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OVER LAND AND SEA.

"We do not see our readers, as the pastor sees those whom he addresses from the pulpit, but we endeavor to keep the feeling of direct address. They are unknown to us personally, but we know that they have the experiences common to all. We study life as we see it, we seek to know spiritual wants as they exist in the lives immediately about us, assured that the wider circles are the same. We feel that, if we address one soul, there are many more who will respond to our works. We are glad to know that we are not mistaken, and that we minister to very many who are personally strangers to us, or whose immediate experience is unknown. Many letters and kindly messages to this effect have been received. Recently one who has long been shut in by affliction, and who sometimes became almost despondent because of the long continued suffering, expressed to a visitor the great comfort and strength derived from our pages. We seek to be the ministers of grace to the sick, the depressed, the tempted, and the tried, as well as to those who are strong and engaged in the active work of life, and are thankful when we know that our words accomplish their purpose." This extract from one of our exchanges is an echo of our experience from week to week and it is our hope that this year the REVIEW will be more than ever a welcome visitor to thousand of Presbyterian homes.

There are about half a million Presbyterians in the South African communities, and an effort is now being made to federate the different churches for practical work.

It is noted in a letter from Rome, published in one of the Roman Catholic journals, that the only nations of importance which have no representatives accredited to the Papal Court are Great Britain and the United States. The English-speaking people of the world, who are increasing more rapidly than any other of the great nationalities of the earth, have no business to transact with one who has no civil functions, and therefore institutes no diplomatic relations with the Vatican. The Pope now is simply the Chief Priest in an ecclesiastical organization, and diplomats who go to Rome on real business find their way to the Quirinal.

The largest Bible in the world is said (according to *Invention*) to be that of the Buddhist. It is in 325 volumes and weighs 1,625 lb. They are called the Tripitaka or the Three Baskets. They were originally written in Pali, a vernacular of Sanscrit. The King of Siam presented a copy in 19 volumes to the University of Oxford. It is written in the Pali or vulgar tongue supposed to have been spoken by Buddha himself about 500 B. C. For centuries it was preserved by oral tradition. Under King Vattagamani it was reduced for the first time to writing in 876 B. C. Besides this Pali Canon there is another in Sanscrit. There are books in the Sanscrit Canon which are not to be found in the Pali Canon and *vice versa*. according to the tradition the original Canon consisted of 84,000 books, 82,000 being ascribed to Buddha and 2,000 to his disciples. A book, however, seems to have meant no more than a treatise or

topic. According to the Rev. R. Spense Hardy, the Pali Canon consists of 275,250 stanzas, and its commentary of 361,550 stanzas, each stanzas reckoned at 32 syllables. This would give us 8,802,000 syllables for the text, and 11,569,600 syllables for the commentary. Professor Rhys Davis arrives at much smaller sums or 1,752,800 words, which, translated into English, would mean about 3,505,600 words. This would make the Buddhist Bible nearly five times as large as our own.

Professor Roberts, St. Andrews, has sent a document to the Scottish Universities Commissioners, in which he deploras "the unseemly and pernicious strife" which has existed between the University of St. Andrews and University College, Dundee, and suggests that something should be done to remove these difficulties. He proposes that the commissioners should arrange terms upon which both universities should unite, or that a bill should be introduced into Parliament with that view. By union only, the professor says, can there be formed a true organic connection, implying a common life and a sympathetic feeling between the one place and the other.

This year the potato celebrates the 30th anniversary of its introduction into England. In 1596 Sir Walter Raleigh first brought potatoes from America to England, and for some time they were a luxury of the rich alone, costing two shillings per pound.

The nationality of the British Army is thus classified: 163,000 Englishmen, 16,000 Scotsmen and 26,000 Irishmen. As regards the religious denominations, it appears that the Church of England claims 145,000, the Roman Catholic Church 37,000, the Presbyterian Church 15,000, and the Wesleyan 12,000.

According to your faith the result will be. Rev. Richard Knill was spending a vacation. He took the ten-year-old grandson of his host upon his knee and said: "This child will one day preach the gospel, and will preach it to great multitudes." That boy became Charles H. Spurgeon, the great London preacher.

On every ground it is gratifying that the objects of the military expedition to Ashantee have been obtained without a shot being fired. Coomassie was entered by the British troops on the morning of Friday, when King Prempeh surrendered to Sir Francis Scott. The King, with his chiefs and people received the British force with every evidence of respect and submission. The scene is reported to have been a deeply impressive one. Governor Maxwell, the Queen's representative, arrived at Coomassie on Saturday to take supreme control. It is to be hoped that the King and his followers will be treated with the fullest measure of consideration, and that the highest well-being of his late subjects will be generously provided for. The slave trade has received a fatal blow by the decided and prompt action of the Colonial Office, and Mr. Chamberlain is again to be congratulated upon his sound judgment and characteristic foresight.

The Presbyterian Review.

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Toronto, February 20, 1896.

The American Board and Japan.

THE strong and representative Committee sent by the American Board of Foreign Missions to investigate the condition of their work in Japan, has just completed its labors and published its report. In substance it advises that the Board shall continue its labors in Japan, but not send new laborers there except under extraordinary circumstances. This means the ultimate withdrawal of the missionaries after a term of years. The Committee found the reports as to the spread of heterodox views greatly exaggerated. The number of pastors and teachers who have departed from the orthodox faith can be counted on the fingers of one hand, and these have all been partly educated in Europe or America. The Doshisha University, in Kyoto, founded by Neesima in 1875, has, however, except in the theological department, largely lost its Christian character by coming completely under native influence, and cannot be regarded as satisfactory. The educational work among women on the other hand is regarded as deserving the highest commendation and the fullest support. On the whole the report is reassuring. But there can be no doubt that the present time marks a most serious crisis in the history of mission work in that very progressive empire. Native Japan is no longer disposed to be guided by foreign influence, and a good deal depends upon the amount of genuine spiritual life that may be found in the native churches whether evangelical teaching will triumph now or only after a serious lapse into a cold rationalism.

Bible Problem Lotteries.

A LOTTERY of any kind is immoral and is supposed to be forbidden by our laws. A lottery in which the Bible is made to furnish the cards is blasphemous as well. No terms less vigorous than these can fitly describe the iniquity of a method adopted by certain journals to increase their circulation. Certain simple questions are asked regarding the Bible which any child should be able to answer in five minutes with absolute accuracy, assisted by a concordance. The first correct answers received, also the middle and last ones, entitle the writers to rewards of greater or less value, some of them being Bibles or Testaments. It is almost purely a matter of chance which letter out of the first return mail will be the first to be opened and be awarded the prize of highest value. It is equally a matter of chance which shall hold middle or last places. Such a device may escape the letter of the law, but it is nothing better than a lottery pure and simple. No respectable journal should have anything to do with it. No paper that values its reputation should lower itself by advertising it. We call upon the religious press especially to denounce it, and help to create such a healthy public opinion as will deprive it of success. We cannot afford to have our young people inoculated with the deadly poison of the gambling

vice by any publication whatsoever, however praiseworthy its aims in other respects. Unless they promptly withdraw from all complicity with the scheme this alone ought to exclude them from any share in the support of the respectable portion of the community. A paper which will knowingly pander to the gambling vice cannot be trusted to have a right moral tone on other matters either, and should be refused admission into any decent home.

