. It was thought this plan mutually beneficial. The officers elected are:—President, Mrs. W. A. McKay, Woodstock; vice-presidents, Mrs. Shearer, Drumbo; Mrs. Ball, Woodstock; Mrs. W. C. McLeod, Woodstock; Mrs. Wood, St. George; recording secretary, Miss S. Dunn; corresponding secretary, Mrs. McWhedler, Woodstock; assistant secretary, Miss Hood, Woodstock; treasurer, Mrs. Roberts, Ingersoll; librarian, Miss McKenzie, Princeton.

At one o'clock the members of Presbyterial which met on the same day, and the delegates attending the Presbyterial, adjourned to the town hall to partake of the bounteous lunch provided by the Paris ladies.

Mrs. McKay and Mrs. Pettigrow opened the afternoon session with devotional exercises. Mrs. McCosh welcomed the delegates to Paris; Mrs. Wood, of St. George, replied. Mrs. Thomson referred to the good work done by the president in the early part of the year. The Secretary's report of the year's work was a very encouraging one, noting especially the devotedness of the members and progressive methods of working. Fifteen hundred pounds of clothing had been sent to Crowstand School, most of this entirely new, valued at \$710.42, the freight costing \$30. In addition the treasurer reported that \$1,660.60 had been contributed besides what was necessary for expenses, freight, etc. Mrs. McLeod, of Woodstock, conducted a Model Auxiliary with great ability. Mrs. McKay and Mrs. Shearer, vice-presidents, gave short, pointed addresses on the work. Miss Carpenter, of Brantford, and Miss Allen, of Paris, sang very beautifully two sacred solos. Kindly greetings were extended by representatives of sister societies of the Congregational and Methodist Churches. The great feature of the meeting was the presence of the Rev. Dr. McKay, the celebrated missionary of Formosa, along with Mrs. McKay, their three children and the native student. The children sang very sweetly a Chinese hymn. Mrs. McKay, (Dr. McKay interpreting) addressed the ladies on the interesting work in her native land, dwelling especially on that done by the Bible women there. The student added a few earnest words, and Dr. McKay gave an address full of interest and suggestion, after which some pleasant conversation on the work took place between him and some of the delegates. Mrs. McMullen extended a very cordial invitation to meet in Knox church, Woodstock, next year, which was heartily accepted.

The evening meeting was a public one and the church was crowded. Rev. Mr. Cockburn presided with his usual ability. Excellent music was furnished by the choir. The Rev. Mr. Sinclair conveyed the congratulations of the Presbyterial to the Presbyterial on the

work done. The Rev. Dr. McKay gave a thrilling address on the work in Formosa, impressing all with his earnestness, his self-denying consecration and his successful method of giving the Gospel of Jesus Christ to the people of that beautiful island. Liberal collections were taken up both afternoon and evening.—*Com.*

Useful Presentations.

MR. JOHN INGLIS and Mrs. Inglis, of Parkdale, presented the Regina Industrial School with a portable organ as a New Year's gift. The Y. P. S. O. E. of St. James Square Church, Toronto, presented Rev. W. J. Jamieson, of Neomuch, Central India, with a portable organ for use in evangelistic work. These gifts are appreciated by the Foreign Mission Committee, and are very acceptable to the missionaries. Missionaries are so human as to like to be remembered by their friends, and the organs were needed.

At the annual congregational meeting in St. John's church, Cow Bay, C. B., the treasurer's report showed that there had been raised for all purposes during the year, \$1,605.87. In addition, \$46 were contributed to missions by the Sabbath school, and \$12.50 by the Y. P. S. O. E. The salary of the pastor, Rev. W. Grant, \$900 per annum, is fully paid to May next, and there were \$210 expended in repairs to church, painting manse, etc.

A VERY large and successful Union meeting of the Halifax and Dartmouth auxiliaries of the Woman's Foreign Missionary Society was held in the schoolroom of Park Street church, presided over by Mrs. McKenzie, president of Park Street auxiliary. Most interesting addresses were given by Rev. Mr. Coffin, of Trinidad, and Mr. Cropper, of St. Lucia, also a few words from Rev. A. Simpson. The latter part of the meeting was taken up with reports from all the auxiliaries, which were very encouraging. A deeper interest is taken in the work of missions, and all seem to feel that if they cannot go themselves, they must give more and pray more for those who have taken up the work. A collection of \$3 was taken up. The hymn "God be with you till we meet again" was sung, and Mr. Simpson closed with a short prayer and the benediction.

"I WAS saved at the bottom of the sea." So said one of our Sydney divers to a city missionary. In his house, in one of our suburbs, might be seen lately what would probably strike the visitor as a very strange chimney ornament—the shells of an oyster holding fast a piece of printed paper. The possessor of this ornament might well value it. He was diving among wrecks on our coast when he observed this oyster on a rock, with this piece of paper in its mouth, which he detached, and began to read through the goggles of his head-dress. It was a Gospel tract, and coming to him thus strangely and unexpectedly, so impressed his heart that he said, "I can hold out against God's mercy in Christ no longer, since it pursues me thus." He tells us that he became, while on the ocean floor, a repentant, converted and sin-forgiven man.—*Sailor's Magazine.*

DR. JAMES JOHNSTON, better known as "Jamaica Johnston," entertained a large and enthusiastic audience on Monday last in Toronto. He gave a description of his travels in Africa, narrating several hair-breadth escapes and thrilling experiences. His lecture was made doubly entertaining by a series of lime-light views from photos taken by the lecturer himself in the course of his journey through the "Dark Continent." His description of the natives, their homes and customs was very interesting, and several hundred specimens of native work were exhibited, including a water-tight basket for holding native beer, cooking utensils, weapons and agricultural implements. Dr. Johnston spoke at length on the possibilities of successful mission work in Africa. He has made many friends since his return to civilization, and his courtesy and genial character will ensure him success in all the cities he visits in future.—*Com.*

The Presbyterial of Saugoon meets in Palmerston on the 13th March, at 10 a.m.