Foreign Mission Funds.

REV. R. P. MACKAY, Foreign Mission Secretary, writes: Will you allow me to draw the attention of your readers to a few facts:—

1. That the General Assembly's estimates are for this year, \$71,118.00 for the General Fund, and \$44,273.00 for W.F.M.S. work.

2. That the funds of the W.F.M.S. cannot be applied to the work carried on by the General Fund. It is for women and children.

3. That if congregations in making their appropriations lean upon what the W.F.M.S. are doing, and do not deal generously with Foreign Missions, we shall certainly have a deficit and serious embarrassment.

4. That last year we were saved from a deficit by a legacy amounting to nearly \$12,000. No such legacy has come this year, and we have by new appointments largely increased our responsibilities.

5. That the work in our Mission Fields is steadily growing, and if we are to gather the fruits of our own labors, we must increase the staff from year to year. To go back and withdraw missionaries would certainly not be creditable, an intolerable reproach to the Church.

These points are often repeated, but are not yet recognized by many congregations. We simply ask an equitable distribution of funds, having due regard to every other scheme of the Church.

Hierarchial Demands The Belfast Witness, one of the ablest and most welcome papers which reaches our exchange table has the following trenchant remark to offer on the question of a state endowed Catholic university for Ireland: "We hinted in our last issue, in reply to the Spectator [London] that nothing would satisfy the Romish Hierarchy but supremacy and control. The Dublin Evening Mail, we observe, had been writing in the same strain. Bishop Dwyer has challenged it to give any proof for its assertion that nothing would content the Bishop but complete possession of the reins of government in such an institution as a Catholic university. The Mail has accepted the challenge, and given in proof this extract from a speech of the Bishop's, delivered in Limerick in July last—'The liberal endowment of a great separate Catholic university entirely under the control of the Roman hierarchy could not of course injure the Protestants.' We shall await with much interest the bishop's rejoinder to this. But doubtless he knows how to say *distinguo*. It is supremely sad to see that the Spectator continues, in its issue of last week, to follow the bishop in his lead, for it says again—'Side by side with the Dublin University we would give the Roman Catholics a well-endowed university of their own.' Just so. And the Spectator is foolish enough to think and to say—'We should give the Roman Catholics what will really content them.' Content them? If you will, then, O Spectator, restore the temporal power, burn your Bibles, open the Inquisition, close up the columns of your heretical and Protestant press, shut up all your Protestant and heretical places of worship; for, *Roma locuta est*, Rome commands all this. She never changes. Dost thou not know her proud boast, O Spectator."

The Late Dr. Chambers. The death of Dr. Talbot W. Chambers, of New York, on the 3rd inst., removes one of the best known and most respected leaders of the Reformed Church in America. Since 1892 he has been president of the Executive Commission of the Pan-Presbyterian Council, and has long been prominent in the movement to bind more closely together the scattered branches of the Reformed Church throughout the world. His force of character, his wide and accurate scholarship, his always clear and vigorous writings, put him in the front rank among the leaders of theological thought. He wrote constantly for the religious press, and edited some of the volumes in the American editions of the Commentaries of Lange, Meyer, and Godet. Through nearly four score years of age, his physical and mental vigor seemed unabated, and there was promise of yet longer usefulness. The world and the Church are the poorer for his going home.

Cardinal Manning Under the Search Light. To many who regarded the late Cardinal Manning's conversion to Romanism as the result of genuine conviction, the publication of his biography by Edmund Sheridan Purcell will produce a rude shock. What Froude did for Carlyle in the matter of candor, Purcell has done for Manning, with, of course, this difference, that whereas only Carlyle's human weaknesses were revealed, Manning's sincerity has been seriously impugned. It is shown that he could "run with the hare and hunt with the hounds" in matters of faith and doctrine, when he perceived the decay of the Tractarian movement, he took up the cudgels against the Church of Rome, and vigorously assailed Popery. From letters to Robert Wilberforce, published now for the first time, it is learned that for four years before he "went over" to Rome he had lost confidence in the Church of England, and accepted the Romish Church in so far as to attend mass, etc., yet during this period he was openly preaching against the Pope, and acting a double part with respect to his people. His professed friendship to Newman seems to have been a hollow mockery, and a letter on this head, addressed to Mgr. Talbot, is a most damaging document to the memory of the great ecclesiastic.

Free Church Liberality. It has long been one of the boasts of Scotland that for conscience sake her people will freely part with their worldly goods and comforts. This truth was strikingly illustrated at the Disruption of 1843 when the Free Church was formed. The way in which that church has given money, like water, for the sustenance of her ministry and for church agencies generally, has been the admiration of the religious world. Year after year her funds attract large amounts voluntarily given, as in Canada, and it is gratifying to know that this year the sustentation fund—that financial corner-stone of the structure has held its own, and, more than that, overshot last year's mark. All over the church there has been an increase of contributions amounting to £2,790 6s. 4d., no mean sum considering the pressure of hard times. The spirit of liberality in Scotland is not confined to any one of the Presbyterian churches there, and when the statements come to hand, doubtless the United Presbyterian and Established Church will show up well also.

Illiteracy in the United States. "Very few have an idea of the extent of the illiteracy of this country," says the Presbyterian. "Our last census gives the number of persons over ten years of age who cannot read or write as 6,384,702—over thirteen per cent. of the entire population. Largely within this mass—an enormous one—exists the elements of poverty and crime, and out of it are evolved corruption and violence in connection with public affairs. It adds not to our gratification and sense of security to learn that of the 220,870 immigrants, who came in,

through the port of New York, last year, 42,942 above the age of fourteen could not read and write. Such an addition yearly of illiterates is far from desirable. Mostly poor, such a class is likely to remain so. They will have little skill in labor. How cordially should the bill be approved, now pending in Congress, to exclude all emigrants between fourteen and sixteen years of age who cannot read or write? Let it by all means pass."

Death of St. Andrew's Beloved Pastor.



THE LATE REV. D. J. MACDONNELL, B.A., B.D.

As we go to press we receive the following dispatch, which will be read with deep regret by the entire Presbyterian Church in Canada.

Fergus, Ont., Feb. 19.—Rev. D. J. Macdonnell, of Toronto, who during the last year has been residing at Rev. Dr. Smellie's manse for the purpose, if possible, of recruiting his health, died here this morning at half-past ten, surrounded by most of his children and friends, who were summoned during the last day or so to his bedside. On Saturday morning last he had a bad hemorrhage, from the effect of which he never rallied, but gradually grew weaker, and this morning passed peacefully away. The funeral will take place on Friday afternoon from St. Andrew's church, Toronto.

Rev. Daniel J. Macdonnell, B.A., B.D., was a son of the late Rev. George Macdonnell, and was born in Bathurst, N. B. He was educated at the universities of Glasgow, Edinburgh and Queen's, Kingston. He was ordained by the Presbytery of Edinburgh, June 14th, 1866, and inducted into the pastorate of St. Andrew's, Toronto, on Dec. 22nd, 1870.

A Correction. In our last issue under the heading of Church News, the statement was made that the Rev. Isaac Campbell, Ph.D., of Ottawa, had resigned his charge. This is altogether a mistake, as there is nothing farther from Mr. Campbell's thoughts, as far as we can learn, than severing the connection that is so mutually harmonious and a field wherein he is doing so much good. The statement should have been that Mr. Campbell had resigned the clerkship of the Presbytery.

The well-known bell manufacturers, Henry McShane Bell Manuf'g Company, of Baltimore, have just issued a most comprehensive and interesting catalogue, which contains many interesting facts and cannot fail to interest anyone who contemplates the purchase of a bell for church or school-house.

The Best Use of Adversity.

BY REV. JAMES STALKER, D.D.

The 23rd psalm directs special attention to one of the uses of adversity in the words, "He leadeth me in the path of righteousness."

Here the poet is holding fast by his metaphor; because it is a fact that in times of peril and fear the sheep of a flock follow close to the shepherd, and keep in a straight path wherever he may lead them. At other times they can expatiate over the fields and may easily wander; but terror makes them keep their eye on the shepherd, and follow him without turning to the right hand or the left.

But how true to human experience also is the statement. Adversity has a great deal to do with sanctification.

For one thing, it makes prayer real. Some of us would, I dare say, confess that we never knew what prayer actually was till we were driven to the throne of grace by a calamity that was breaking our heart. I remember being in Germany immediately after the Franco-German war; and I was told how, during the anxious months of the war time, the churches, which usually are so empty in that country, were crowded every time the doors were opened, with fathers and mothers whose sons were at the front. Prayer in days which are without suffering or change is apt to be only a pious form, of which we are weary; but, when the heart is dreading some impending calamity or the iron of loss has entered into the soul, the old forms are filled with fresh meaning, and the tides of emotion overflow the forms; we do not measure the time which we spend on our knees, and the words of prayer pour, new and living, from the heart.

The same might be said of the Bible: we read it with opened eyes when we have suffered. Passages which we have read scores of times without seeing their beauty lay hold of our sympathy. Deep calls us unto deep—the experience of the writer finds its echo in our breasts. What Goethe said of poetry is true of Scripture:

"Who never ate his bread in sorrow,
Who never spent the midnight hours
Weeping and watching for the morrow,
He knows you not, ye heavenly powers."

Thus by the avenue of prayer and by the avenue of the Word we are brought nigh to God through adversity; but adversity affects character in many other ways. I have known a Christian who after years of careful living and useful testimony, fell into a state of carelessness and backsliding. Just at this stage a younger brother of his own came from the country to the city, and took up his abode in the same lodging. The younger had expected to receive from the elder a good example; but, not receiving it, he fell into evil courses, and the issue was disastrous in the extreme. But it terrified the backsliding brother back to his Lord. Thus are we sometimes taught, by the consequences of backsliding in our selves or others, how evil and how bitter a thing it is to depart from the living God; and the immovable firmness with which a man stands in the right path, avoiding the very appearance of evil, may be due to the recollection of a fall and its calamitous consequences.

But, in whatever way adversity may lead us in the paths of righteousness and away from the paths of unrighteousness, this is by far the most blessed effect it can produce; for to a Christian nothing is so good as holiness and nothing so formidable as sin. We all naturally desire prosperity and seek to avoid adversity; but well may we say, Welcome adversity, welcome suffering, welcome the chastisements of God, if by these we are led in the paths of righteousness.

The Sun's Distance.

We compare it with railway journeys, and find that the Empire State Express on its schedule of sixty miles an hour, would occupy 174 years upon the trip, running, day and night, without a single stop or slackening of speed: and the fare, at even the lowest excursion rate of only one cent a mile, would be nearly a million of dollars. If sound could travel through the celestial spaces at the same velocity as in our air, it would require fourteen years for the

boom of one of the great explosions, which sometimes occur upon the sun, to reach us. If some electric cable could be stretched between the earth and sun, capable of transmitting its telegraphic signals at the rate of thirty thousand miles a second—a speed never yet attained in terrestrial telegraphy—it would be nearly an hour before the touch of the key at one end of the line would report itself at the other. Swift light itself, darting 186,330 miles each second, is eight minutes and a third upon the way.

It is a tremendous distance; and yet across the abyss the sun exerts its power upon the earth, and controls the motion of her huge mass as she whirls along her orbit nearly twenty miles a second (more than forty times as swiftly as a cannon-ball), holding her to her course by bonds of attraction, invisible and impalpable indeed, but in strength equivalent to the breaking strain of ropes of steel attached to every square inch of her surface. Stated in cold figures the mutual attraction between the sun and earth is an unceasing pull of 360,000 millions of millions of tons.

And across the yawning gulf the sun pours the streams of radiance which we call light and heat, supplying all the energy which operates upon the surface of our globe. By sun-power the winds blow, and the waters run, engines drive their wheels—nay, even plants and animals grow, and move, and perform their varied functions only by means of the energy brought them in the solar rays. We cannot undertake at this time to follow out its protean transformations, and justify such statements; but they are strictly true, and only a part of the truth; for to all the planets of our system the sun, from the material point of view, is the symbol and vicegerent of the Deity himself—the most magnificently glorious of all created objects,—the single one whose removal would be a death-chill to every form of activity.

The World Without Sunday.

Think how the abstraction of Sunday would hopelessly enslave the working classes, with whom we are identified. Think of the labour thus going on in one monotonous and eternal cycle, limbs forever on the rack, fingers forever staining, the brow forever sweating, the feet forever plodding, the brain forever throbbing, the shoulders forever drooping and limbs forever aching, the restless mind forever scheming.