A W. F. M. S. Auxiliary was organized by Mrs. Gray, of Brampton, in South Side Presbyterian church, Toronto, on Tuesday, 20th ult. with eighteen members. Mrs. J. G. Potter, president; Mrs. A. Park, secretary.

THE Sabbath school social held recently in Brook schoolhouse was in every way a decided success. A feature of the evening was the very pretty exhibition by the Crusade Drill Corps, composed of fifteen young ladies under the direction of Mr. William Hewitt.

THE anniversary services of Knox church, Clifford, were held on Sabbath, February 18th. The Rev. R. J. Beattie, of Guelph, preached morning and evening, and addressed the Sabbath school in the afternoon. The sermons were able, appropriate and impressive. There was a social on the Monday evening, at which instructive addresses were delivered by Messrs. Potter, Cameron and Beattie, interspersed with appropriate music. On the Tuesday evening there was the annual Sabbath school entertainment, consisting of singing, recitations and dialogues by the scholars. At the close prizes and Presbyterial certificates were presented for repeating catechism. All the meetings were profitable as well as enjoyable.

A LARGELY attended meeting of St. James Square church, Toronto, was held on Monday evening for the purpose of considering a call to Rev. Louis H. Jordan, who for the past three months has supplied the pulpit of that church, vacant since the departure to India of Rev. Dr. Kellogg. The moderator of session, Rev. Dr. Caven, presided and explained that the meeting had been called in accordance with the authority granted by the Presbyterial. The call on being read was completed by the insertion of the name of Mr. Jordan, at a stipend of \$4,000. This step will be followed by the usual procedure. It is understood that the call is practically unanimous. During Mr. Jordan's short term of supply the congregational attendance has largely increased.

THE report for 1893 of St. Matthew's church, Halifax, gives these figures:—Ten members removed by death; 12 admitted to communion and 239 on the roll. A mission band, a Christian Endeavour Society, a Guild, a W. F. M. S., and other societies aid in the work of the church. Contributions to the schemes of the church, \$366.50; other non-congregational objects, \$1,451.67. Total contributions to objects outside of the congregation, \$2,321.17. Contributions and receipts for congregational expenses, \$4,575.49. Total receipts, \$6,998.66. During the year important repairs were made on the building, its elegant spire being almost entirely renewed. St. Matthew's is now one of the most comfortable and comely churches in Halifax. The envelope contributions yielded \$2,364.26 last year; the plate collections, \$780.10.

Presbyterial of Owen Sound.

THE Presbyterial of Owen Sound met in Knox church, Owen Sound, February 13th, and was constituted by Rev. R. Rodgers, Moderator pro tem. A request was presented from Markdale congregation for leave to sell the old church in Orange Valley, and to remove the sheds. The leave asked for was granted. An application was made by Annan congregation for leave to sell their old manse. Representatives were heard from both Annan and Leith, the latter setting forth that they had a moral right to a share in the property. After all parties had been freely heard, Annan congregation was granted leave to sell their old manse, and Presbyterial recommended it to deal liberally with Leith in the matter of the new manse. A circular was read from Dr. Reid regarding the Assembly Fund. It set forth that only nine congregations had contributed, although all congregations had received copies of the minutes of Assembly. The treasurer was instructed to correspond with all congregations which have not contributed, and urge them to pay the amount allotted. Mr. McLean laid on the table a

call from Warton to M. S. Acheson of Toronto. Representatives appeared from the congregation, who were fully heard. The call was sustained as a regular gospel call, and the clerk instructed to forward it to the Presbytery of which Mr. Acheson is a member. The salary promised is \$1,000. Mr. Jamieson presented his resignation of the pastoral charge of Hopworth and Orulokshanks on the ground of ill health. Messrs. Fraser, Somerville and Telford, were appointed a committee to make full enquiry into the circumstances, and report at the meeting in March. Mr. Somerville presented the report of the Hymnal Committee. The report was discussed at length, and its recommendations were adopted. Dr. Robertson appeared before the Presbytery and gave an address on the missions of the North-West. Thanks were tendered him, and the Home Mission Committee of Presbytery was instructed to correspond with all congregations with the view of increasing the contributions, so that the missionaries in outlying fields may not suffer. The Presbytery then adjourned to meet in Division street hall, on Tuesday, 20th March at 10 a.m., and the meeting was closed with the benediction.—J. SOMERVILLE, Clerk.

Higher Religious Instruction.

IN order to relieve the anxiety of candidates at the recent examinations in Higher Religious Instruction I shall publish the results as I receive them. Would you kindly make room for the following as a first instalment.

JUNIOR ESSAYS.

- Mary Black, Uxbridge, Ont. 100 (Medal)
- Weland Rattray Gordon, St. Andrew's ch., New Westminster, B.C. 170 (Prize)
- Eva Smith, Lakeside, Ont. 170 "
- Edmund J. Doherty, Camilla, Ont 120 (Dip.)
- L. E. Pearle Thurston, Chalmers' ch., Montreal, Que. 105 "
- Prudence Mosher, Mosher River, N.B. 100 "
- Lillie May Rodpath, Lakeside, Ont. 80 (Cort)
- Jonnie Stollker, Botany, Ont. 80 "
- Maggio Williams, Botany, Ont. 70 "

INTERMEDIATE ESSAYS.