Think of the beauty it would efface, the merry heartedness it would extinguish, of the giant strength it would tame, of the resources of nature it would crush, of the sickness it would bring, of the project it would wreck, of the groans it would extort, of the lives it would immolate and of the cheerless graves it would prematurely dig. See them toiling and moiling, sweating and fretting, grinding and hewing, weaving and spinning, sewing and gathering, moving and repairing, raising and building, digging and planting, striving and struggling—in the garden and in the field, in the granary and the barn, in the factory and in the mill, in the warehouse and in the shop, on the mountain and in the ditch, on the roadside and in the wood, in the city and in the country, out at sea and on the shore, in the day of brightness and of gloom. What a picture would this world present if we had no Sunday.

The Citizens of Christ's Kingdom.*

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

Our Lord in the Sermon on the Mount is describing the Kingdom of God, and accordingly he speaks first of the citizens of the kingdom. Their distinguishing mark is blessedness. This is an exalted and spiritual phase of happiness, based on religion.

THESE CITIZENS ARE BLESSED IN DISPOSITION.

They are marked by humility. They are "poor in spirit," i. e., sensible of their own unworthiness and dependance on God. Humility is allied to faith. One cannot well see his own weakness

*A Meditation based on (Matt. v. 1-16) in the Bible Study Union Course on "The Teachings of Christ."

and not turn to Christ for help. Such a frame of mind naturally brings one into the kingdom.

Penitence follows. "Blessed are they that mourn." This of course does not mean any kind of grief, but only that which springs from a sense of sin. More suffering does not secure divine favor, but a godly sorrow that "worketh repentance unto salvation" does. This has in it an ethical element. It is penitence, and penitence includes a putting away of sin, the cause of sorrow, and thus the sorrow ceases, because the cause is removed. The blessing accompanying mourning in fact defines the sorrow that is blessed. No other sorrow but that which is found in repentance cures itself after this fashion.

Meekness is another mark of the citizen's of Christ's Kingdom. They have a right disposition towards their fellow-men. Humility is the right attitude towards God. But this is not enough. We must also be in right relations towards men. Our danger is to be overbearing, and to insist on having our way in spite of every one else. Arrogance and self-will are the bane of humanity. The citizens of Christ's Kingdom will bear themselves patiently, kindly and without undue self-insistence towards their fellow-men. And the blessing comes naturally enough,—they "inherit the earth." The meek are loved and trusted. They are not selfish, and, in consequence, like Moses, the meekest of men, they easily come to lead a host.

THESE CITIZENS ARE BLESSED IN DESIRES.

We all are hungering and thirsting after something. With some the paramount desire is for wealth; with others, power; with others, fame; with others, pleasure; with the citizens of Christ's Kingdom it is righteousness. They want to do right, and all other desires are secondary. What is the result? Why, that they are "filled." They get what they want. It is ordinarily a rare experience to attain our desires, but it is not so here. The more we desire to be right, the more certain are we of righteousness.

Another step in the beatitudes,—

THESE CITIZENS ARE BLESSED IN CHARACTER.

The blessing is manifested both Godward and manward. It is important that we have right feelings towards man. "Blessed are the merciful." In the world there has been a sad lack of mercy. The ages past have been amazingly marked by savagery. But Christ in establishing His Kingdom changed this. With His "Blessed are the merciful," the old-time cruelty slowly began to slough off and disappear. To-day in all Christian nations torture is no more, the whipping post has disappeared, cruelty to children is prevented by law, the Red Cross is welcomed. Mercy to our fellow-man has led to a return in kind, until, with one black and bloody exception, the so-called civilized world to-day inclines to treat men kindly.

But in Christ's Kingdom are also right feelings toward God. The citizen is "pure in heart," i.e., he is in sympathy with God, cherishing like impulses and purposes. His motives are worthy and his heart is clean. He has given himself completely up to God, and has no will, no thought, but His. It is not strange that the blessing follows, "he shall see God." A man of such a spirit has already admission to the divine presence.

THE CITIZEN IS BLESSED IN HIS DEEDS.

"Blessed are the peacemakers." It is notable that in the eight beatitudes only one is devoted to action. There are six that set forth the blessedness of being, and one that tells us we may be blessed in doing. And what is the action required? It is an effort to secure peace by bringing men into kindly relations to one another and to God. Those who do this gain a blessing. Their lives are so distinctly different from those of other men that they are not only in fact, but are called, the children of God; they are known and recognized as such.

Our Lord in describing the citizens of His Kingdom looked at them in the same three aspects which led an old grammarian to define a verb as that which means to be, to do, or to suffer. In six beatitudes is presented the being, in one the doing, and now, in the last, the suffering.

THE CITIZEN IS BLESSED IN ENDURANCE.

How do we bear our surroundings? The Stoic has one way; the Epicurean another; the Christian a third. We must be superior to our surroundings. The Christian bears what comes with patience. He must expect persecution if he is faithful. He often cannot rebuke sin, even by the silent admonition of his pure life, without making enemies. But what blessing comes from persecution for righteousness' sake? Such persecution often secures the Kingdom of Heaven here on earth, cleansing from worldliness and leading men to spiritual things. Nor is this all. A second blessing is promised,—"Great is your reward in Heaven." All seeming injustice or inequality is righted on the other side.

Our Lord follows His beatitudes with two statements as to THE CITIZEN'S MISSION OF USEFULNESS.

He must be the salt of the earth, i.e., he is to preserve from corruption that which is good. In this way God's people before Christ came preserved the Scriptures intact through the corruptions of an idolatrous age. But he has a second duty, also: it is to disseminate truth. He is to let his light shine, and having learned blessed truth to do his best to make it known. The great commission was to preach the Gospel to every creature, and the great duty of all Christians is to declare Christ.

The Christian Ministry and Modern Thought.

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

(Conclusion.)

V. What then lies before us as a plain duty!

I answer that it is incumbent upon us to make a fair, judicial inquiry in the facts as far as we can, far enough to satisfy ourselves, and then as occasion demands, make judicious application of our knowledge in our public teaching. It is the judicial mind that is needed over this whole realm of thought. Not the specialist, not the genius, but the good judgment. This is a good point to make. It is a fair question to ask why it is that scientists are prone to be skeptical, whilst the great judges and jurists are believers. The specialist, whether scientific or critical, is in great danger of warped, one-sided judgments. The judicial, independent mind is a somewhat rare article. I think if you look carefully into life you will observe that there is in men a prevailing tendency to take sides. This is a factor to be counted on. This party spirit, so strongly marked in politics, is not unknown in theology. No argument seems to have any effect upon a political partisan. The Christian minister needs to watch himself carefully lest a similar partisan spirit get possession of him in regard to the theological questions of the day. It is a very comfortable thing no doubt to have one's mind entirely made up without any misgiving on a burning question of the day, but it may not be very intelligent or very honest. We trust there are a few things concerning which the mind may be held in suspense until further light. I may venture to affirm that a man of wide-reading, and patient study will not make a good partisan. Why? He may know too much to take sides readily. Men of action are often very one-sided in their thinking. In a sense, the man is to be envied who has not experienced the difficulty and the pain in regard to taking sides on a question concerning which his friends are sure and enthusiastic. What we need on doubtful questions is more inquiry, more free discussion, and less taking of sides from more inherited prejudice. Doctrines that have stood the test of time are surely to be treated with due reverence. But they are not to be received and revered simply because of their age. Nor should we follow a fashion and sympathize with new theories because they are now and plausible. Every professed truth should stand before us with its credentials prepared for the most rigid testing. As Jesus said to Thomas, in his doubt, "Reach hither thy finger and put it into the print of the nails, and reach hither thy hand and thrust it into my side and be not faithless but believing," so if need be let every truth be probed—the hand thrust into its side until faith is assured. Especially let everything that has the air of novelty be so tried.

We may exercise deliberate delay until the highest minds have spoken. We may suspend our judgments even to the point of compulsion, but after a professed truth has been tried and retried, and the conclusion is evident—to arrest the process longer by appeal to tradition or authority, or to refrain from accepting, what seems evident to our minds as truth is not only a violence to the intellect but an injury to the conscience—a hurt to the moral as well as to the mental nature. I have read somewhere of a devout naturalist who paid a religious visit to some sacred bones. To his amazement when he examined them they were not human bones at all. But he put his science in his pocket and worshipped on the authority of the Church—well that is a little too much reverence for us. Whilst reverential to the traditions of the past we ought not be superstitious. I think it would be well, perhaps, if our people were made more fully aware than they are of the nature of the proof of which moral questions are capable. They sometimes expect too exact demonstration. Every man who follows the demonstration of a proposition of Euclid intelligently through is convinced; but a man may follow the arguments for the divinity of Christ, or the immortality of the soul, or for Divine providence intelligently through and not be convinced. But to pass on. If we need the patient judicial spirit in investigation, we need equally the judicious spirit in application. When and how to speak on these questions requires tact and judgment. There is no call, e.g., for an ostentatious crusade

against a distant enemy. It may show skill but not wisdom to take a long shot at some book or magazine article that has not been heard of yet in your congregation. As I see it the good cause is often best served (1) by imparting incidentally a little provisional knowledge, (2) by a strong yet kindly warning against accepting untried conclusions, (3) by puncturing in a sentence or two some scientific brag, (4) by taking a great positive truth, unfolding it clearly and fully, defining it well, and meeting all cavils on the march of your argument. In this way we may lead our people through the bewildering maze of modern theories. In this way we preach the old Gospel as it stands in the midst of modern knowledge and modern questions. Perhaps this will be enough in a general way to indicate what I think should be the attitude of the ministry in regard to the questions agitating the mind of the Church. I shall proceed to express a few thoughts as to the treatment of some of these questions in particular. The doctrine of evolution is perhaps not such a burning question as it was some years ago; but it is sufficiently disturbing to require careful handling.

A brief glance into the past will help us. When the Copernican theory of the universe was launched it was met with persecuting opposition as atheistic and hostile to the truth. Now this heliocentric system sings to us the praise of the power, wisdom and wonderful working of our God. When Newton announced the law of gravitation there were not wanting those who pronounced it atheistic. "We shall worship gravitation instead of God." Now we see in it simply the will of God holding the whole universe in harmony. When geology delved beneath the surface of the earth and revealed the immense antiquity of the world, and palæontology read for us the fairy story of life in the ages past some of you remember the fierce discussions and denunciations that followed. "If your geology is true the Bible is gone," and even ministers of the gospel were not wanting who could believe that God had placed the fossils in the rocks just as they are by the word of creation. The Church has got bravely over that fright. The Bible is not gone, and the story of the creation is to us more wonderful than it was to our ancestors. The development theory was the next wave that rocked the Church. Evolution became the watchword of science. Evolution is the watchword of science to-day and of everything else. It is the evolution of this and of that and of the other thing. All evolution. The cry was raised at the outset evolution is materialistic, it is atheistic, it drives God into a corner of His universe or out of it altogether. Wisely or unwisely, good people have a suspicion of this doctrine of evolution still. I do not think it is so much now that they suspect it of necessary atheism as that they fear it will conflict with the first chapter of Genesis, and the essential facts of Christianity. Not so long ago a distinguished writer, philosopher, evangelist, on the top wave of popularity, with the Christian public; published a book setting forth evolution in an advanced form. There was science and piety and poetry manifest throughout. But not even Henry Drummond's acknowledged piety, his fascinating style and undoubted scientific knowledge could win the Christian public to his evolutionary doctrines. "The Ascent of man" was the descent of Drummond in popular esteem. Our aim is what is the Christian minister to do? It is not too much to say that the majority of scientific men and of philosophic thinkers have accepted the doctrine of evolution with such modifications as they think the facts warrant. The Christian minister should surely investigate with patience this theory. Its teaching and influence have penetrated all society and all literature. It has been thoroughly discussed and the minister of to-day is expected to have clear notions on the subject to meet the expressed, oftener the unexpressed, questions of his people. On this subject he should "hold the truth, define it well." He should see clearly that evolution is not necessarily materialistic and that science is not materialism. He should be able to show clearly that the evolution which we really know is vocal with the praise of God whose working is seen through the vast aeons of time, not a God who made the world as a watch and simply set it going, but a God progressively working towards a definite end. It will be his to show that whilst there is a most wonderful array of facts forming ample proof of a law of evolution operative in the creation of the world that it is not an evolution that can account for all things. To show that however fascinating the theory it fails to account for life, for consciousness, or for the moral order of the universe, each one of which postulates God. To show that science with every available fact before her and fully loaded on the side of materialism is compelled to acknowledge entire ignorance in regard to the ultimate elements of the universe as well as in regard to human consciousness. To show that even admitting all the facts discovered and facts they expect to be discovered in the physical universe they have not advanced a step toward