- Percy Luttrell, Chalmers' ch., Montreal, Que. 100 (Medal)
- Walter Foss, Windham cong., Norwich, Ont. 185 "
- Daniel W. McLeod, St. Andrew's ch., Sydney, N.S. 185 "
- Jennie McLeod, Thornburn, N.S. 180 "
- Janet I. Robertson, Strabane, Ont. 130 "
- Maud McKerricher, Botany, Ont. 150 (Prize)
- Margarite Fraser, St. Andrew's ch., New Westminster, B.C. 150 "
- Jane Hall, St. Paul's ch., Peterboro, Ont. 150 "
- George D. Turner, St. Andrew's ch., New Westminster, B.C. 150 "
- Herbert T Archibald, Chalmers' ch. Halifax, N.S. 150 "
- Minnie Anderson, St. John's ch., Hamilton, Ont. 150 "
- Nellie Brown, St. John's ch., Hamilton, Ont. 120 (Dip.)
- Aggie Bockott, Thameville, Ont. 100 "

One or two late arrivals are not included in the above, but will be given as soon as the examiners have reported on them. Diplomas, prizes and medals cannot be issued until after the meeting of the General Assembly, to which the committee's report should first be presented. The compositions have been returned to their writers. T. F. FOTHERINGHAM

Presbytery of Victoria.

THE Presbytery of Victoria met in the Presbyterian church at Wellington for the induction of the new pastor, Rev. T. H. Rogers. Rev. A. Young presided, put the usual questions and addressed the people. Rev Dr. Campbell preached and addressed the minister. The church was filled to its utmost capacity by an intelligent and interested congregation. After the induction a very enjoyable social tea was given under the management of the Young People's Society of Christian Endeavor. During the musical programme Mr. Sharp, to whom is due much of the success of the congregation, presided.

Dr. Campbell, Mr. Young and Mr. Rogers gave short addresses. Mr. Young, who resigned his charge last fall, did excellent work in Wellington during the two years of his ministry. A beautiful church, almost clear of debt, a comfortable manse and a large, well-organized congregation, testify more eloquently than words to his success and the efforts of a willing people during the past two years. Mr. Rogers enters on his work with bright prospects. The choir of the church, which is under an efficient leader, is well trained, and the rendering of some of the selections last evening reflected credit not only on the congregation, but on the people of Wellington.

Presbytery of Maitland

Met at Wingham pro re nata, February 16th, Rev. David Millar, Moderator. The Presbytery inducted Rev. David Perrie, formerly of Chesley, to the pastoral charge of the Wingham congregation. The Rev. J. Malcolm preached an excellent sermon. A large congregation was present. Rev. Mr. Ross addressed the newly inducted pastor, and Rev. Mr. Murray the congregation.—JOHN MACNABB, Clerk.

Presbytery of Lindsay.

THIS Presbytery met in Cannington on February 20th, Rev. A. U. Campbell, B.A., Moderator. Nearly all the members of the court were present. The Home Missions convener was instructed to make enquiries regarding Haliburton and Minden mission stations which the Presbytery of Peterborough proposes to transfer to this Presbytery. The committee on the scheme for payment of committee to General Assembly was increased by the addition of the names of A. Jackson and D. Cameron, and instructed to bring in some definite plan at next meeting. Mr. Ross submitted the report of the Committee on Remits. It was received and the recommendations considered *seriatim*. The following were the deliverances on the several matters. (a) Hymnal—1. That the Presbytery strongly deprecates any attempt to eliminate any of the present collection of Psalms (Rouse's Version) from the new book of praise—and that the entire psalter be the first part of the new book of praise. 2. That the selection of paraphrases recommended by the committee be included among the hymns. 3. That selections from the Psalms in the present version, or in the versions when preferable, numbered by themselves be incorporated in the new hymn book, and forming the first part thereof. 4. That the hymns recommended by the committee to be dropped from the present hymnal be approved with the exception of Nos. 115 and 193, which should be retained; that the hymns recommended to be dropped from the Children's Hymnal be approved with the exception of Nos. 91, 135, 193, and 210, which should be retained. 5. That the harmonics should be free from all unnecessary difficulty and sufficiently simplified to suit the capacity of the congregations to learn and sing them readily. 6. That the selections of hymns recommended by the committee to be added be approved with the exception of No. 1, which seems to be an invocation to a star; No. 14, the second last verse of which is offensive, and No. 170, present hymnal, in which the last verse should remain as it is; that hymns of the following style be added: "The light of the world is Jesus," "Now, just a word for Jesus," and other hymns in sufficient numbers for evangelistic meetings. 7. That a separate edition for use in the Sabbath school, containing selections from the hymnal, be published. (b) Colleges—That the respective boards of management of the colleges nominate professors for the theological departments in accordance with their own mode of procedure, leaving it to the General Assembly to make the appointment final. (c) Synodical powers—The Presbytery decided to make no change. (d) Mission stations—Approve the remit. Mr. Hanna reported on Home Missions. Claims for the closing six months were considered and grants applied for for the ensuing year. Vacant congregations were reported by their respective Moderators—Cambry and

Oakwood by R. Johnston; Sunderland and Vroomantou by D. Y. Ross, who asked leave to moderate in a call at an early date, which was cordially granted; Kirkfield and Bolsover by D. D. McDonald. It was learned with pleasure that a new church building is to be erected at Kirkfield the coming summer. Session records of Knox church, Cannington, and books of Home Mission treasurer were examined and found correct. Mr. Allan Smith was recommended to the Home Mission board as a fit person to receive appointment to a mission field. Sorrow was expressed at the continued illness of Rev. J. McMillan, Wick, and arrangements made for the supply of his pulpit for a time. The Presbytery led by Mr. McAulay, united in prayer in his regard. The following commissioners were appointed to the General Assembly: R. Johnston, P. A. McLeod, D. McDonald, M. N. Bethune, ministers, and A. Jackson, T. Glendonning, D. Cameron and J. Campbell, elders. Mr. M. McKinnon was elected representative on the Synod's committee on bills and overtures. Rev. G. L. McKay, D.D., was nominated Moderator of General Assembly. In the evening a public meeting was held in connection with the Lindsay Presbytery of the Woman's Foreign Missionary Society, at which members of Presbytery and others delivered addresses.