accounting for man by a purely naturalistic evolution. That whilst evolution may be one it cannot be the only factor in the Origin of Man. It will be our business, as Christian ministers in maintaining a theistic Christian view of the universe to admit gladly the facts that make for evolution, but at the same time to hold up to scorn, the unfounded dogmatism of materialism. It will be ours to state the facts and inferences so clearly that it will be easy for any intelligent hearer to draw a conclusion between the theories "God made the world" and "the world made itself." It will be ours to maintain the divine activity, underlying any process of evolution, and to call attention to the absurdity of supposing that because we have learned something about how God made the world we should jump to the conclusion that he did not make it at all. It will be our pleasing duty to show that all that has been yet discovered of fact and of law in nature but enhances our conception of God by whom all things were made and by whom all things are maintained. It will be ours too to show how that marvellous record in Genesis seems able to take within its margins all that science has as yet proved, to show that the agnostic is a mental suicide and the materialist a boaster walking in the dark, to show how an evolution over upward implies a guiding intelligence, how dark and inexplicable all things are without God, how luminous when He is postulated to show that no theory taking in the fact's, mental, moral, spiritual, as well as material can command rational respect and exclude God—a God working where, and how, and when He pleaseth. As to method it seems to me our simple duty to look at the results as we see them, in whatever way they came about. The question is, is there or is there not intelligent purpose in this universe, in the harmony of the world systems, in relation of the eye to sight and the ear to hearing, in the correspondences everywhere manifest? Why, I must deny myself, I must deny the primal principles of all reasoning, I must put out the eye of knowledge if I do not see causality and finality in the universe. The results I see around me could not have been brought about without intelligent guidance. The one thing that will account for it all is God creating, God working, maintaining, developing, guiding all to some wise end. Whatever be the process it matters not. He can work from without by physical causes or by word of power. He can work from within by implanting transforming power in the things He has created. Where we see evolution there is His process. Where evolution fails He has accomplished His work without its aid. If Darwin speaks of contrivance, let us ask whose? If he speaks of "accidental variations" are they accidental? If he speaks of "blind, unintended forces" are they blind and unintended? It is ours to look at the universe as it is, to bring to the front the facts that suggest or manifest God, that tell us what He is and how he works, and whilst we take all suggestions from the ontological, cosmological and moral arguments for the existence of God, to take hold of all that modern science teaches, and bring the grand old teleological argument up to date as one that the common people will hear gladly and will be to them a source of interest, of comfort and conviction.

Mission Notes.

Missions are worship. A failure to recognize and live this great truth has caused more failure than ever Achan's stolen garment and golden wedge did. The chariot wheels of many missionary societies have dragged hard and turned not, because there has been too much of the Simon Magus idea of driving. The gift of God has never been and can never be bought by money. God's arm moves not for the jingle of gold in any treasury. There must be a heart touch, a spirit's blending with His Spirit, in short an act of worship, ere the power of God will join with our efforts and the glory of the Lord will appear to giver or receiver. Solomon's temple was complete in all its matchless beauty, in its every detail, exquisite design, and perfect execution, but not until Solomon prayed, not until worship went up did the "glory of the Lord fill the house of the Lord." It is as true of missions as of that temple.

Dr. William M. Thompson, of New York city, who has been a long time resident in Syria, contributes a valuable paper to *Harper's Monthly* on "Islam and the Eastern Question." He says: "Morality in any sense, whether according to Greek, Roman, Chinese, Hindoo, Jewish, or Christian standards, is in no way essential; for the simple confession that 'there is no God but Allah, and Mohammed is the apostle of Allah,' is the open sesame of Heaven; while on the other hand, however good and true a man may be, yet if he is an unbeliever, not as regards God, but as regards Mohammed, he is for Gehennum only. The result of all this is sufficiently illustrated by citing one historical fact which no one can contradict, and it is this—that at no time nor in any age has human life been what we would call safe from a violent death in a Mohammedan land. No man, either now or ever before, went from one Mohammedan city to another unless he carried arms or joined a cavalcade. It is not safe at present to travel alone for a mile's space in the Moslem world beyond the reach of some Christian occupying power. No traveller can tread the soil of Mecca or visit the ruins of Yemen but at the peril of his life, nor in Northern Africa except where the French are, nor in Tartary except where the Russians are."

CHRISTIAN ENDEAVOR.

CONDUCTED BY S. JOHN DUNCAN-CLARK.

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

Daily Readings.

LOYALTY TO CHRIST.

First Day—Shown in serving—Phil. ii. 1-11.
 Second Day—Shown in trusting—John xii, 41-50.
 Third Day—Shown in praising—Rev. xix. 1-9.
 Fourth Day—Shown in testifying—Rom. x. 1-11.
 Fifth Day—Shown in defending—Phil. i. 9-17.
 Sixth Day—Shown in loving—Josh. xxii. 1-6.
 PRAYER MEETING TOPIC, Mar. 1.—WHAT IS INVOLVED IN LOYALTY TO CHRIST?—Luke x. 25-37.

The first thought suggested by the word *loyalty* is citizenship. Until I become a citizen of any land I do not come within range of the word *loyalty*. A citizen of the United States can never be charged with disloyalty to Britain. But the great point of difference between national citizenship and spiritual citizenship lies in this: By natural birth I may become the former, but it is only by a second birth I can become the latter. Therefore, the first question is, Am I born again? Has my allegiance been transferred from the god of this world to the only true God? If this be so, then comes the time to show my loyalty. There are many points which merit attention in the consideration of this life, but we must confine ourselves to but a few. 1. True loyalty implies a love for the sovereign. 2. A desire for the welfare of the nation of which we form a part. 3. A willingness to make sacrifices to maintain its honor and to advance its well-being. 4. A readiness to fight its battles. 5. A willingness to die, if needs be, so that its interests are conserved thereby. Now, apply these five thoughts to the question of our topic. Do I truly love the Lord Jesus? If I do, I shall heed any law He has promulgated; will obey any command He has given. This is the test He Himself has established. (John xiv. 15). Next, Do I honestly desire the welfare and advancement of His kingdom? If so, I shall seek in every possible way to increase its numbers and to widen its extent. What am I doing to this end? Remember, this is not to be done by idle talk, or by making suggestions—it needs active work. It is not the men who have theorised about adding new territory, but the men who have gone forth to discover and to claim new territory who have helped to enlarge the nation's bounds. Have you thus sought to advance His Kingdom? This calls for sacrifice; but shall we hesitate to spend and be spent for Him who gave Himself to save us? He met in open conflict the great foe, with all his hellish host, and won the victory. Shall we not fight the good fight, and as true soldiers of Jesus, wage a good warfare? We may be sore pressed by the foe—our lives may pay the price for our loyalty; but "if any man lose his life for My sake he shall find it" is the blessed assurance of our Sovereign. Are you loyal?—Alf. Sandham in *Faithful Witness*.

FOR THE SABBATH SCHOOL.

CONDUCTED BY S. JOHN DUNCAN-CLARK.

International S. S. Lesson.

LESSON IX.—JESUS THE MESSIAH.—MARCH 1.

(Luke ix. 18-27.)

GOLDEN TEXT.—"This is my beloved Son; hear Him."—Luke ix. 35.

CENTRAL TRUTH.—Loss and Gain.