Obituary.

ANOTHER of the waymarks along the line of Presbyterian history has been removed. The Master has called him up higher, and "as a shock of corn cometh in in his season," so has it been with Mr. Benjamin B. S. Jenkins, of Central Presbyterian church, Unionville. He was the third son of the Rev. William Jenkins, who came originally from Scotland, but came to this country from the United States in 1816 when there were only nine Presbyterian ministers in all Upper Canada. His son Benjamin, the subject of this notice, was born in May, 1824. He united with the Church when a lad of fifteen years of age, and when he grew to manhood, having a sincere desire to serve the Master as best he could, he organized a Sabbath school on the 5th of Markham, known as Schell's Corners Sabbath school, and for seventeen years he was superintendent of this school, which was as justly celebrated for the quality of its teaching as for the breadth of its scope, representing, as it did, some three or four denominations and being the place where a large number of the youth of the district got their first knowledge of Bible truth. Having retired from farming some ten or more years ago, and having taken up his residence in Unionville, he became superintendent of the Presbyterian Sabbath school there until failing health admonished him that it would be wise to hand the work over to a younger man. He was ordained to the eldership by the Rev. James Dick, of Richmond Hill, and served that congregation for a number of years. After the union of the Free and Union Presbyterian Churches in 1861 and after the death of his mother, who resided in Richmond Hill, he transferred his attendance to Melville Presbyterian church, Markham, and was soon inducted into the eldership of that congregation. Here he served until he retired to Unionville, as noted above, and there also became elder, closing a long period of usefulness and fidelity in this office as he had in that of Sabbath school superintendent. He was a man greatly respected and highly esteemed in every community where he had lived. He held his opinions with great firmness and defended them with ability and boldness, but was kind and most genial as a friend, of the strictest honesty and integrity as a man, and loving, kind and sympathetic in his Christian and in his home life. He leaves a widow, two sons and two daughters to mourn his loss. But their sorrow is mingled with joy as they think of the glorious truth, "Blessed are the dead who die in the Lord," and of the voice which seems to say from the better land

"O, friends of my mortal years,
The trusted and the true,
You're walking still in the vale of tears,
But I wait to welcome you."

Correspondence.

Dr. Paton's Mission.

Editor of THE PRESBYTERIAN REVIEW.

SIR,—The question has recently been asked, "What is Dr. Paton's Mission?"

For the benefit of any of your readers interested in the work of that noble servant of Christ who require an answer to that question, allow me a brief answer.

He is now, and has been for some years the missionary agent of the Federal Assembly of the Presbyterian churches, Australia, engaged at home and abroad in stirring up interest in mission work among the cannibals of the New Hebrides, and in raising the funds necessary for carrying on the work of these churches there. The collections taken up at his meetings while on this continent were devoted to that object, and afforded most timely aid while Australia was convulsed with financial panic.

While in Canada he also sought to enlist the sympathies of the Sabbath schools that he visited, in the support of a new steam auxiliary, Dayspring, for service as a mission vessel among the New Hebrides. Readers of his autobiography know that for years £6,000 have been on hand for the building of the vessel. The increased expense of a steamship over a sailing vessel has held the project back. He is now seeking to provide the necessary addition to the annual revenue for this purpose. The work on the group is much crippled in the meantime. The project was regarded with favour in many places visited, and J. K. Macdonald, Esq., Confederation Life, Toronto, kindly consented to receive and transmit moneys on that account. Since Dr. Paton crossed the Atlantic he has received so much encouragement in this matter, that there is hope that the full amount required will be secured within a few months.

So much interest was awakened in Britain by his autobiography, that an independent movement has been set on foot there known as "the John G. Paton mission fund," the object of which is to provide means "to evangelize the non-evangelized portions of the New Hebrides." The movement is going forward successfully, one missionary has been recently engaged, and other suitable men are being sought for. His self-sacrificing contribution of the large profits of his book, to the cherished object of his heart, the complete evangelization of the group, has given a powerful stimulus to the movement. Let us hope and pray for its speedy realization.

Yours etc., J. W. MITCHELL.
TORONTO, Feb. 16th, 1894.

S. S. Library Books.

Editor of THE PRESBYTERIAN REVIEW.

SIR,—Will you please insert the following: If any of the Presbyterian S. S. of the city have books in their libraries they can part with, will the librarian please communicate with W. C. Smith, Knox College.

Yours truly, W. C. SMITH.
TORONTO, Feb. 21st, 1894.

At Public Meetings.

Editor of THE PRESBYTERIAN REVIEW.

SIR,—Do you not think that some attention should be called to the exceedingly rude manners frequently displayed by so many people at public meetings. At the last public meeting of the Knox College missionary society I was much struck by the inaccuracy (entirely unknown to himself, of course,) of a remark made by the chairman at the close of one of the addresses. He said he was sure everyone present had "listened" with great pleasure and much profit to the interesting and instructive address which had just been delivered. Had this statement of the chairman been correct, there would have been no occasion for me to address you this letter, but such I sincerely regret to say was not the case. Immediately across the aisle from me there sat two ladies, who, during nearly the whole time occupied by the speaker, and other speakers also, maintained an almost continual conversation. Three seats to their rear were a lady and gentleman who spent a great deal of the time conversing with one

another, while three seats in front of me were two other ladies who offended in the same way. No one who occasionally attends meetings of this kind but has been more than once annoyed and lost the point of many a good argument, by such exhibitions of ignorance and impoliteness, both to the speaker and to those who for the time being are their forced companions.

Surely this can only be the result of that thoughtlessness which latterly seems to be so prominent a characteristic; or, can it be that it sometimes arises from necessity or convenience? Are some of these persons so situated that the attendance at these meetings is no more than a concerted arrangement to give them an opportunity to meet, exchange news, and discuss social and other matters? If so, I sympathize with them most heartily, but do not think that even this gives them the right to rob numbers of others of the entertainment or information they may have come at considerable inconvenience to receive.

Yours etc.,

GEO. H. SMITH.

TORONTO, Feb. 19th, 1894.

Literature.

OLD TESTAMENT STUDIES IN THE BOOKS OF THE OLD TESTAMENT. By W. G. Moorehead, D.D.

THE author is well and favourably known in Canada through his occasional presence at the Niagara conferences. We shall always remember with pleasure a discussion by him of the covenants on one of these occasions. All who heard that, or others of his addresses, will expect to find in this volume a clear and satisfactory analysis of the contents of each book, and will not be disappointed. Dr. Moorehead's mind is eminently methodical. His analysis is always clean cut, leaves no ragged edges; his style is clear and forcible, without a superfluous word. This work is not a commentary nor an attempt at historical criticism. It gives us the results of a critical study of the authorship, purpose and contents of the books of the Old Testament without the processes by which the results are arrived at. Any one who takes up this book expecting to know the Bible by reading it, will be disappointed. There can be no substitute for the Bible itself in the endeavour to become acquainted with its contents, but to any student or Bible class teacher, who wishes to get a comprehensive view of a whole book in order to intelligently study it in detail, it will prove an invaluable aid. And after the section in hand is carefully studied, verse by verse, the student will then see between the lines, as he cannot at the first reading, that our author has grasped and condensed the results of accurate and profound scholarship. Dr. Moorehead is a conservative, and for that reason will, by some, be set down as behind the times. In fact, with many, the only evidence of being abreast with the scholarship of the times, is the acceptance of the views of those who are known by the name, "Higher Critics"—an assumption that all sound scholarship leads to their conclusion. But all Bible scholars are higher critics, for Higher Criticism is a method of study. Dr. Moorehead is a higher critic, and, because he is a higher critic, like many other able scholars, still believes that Moses wrote the Pentateuch; that Job was a real historic character, and that Isaiah spoke the prophecies that go by his name. There are many able books intended to assist the student in an understanding of the Word of God, somewhat after this fashion, by such distinguished scholars as Edersheim, Godet, Goikto, Driver, Fraser, etc., but none that we have seen is so suitable as this for the ordinary student or Bible class teacher. The key note of the whole is given in the introductory chapter, on "The temper of mind with which the Scriptures should be studied." As the word of God we should be reverent and devout in its study—recognize its authority and allow its teaching to have supreme sway.

MISS IDA M. TARBELL has written for McClure's Magazine for March, a comprehensive account of the French method of identifying criminals. As invented and perfected by M. Bertillon, of the French police depart-

ment, this method has a scientific accuracy that makes it infallible. No offender once brought to record under it, can possibly escape identification if ever he is brought again; and Miss Tarbell, before writing of it, went to the Paris police headquarters and saw it, in all its details, practically applied. Her article will be illustrated with numerous pictures from photographs provided by M. Bertillon himself.

OUR NEW HYMNAL, FOR GENERAL USE AND SPECIAL SERVICES. By Philip Phillips, Mus. Doct., and Philip Phillips, Jr. Cloth, illuminated, with extra stout boards. Square, 2mo, 800 pp., \$1.00. New York, London, and Toronto: Funk & Wagnalls Company.

THE churches of every denomination will be glad of this book. Its title, "Our New Hymnal," indicates the character of the contents, which are adapted for use of every Christian congregation, so that each one can call this new hymnal its own. It has, also, other important features which make it of still greater value, supplying a choice selection of hymns for every occasion, for the Church, the Sabbath-school, Evangelical Meetings, Prayer and Gospel Meetings, for Christian Associations, Epworth Leagues, King's Daughters and Sons, for Mission Work, National Occasions, etc. There are in the volume 530 hymns, ancient and modern, (the text printed in beautiful brovier type) representing more than seventy different authors. The topical selections for special occasions, such as Christ in Song, Salvation in Song, Thanksgiving in Song, Children's Service in Song, Temperance in Song, etc., are accompanied with connective Scripture readings, which feature also is indexed.

An admirable aid, for those who shall use this new hymnal, is its complete Concordance Index, whereby any pastor or leader can find and select, at a glance, the right subject or sentiments needed for any religious occasion. In this index the alphabetical arrangement of the most suggestive words in all the hymns with the lines in which they occur, enables anyone to readily find any hymn, if only some important word therein is recalled. There is also an alphabetical index of hymns by their first lines, and an alphabetical index of tunes. Its compilers and editors, Philip Phillips & Son, are men of song who are known the wide world over in the line of sacred song, and none, perhaps, are better fitted for the preparation of such a book as this. Taken as a whole, many of our churches will, no doubt, see good reasons for changing their present books to use "Our New Hymnal."

REV. GAVIN CARLYLE, M.A., formerly editor of The News of the Churches, and author of a "Memoir of Adolph Saphir, D.D.," is arranging for the issue of a monthly missionary journal, to be called The Missions of the World. It promises to take a wider survey than the monthly magazines of the churches and missionary societies, while it will derive much of its information from them. The first issue is expected to appear in the middle of March. We believe there is a place for such a journal, and we wish it all success.

ON the evening of Tuesday, February 6th, the people of Claude gathered at the manse, taking its occupants completely by surprise. Every one seemed to be in the best of spirits as if possessed of some pleasing secret too good to reveal. In due time, however, the mystery was solved, as Mr. D. McDougald, in the name of the congregation, read an address warmly expressing appreciation of the services of their pastor and his devoted partner. Hardly had the words been spoken when the young ladies appeared laden with a fine astrachan coat for Mr. Farquharson and a pair of Persian lamb gauntlets and two beautiful hanging lamps for Mrs. Farquharson. Though thoroughly surprised Mr. Farquharson made a suitable reply, warmly thanking them for this, which he said was only one of a series of kindnesses which, during all the period of his pastorate, had cheered him in his work. After lunch, served by the ladies, the happy party broke up, everyone evidently delighted in being the means of making their pastor and his wife so happy.