ANALYSIS.—The Christ, v. 18-22.
 Christian, v. 23-27.

TIME AND PLACE.—A. D. 28. Caesarea Philippi.

INTRODUCTORY.—Christ's third year of public ministry began with His second rejection at Nazareth. About the time of the Passover He commissioned the twelve disciples; and soon after, when they returned to report their work to Him, John Baptist was beheaded. Then followed another circuit through Galilee as far north as Tyre and Sidon; and returning He went as far east as Decapolis, and again north into the populous region of Caesarea Philippi and Mount Hermon.

VERSE BY VERSE.—Our notes on the Lesson this week are taken from *The Golden Rule*.

V. 18. "As he was alone."—Every great worker knows the value of being alone. Poor workers work best in a crowd, but a

good worker gives his best service if you permit him to be by himself as much as possible. It is our duty to work at the best advantage, and as we plan our tasks, we should plan also for solitude. "Praying."—Prayer is the Christian's gymnasium. Not to take time to pray is as great a waste of time as not to take time for physical exercise—indeed, a far greater waste of time. "Whom say the people that I am?"—No one can afford to be ignorant of people's opinion concerning himself. At the same time no one can afford to regard that opinion more than the judgment of God. And, anyway, though the people's opinion may not tell us anything about ourselves, as it certainly told Jesus nothing about Himself, it will nevertheless tell much about the people.

V. 19. "Others say that one of the old prophets is risen again."—There have been many men in the world since that time whose wilful blindness to Christ has been like that of these Jews. They can see in Christ's sayings the maxims of Socrates or of Confucius, the religion of Egypt or of the Theosophists, far easier than they can see in Him what He is—the divine Saviour of the world.

V. 20. "But whom say ye that I am?"—Yes, that is the question of questions. Not, however, "Who does your brain say that I am?" but "What opinion of me has your life?" Do its obedient deeds call me Lord? Do its tears and entreaties call me Saviour? Do its trust and confidence call me King? Do its love and longing call me Friend and Elder Brother?" Who say ye, reader, that Christ is? "The Christ of God."—With these words Peter had spoken his own patent of nobility. So far as we do honor to Christ, our lives are enriched and exalted. No words, our lips can frame are so full of blessedness to you.

V. 21. "He commanded them to tell no man."—Hasty preaching is responsible for much harm done the cause of Christ. All we say for Christ should be the fruit of deep living, and should be drawn not from the shallow surface—yesterday's impressions and off-hand conclusions—but from the depths of our being, the truths we have made our own in every fibre of our being and in their completeness. Then our speaking will truly present Christ, and will win souls for Him.

V. 22. "Suffer many things."—What a now and glorious revelation this was we can scarcely imagine to day, the Christian centuries have made us so familiar with it. The joy that is possible from sorrow, the exaltation that may come from loneliness,—these the world waited for Christ to show. "Must be rejected."—Yes, He must be rejected, the world's sin had gone so far and become so hardened. And yet, sternly sure as this fact was, sure also was it that no one was compelled to reject Him, and that no one would reject Him without full opportunity to accept Him. And so it has been ever since. "Must be raised the third day."—They did not hear this. Their ears had stopped with the sad words, "must be slain." That is what we are continually doing—tarrying to dwell with the woes when the joys are only a little way ahead of them.

V. 23.—"Let him deny himself."—To follow another well you must put yourself behind you and your leader before you. You cannot do this if you trust in yourself or do not trust in your leader. The Christian is one that has learned that there is in himself nothing on which he can rely, and that in Christ is everything he needs. He is glad to forget himself, because he has found a better self. "And take up his cross daily."—Few would object to taking up their cross once in a while—when they felt particularly strong and heroic and had nothing else to do. But to carry this burden about with one all the time,—to go to bed with it and rise up with it and bend with it to our work,—that is too much for many a man. Nevertheless, that is what Christ did, and that is the way Christ has marked out for us, and Christ knows best.

V. 24. "Whosoever will lose his life for my sake, the same shall save it"—Some folks' idea of losing one's life for Christ is to give up two or three hours of it on Sunday to going to church, or two or three dollars of it a year for missions. This is as if one should say he had lost a garment when he had lost only the price-tag. No; Christ will have all our lives, or nothing of them.

V. 25.—"What is a man advantaged?"—When one gets into his head the thought of the eternal years, the most rudimentary self-interest will lead him to live for them rather than for this petty fragment of time we call life. No baby playing in the sand is so impractical as the hard-fisted, close-dealing, selfish man whom the world usually calls practical.

V. 26. "Whosoever shall be ashamed of me, of him shall the Son of man be ashamed."—Would you be ashamed to be known as the friend of the President of the United States or of Queen Victoria, of Gladstone, Drummond, Moody? Would you not consider such friendship a high honor, and make frequent mention of it in your conversation? Have you ever seriously considered what it means truly to be a friend of the most high God?

OUR YOUNG PEOPLE.

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

THE OMNIPOTENCE OF ASSOCIATED EFFORT.

We have come to the day when organized endeavor is the watchword of all enterprise. We have learned the impotency of individual exertion, and the omnipotence of associated effort. Especially are our young men and women learning what can be done by united front in overawing and repulsing mighty Anakim. The Young Men's Christian Association and kindred organizations, the Young People's Endeavor Societies belting the globe—what does all this mean but the movements of the last great battalion of the army of Christ. Christian Endeavorers, let us be such in more than name. Let the name stand for movement all along the lines—for a new crusade, in which every man shall wear the cross woven, not into his garment, but into the fibres of his being, as the sign of service to a crucified Master, and of sacrifice for a lost world—*Rev. A. T. Pierson, D.D.*

WHAT HE LOST.

The following is a nearly verbal report of an address delivered at a temperance meeting, as published in *Chase City Progress*:

"I have been thinking, since I came into the meeting to-night, about the losses I've met since I signed the total abstinence pledge. I tell you there isn't a man in the society who has lost more by stopping drink than I have. Wait a bit until I tell you what I mean. There was a nice job of work to be done in the shop to-day, and the boss called for me.

"Give it to Lav," said he. "He's the best hand in the shop."

"Well, I told my wife at supper time, and she said:

"Why, Laurie, he used to call you the worst. You've lost your bad name, haven't you?"

"That's a fact, wife," said I.

"And it ain't all I've lost in the last sixteen months either. I had poverty and wretchedness, and I lost them. I had an old ragged coat and a shockin' bad hat, and some water-proof boots that let the wet out at the toes as fast as they took it in at the heel. I had a red face, a trembling hand, and a pair of shaky legs that gave me an awkward tumble now and then; I had a habit of cursing and swearing, and I've got rid of that. I had an aching head sometimes and a heavy heart and, worse than all the rest, a guilty conscience. Thank God, I've lost them all.