Calvin as a Writer.

M. Emile Fauguet has written in the *Revue Bleue* of Paris a very appreciative article on John Calvin from a literary point of view. He considers that he was the greatest master of style of the 16th century. This he explains somewhat acutely, thus:—"Style is one thing and speech is another. The art of writing and the art of speaking are different arts. If I were more convinced than I am of what I have said above. I would declare the style of Calvin to be the greatest style of the 16th century, because it is the style which, in its severity, in its manner, in its correct and chaste aspect, is the furthest removed from spoken style. I have, however, a weakness for writers who have something of the freedom and spontaneous graces of speech, and Montaigne, and, even more, Rabelais, will always have for me a seducing charm. Still, it is necessary for me to admit that, in the matter of cultivated style, Calvin surpassed all writers in the 16th century." We soon discover from the tenor of his criticism that M. Fauguet well understands both the style and the spirit of the famous Geneva Reformer. The truth is that Calvin wrote to be understood, and that he simply aimed at convincing his readers. There are other rules and qualities of style; but he recognised this one only. Hence his writings are vigorous, stern, direct, and vehement; but they are hard, dry, metallic, lustrous, and massive. He had one of the greatest spirits, but not one of the greatest hearts. Herein Calvinism is like Calvin. It is great as a system of religious intellectualism, but it would be greater if there were more heart in it.—*Ex.*

WESTERN ASSURANCE COMPANY.

Annual Meeting of Shareholders.

THE annual meeting of the shareholders of the above Company was held at its offices at Toronto on Thursday, 22nd February, 1894. Mr. A. M. Smith, president, occupied the chair, and Mr. J. J. Konny, managing director, was appointed to act as secretary to the meeting. The secretary read the following

FORTY-THIRD ANNUAL REPORT.

The Directors have pleasure in presenting herewith the forty-third annual report of the Company, with revenue and expenditure, and profit and loss accounts, for the year ending 31st December last, and statement of assets and liabilities at the close of the year.

In conformity with the resolutions passed at the special meeting of shareholders held on the 22nd of February last, the paid-up capital of the Company has been increased to \$1,000,000, and the total cash assets now amount to \$2,412,642.63.

In regard to the business transacted during the year, it will be noted that the premium income shows a moderate increase over that of 1892, but, while the rates of premium obtained have, as a rule, been such as, judging by past experience, would have been ample to yield a fair profit in an ordinary year, they have not proved sufficient to meet the exceptional losses which this Company—in common with others doing business in Canada and the United States—has sustained during 1893. Your directors consider, however, that the causes to which no inconsiderable proportion of the excessive destruction of property by fire during the past twelve months is attributable may be regarded as of a transitory nature; while its effects are likely to be experienced in succeeding years in the main tonnage of adequate rates to fully reimburse companies for the losses they have sustained. The experience of this Company in the past, as will be seen by a reference to its annual reports, confirms this opinion. At the same time demonstrates the wisdom of accumulating in prosperous times an ample reserve to meet the demands of adverse years. In this connection, it may not be out of place to refer here to the fact that from the earnings of the five years preceding the one under review we have been able, after paying dividends at the rate of ten per cent. per annum, to carry \$315,000 to our reserve fund; and although in a business such as that we are engaged in, no reliable forecast can be made of the probable

outcome of any one year, your Directors feel that they have every reason to anticipate that the future experience of the Company will prove at least as favourable as its record in the past.

The Directors feel that the thanks of the shareholders are due to the officers and agents of the Company for their work in a year which has been a particularly trying one to all concerned.

SUMMARY OF FINANCIAL STATEMENT.

Revenue account—	
Total income	\$2,525,808 03
Expenditure (including appropriation for all losses reported to 31st December, 1893)	2,426,776 98
Total assets	2,412,642 63
Reserve fund	1,090,000 00
Surplus for policy-holders	2,098,056 58

The President, in moving the adoption of the Report, said:—

In the Report you have just heard read, the Directors have placed before the shareholders what I think must be regarded as a clear and intelligible statement of the transactions of the Company for the past year, and of its financial conditions at the close of 1893. We have referred to the experience of the Company in the past, and to our anticipations for its future, and briefly alluded to the exceptional conditions which have prevailed throughout the financial and commercial world; but it may not be inappropriate for me to extend my observations somewhat, and call your attention for a few moments to the general experience of companies, during the trying times through which we have passed, in the business in which we are engaged. Insurance has been called the hand-maiden of commerce, and it must be admitted that without the protection it offers the trade and commerce of the country would become paralysed. Upon the security afforded by insurance companies every merchant and manufacturer is largely dependent, and upon this same protection our banks, loan companies, and other financial institutions rely for immunity from the risk of loss by fire and marine disaster; in fact, underwriters may be regarded as endorers, in a limited sense, of almost every commercial and financial transaction of the business community. With these intimate relations existing, it might naturally be supposed that insurance companies could not fail to be affected, in no slight degree, by the disturbed conditions prevailing in all branches of trade during 1893, and a few extracts from the statements of the companies which have been published in Canada and the United States will afford conclusive evidence that this has been the case. The thirty-seven companies licensed by the Dominion Government to do business in Canada report total premium receipts for the year of \$6,740,958, and total losses of \$4,970,286, a ratio of losses to premiums of 73.84 per cent., or 12 per cent. in excess of the average ratio of the preceding six years; and in the United States, although the total figures of all the companies doing business there have not yet been compiled, we find in the report just issued by the New York State Superintendent of Insurance an unquestionable evidence that the business of the country has been done at a considerable loss to the companies. This report embraces the statements of one hundred and twenty-eight American and foreign companies doing fire and marine business in the United States and shows a shrinkage of nearly \$10,000,000 in the combined surplus funds of these companies, compared with that which they had a year ago. Due to the extraordinary losses of the past year, and to the decline in the market value of many of their assets.

Turning from these figures to our own experience, we find that our loss ratio in Canada is nearly 10 per cent. below the average of the companies as a whole, and that in the United States we compare favourably with the American and foreign companies doing business there. I feel therefore, that I may sum up the result of our year's business by saying that, comparatively speaking, we regard it as a favourable one, when we consider the general experience as demonstrated by the figures I have quoted.

In presenting the last Annual Report to

the shareholders a year ago, I pointed out that in the preceding twenty-seven years during which I had had the honour of occupying a seat at this Board we had, notwithstanding the adverse experience of several years in which expenditure exceeded income, been able, out of the earnings of the business, to pay \$1,015,000 in dividends to shareholders, and to carry nearly \$900,000 to our Reserve Fund; and before resuming my seat it may be well for me to state briefly the grounds upon which the Directors base the opinions expressed in their Report, that at least an equally favourable record may reasonably be looked for in the future.

First, let us say that our business is subject to elements largely beyond human control, as well as sensitive to the fluctuations and disturbances of the commercial world, and that we cannot reduce it to anything like an exact science, nor estimate, with any degree of certainty, the losses which are likely to occur in any one year. Nevertheless, the history of fire insurance shows—and our own records confirm this—that, notwithstanding the fact that we occasionally meet years which are liable to upset our calculations as to rates which should yield a profit, if we take a period (say of five or ten years) sufficient to equalize fluctuations such as I have referred to, we find that the premiums are sufficient to yield a profit to the companies, after paying all losses and expenses. Further, we believe that the present rates of premium, speaking generally, are such as are likely to prove remunerative, and that with these maintained, as they doubtless will be, and a return to anything like a normal fire record, companies will be reimbursed for the losses of 1893; and I am glad to be in a position to say that during the past few months losses have steadily diminished, and that thus far in the present year we have nothing to complain of in this respect. Our confidence in the future is also largely based upon the present strong financial condition of the Company, possessing, as it does, cash assets of upwards of \$2,400,000, which must continue to command for it a liberal share of the best business of this continent.

The Vice-President seconded the adoption of the Report, which was carried unanimously, and a cordial vote of thanks was passed to the President and Board of Directors for their services and attention to the interests of the Company during the past year.

The election of Directors for the ensuing year was then proceeded with, and resulted in the unanimous re-election of the old Board, viz.:—Messrs. A. M. Smith, George A. Cox, Hon. S. C. Wood, Robt. Beatty, G. R. R. Cockburn, M. P., George McClurich, H. N. Baird, W. R. Brock, and J. J. Konny.

At a meeting of the Board of Directors held subsequently, Mr. A. M. Smith was re-elected President, and Mr. George A. Cox Vice-President, for the ensuing year.

A Fine Map.

THE Canadian Pacific Railway Company has just issued a new and elaborate wall map of Canada and the larger portion of the United States. The map, which is one of the handsomest ever issued, covers the immense C.P.R. system and its connections, including the lines of the Minneapolis, St. Paul & Sault Ste. Marie and Duluth, South Shore Atlantic railways. The greatest care has evidently been taken in its preparation to secure accuracy, and so complete and minute are the details that every station on the road is shown, besides the different steamship routes of the Atlantic and Pacific coasts. The map will be an invaluable acquisition to the business office, schoolroom or home, and like the other excellent maps issued by this Company will doubtless be in great demand.

THE forty-third annual report of the Western Assurance Company must be a satisfaction to the shareholders, and at the same time the executive are to be congratulated. In the hands of a depressed market they show an increased business, and compared to similar institutions their showing is excellent. After paying dividends at the rate of ten per cent. \$315,000 is carried to reserve fund. The report, which will be found in another part of this paper, is worthy of perusal.

Some Thoughts for the Young on "Doing One's Best."

BY REV. MARCUS SCOTT, D.D., CAMPBELLFORD.

"WHEN I was a little boy," said a well-known gentleman once to a friend of his, "I paid a visit to my grandfather. He was an aged man, and wore a black velvet cap and knee-breeches with large silver buckles at the knees. When I went to say good-bye to him he took me between his knees, kissed me fondly, and, laying his hand on my head, he kindly said, 'My dear boy, I have one thing specially to say to you; will you try and remember it?' I looked at him in the face and said, 'I will, grandpa.' 'Well,' said he, 'it is this, whatever you do, *always do the best you can.*' This was my grandfather's legacy to me. It was worth more to me than thousands of gold and silver. I never forgot his words, and have always tried to act on them." Apart from doing one's best there is no road to success. No one ever succeeded without effort. The harder the task let there be more determination and honest effort to succeed. Difficulties vanish before the young man who does his very best. Demosthenes did that and he overcame natural defects and became the first of orators. When Lord Brougham left Oxford with his reputation yet to make, he said, "Now for the Lord Chancellorship of England." He did his very best and soon he attained the position he wanted. Lord Clive went to India unknown and penniless at the age of eighteen. At that time Britain did not own six acres in all India. Young Clive did his best and he won for his country a land peopled by 200,000,000 inhabitants. Wellington assigned a task of some difficulty to a rather conceited officer at Waterloo. The officer complained and asked how he could carry out his commander's instructions. "By looking ahead and doing your best," said England's hero. What a hard task Joseph had in Egypt, Moses in the wilderness, and Daniel in Babylon! How did these faithful servants of God succeed? By putting their trust firmly in God and doing their very best. Some one has lately called Edison the greatest living man on this continent. He has patented hundreds of designs and has added millions of dollars to the wealth of his country. How has he done all this? Simply by doing his best. Some time ago one of his designs was like to be a failure for want of a certain mechanical contrivance which everyone told him was impossible. "It must not be impossible," said Edison, and after months of experiments and adjustments he solved the problem. Wherever God in His providence has placed us, we may be sure He has work for us all to do. We have our own characters to form, tempers to curb, besetting sins to avoid and temptations to resist. We have duties to discharge to ourselves, to others, and to God. In all our relationships of life and in the different spheres where God has placed us, let us all do our very best.

Never delay
To do the duty which the moment brings,
Whether it be in great or smaller things,
Never delay.

Act promptly,
In every path of life strive to excel;
Each day begin, and each day ending, well,
Act promptly.

The Great Success of a Leading Toronto Financial Institution is Favourably Commented on by the Principal Journals of the Dominion.

The report of the annual meeting of the North American Life Assurance Company is most satisfactory reading for Canadians. The sound financial position of all Canadian monetary concerns has been frequently commented upon by British and United States papers, and always in words of high praise and commendation. The manner in which Canada has passed through the recent finan-

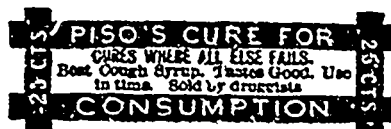
cial crisis has won the admiration of the commercial world, and to the integrity and ability displayed in the management of such concerns as the North American Life Assurance Company is due this high standing of Canadian finance, and its ability to pass successfully through such periods of depression as those now happily passing away. The annual report of the Company must impress our readers still more with the soundness of the principles on which the Company is founded and the ability of its management.

The whole administration of its affairs would seem to indicate the desire to make the Company's financial position unquestioned and unsurpassed, and at the same time to afford its policy-holders a remunerative return for their investments. A company that is able to accomplish these two supreme results is truly one which is filling most completely the functions which a life insurance company should perform. The record shows that 1893 was the North American's most successful year. It conducted a larger business and added a larger amount to its reserve and surplus funds than in any previous year, while the new business was secured at a relatively less cost than heretofore. The assets now foot up over \$1,700,000, while the net surplus for the security of the policy-holders, over and above the reserve fund of \$1,319,510, stands at the sum of \$297,082. The handsome increase in the latter fund will be especially interesting to the large number insured on the Company's investment plan of insurance, as also the information combined in the report of the Company's consulting actuary, who, in allocating the profits for 1894 to maturing investment policies, remarked that the results are in excess of the figures in the Company's tables in the hands of its agents. The important remarks of President Blaikie should be read by everyone interested in the subject of life insurance, as well as those of Vice-President Hon. G. W. Allan, and the other speakers. The strong financial position to which the North American Life has attained is in a large measure due to the skill and ability which have been displayed in the direction of its affairs by its managing director, William McCabe, F.I.A., whose reputation stands high in the profession in Canada and elsewhere, who has been ably assisted by the Company's energetic secretary, L. Goldman, A.I.A.

A Y. P. S. C. E. has been organized in the Presbyterian church, Alberton, Ont. The pastor, Rev. Wm. M. Reid, is honorary president; president, Mr. C. H. Stuart; vice-president, Miss M. Burnside; recording secretary, Mr. John Smith; corresponding secretary, Mr. James Merwick; treasurer, Miss Jennie Sharp. The annual tea meeting was held in the church at Onandaga on the 21st ult. Rev. William M. Reid, the pastor, presided and in his opening address gave some characteristic examples of Scottish life. Mr. J. Bruce Walker late of Glasgow, Scotland, spoke on the same lines. Addresses were also given in a very stirring and impressive way by Revs. C. H. Emerson and R. T. Railton, Onandaga, and Rev. Mr. Foote, Cainsville, and Mr. A. L. Baird, L.L.R. Songs and recitations were well provided by Mr. J. Fax and party from Brantford. The meeting was the most orderly and enjoyable we have had here for many years. The following evening the children attending the Sabbath school had a most successful entertainment. The pastor presided.

The Best of All.

Milburn's Cod Liver Oil Emulsion is superior to all other preparations of Cod Liver Oil in digestibility, curative power and strengthening properties. 50c. and \$1.00 per bottle.



Brain Workers.

Horsford's Acid Phosphate is recommended by physicians of all schools, for restoring brain force or nervous energy, in all cases where the nervous system has been reduced below the normal standard by over-work, as found in lawyers, teachers, students and brain-workers generally."

Descriptive pamphlet free on application to
Horsford Chemical Works, Providence, R.I.

Beware of substitutes and imitations.

For sale by all Druggists.

SEEDS Wm. Evans, Seedsmen,

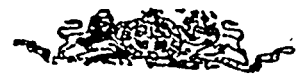
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Novelties and Standard Kinds of Vegetables and Flower Seeds.

Clovers, Fine Timothy and Seed-Grain
Approved varieties of Corn for Ensilage.
Everything for the farm.

Choice Mixed Grasses for Meadows, Pastures and Lawns.

Illustrated - Catalogues - Free,
WRITE FOR ONE.



TENDERS.

INDIAN SUPPLIES.

SEALED TENDERS addressed to the undersigned and endorsed "Tender for Indian Supplies" will be received at this office up to noon of MONDAY, 19th March, 1894, for the delivery of Indian Supplies, during the fiscal year ending 30th June 1895, at various points in Manitoba and the Northwest Territories.

Forms of tender, containing full particulars, may be had by applying to the undersigned, or to the Assistant Indian Commissioner at Regina, or to the Indian Office, Winnipeg. The lowest or any tender not necessarily accepted.

This advertisement is not to be inserted by any newspaper without the authority of the Queen's Printer, and no claim for payment by any newspaper not having had such authority will be admitted.

HAYTER REED,
Deputy of the Superintendent-General
of Indian Affairs.

Department of Indian Affairs,
Ottawa, January, 1894.