"Then I told my wife what she had lost.

"You've had an old ragged gown, Mary," said I. "And you had trouble and sorrow and a poor, wretched home, and plenty of heartaches, for you had a miserable drunkard. Mary, Mary, thank the Lord for all you and I have lost since I signed the temperance pledge!"

SOME PRACTICAL PARAGRAPHS.

Libbie Hellman is probably the youngest Sunday-school superintendent in the world. Between twelve and thirteen years of age now, she began the work a year ago with the assistance of another girl a year older. She not only provides an excellent school for from twelve to twenty pupils, but furnishes the only public worship in the little town of Woodman, Wis. The school was originally organized by W. W. Wheeler, a missionary, in 1893. It flourished nearly a year and then was abandoned. After a few weeks the two little girls, anxious to do good, decided to re-organize and maintain the school. The girls secured funds for supplies among their friends and entered upon their labor. After a time Libbie's little associate removed to another place, but even that didn't discourage her, and she has carried on the work alone.

A Good Literature Committee of a E. L. Society in Wheeling, Va., makes an excellent use of the large colored pictures used now in so many Sunday schools to illustrate the lesson. Each week they are posted in various public places, and left to teach their great lessons of Scripture truths. Every week fresh ones take the place of the old ones.

An English paper suggests a self denial box at the Young People's meeting to receive contributions for missions or benevolent objects. The box, if marked "Self denial," will plead its own cause. The odd pennies received in change, or the money saved by the sacrifice of some pleasure might be deposited in this box and substantial help therefrom given for the cause of missions.

A California Endeavorer who removed to Seattle, Wash., joined a society there, and found them considering the matter of buying

a new carpet for the church. The pastor urged them to undertake the task, but they were afraid to do so, when up popped the California invincible with this remark: "A society whose motto is 'The world for Christ' that has not spunk enough to tackle the church carpet is in a very bad way to capture the world." This decided the matter, and the carpet was bought and paid for.

A Christian Endeavor Society at Moreton, says the *Missionary Review*, has become a share-holder. One of the members is a missionary in Amoy, where her interest was greatly aroused in a young Chinese girl, whose parents were going to sell her for a slave. The mission tried to induce the parents to give her to them, but they would not unless the full market price of \$15 was given. The missionaries did not have the money, so they appealed to the Moreton Society, which raised the money, and therefore became the owner of the girl.

A PAYING AND PRAYING CIRCLE.

Mr. F. C. Stephenson brought before the Convention of Epworth Leagues in the Cobourg District a plan to encourage systematic study of, prayer for, and giving to, missions. The following pledge is presented to each member in the district, with the request to prayerfully consider what action he should take in regard to it:

For Jesus' sake and for the sake of suffering man:

1. I promise to pray at least once a day that Christians everywhere, especially the members of the E. L. of C. E. may study the needs of the heathen, looking earnestly to God for guidance and power to obey His last command: "Preach the Gospel to every creature."—Mark xix. 15.

2. I further promise two cents each week, on which I will ask God's blessing, toward the cost of sending out and supporting a missionary under the direction of the Methodist Church of Canada, to represent the members of the E. L. of C. E. of the Cobourg district, who cannot go to the foreign field for themselves.

It is too early yet to speak of the results of this plan, but it is meeting with an encouraging response. The money is collected by the treasurer or Missionary Committee of each society and paid in to the district treasurer.—*Endeavor Herald.*

READING THAT INSPIRES.

There is no class of literature more helpful to the young man than the biographies of great and good men. What is a biography but the record of how some other soul has suffered and struggled along life's way to defeat or victory? We may see in the failings of others a picture of our own shortcomings and in their heroic and noble endeavors something of our own possibilities. A good biography is apt to engender in the mind of the reader a healthy dissatisfaction with himself and his attainments and inspire him to higher and nobler things. As Longfellow truly sang:

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

Contact with the world has often a tendency to blunt men's finer sensibilities and lead them, perhaps unconsciously, to lower their standards of character and conduct. Business and social custom is something of a tyrant, and it takes strength of character and force of will to enable a man to set up his own standard, and conform his life to that in the face of all the world. When temptations to meanness present themselves how inspiring is the memory of a friend. Many times, doubtless, the young man is restrained from committing some act that would disgrace him by the memory of the friend of his earlier years. "What would my friend say if I did such a thing?" is the question that has saved many a man when sorely pressed. This is the kind of influence healthy and noble souls exercise over us through their written lives. Their patience, courage, unflinching devotion to duty inspire us with fresh courage at the moment when defeat seems inevitable. Their mistakes are beacons warning us to steer clear of the rocks and shoals.

The greatest lessons in history have been taught the race by the lives of the men who have been the chief actors in the world's drama. Abraham and Joseph, Moses and Daniel, David and Isaiah, Peter and Paul, are some of the names that stand out as illustrations of what God can make of men when they yield themselves to Him. And these men are worthy of imitation only so far as they represent the perfection of Christ, who embodied in His own person the highest manhood—the ideal to which God would have His creatures attain.

The world's heroes are not all dead. There are obscure souls struggling along with their faces set towards the light who are leaving "footprints on the sands of time" for the guidance of those who may follow them.—*Young Men's Era.*

The Office of Moderator.

BY WM. MORTIMER CLARK, Q.C.

A paper read before the Toronto Presbyterian Council and published at their request.

The intimate relation existing between the Reformed Churches of France, and the Scottish Reformers, has left its traces in several ways on our Presbyterian Churches. Our ecclesiastical symbol, the burning bush, originated at the Synod of Vitre in 1583, and the legends of the different churches *Comburo non consumor, Ardens sed vivens, and Nec tamen consumebatur* are but the adaptations of *Plagror non consumor* then adopted. The name of the presiding officer in our Church Courts comes from the same source, and the ancient spelling of the word "Moderatour" sufficiently indicates its origin. Our ecclesiastical chairman derives his title from



WM. MORTIMER CLARK, Q.C.

the duty of his office, which is to moderate the violence of debate. It appears to us a somewhat singular circumstance that the first six meetings of the General Assembly of the Reformed Church of Scotland were conducted without any moderator and we are disposed to wonder what became of those "points of order" in which some of our delegates now delight to revel, and so uselessly to occupy the time of our assemblies. At the first session of the sixth Assembly held at Edinburgh, it was, however, agreed that "ane Moderatour be appointed for avoiding confusion in reasoning." Under this resolution, the first Moderator ever chosen at a Presbyterian Church Court in Scotland was elected. His name was Mr. John Willok. The Assembly held at Perth ordained as a perpetual law "that no person of whatever estate, take in hand to speak without licence asked and given by the Moderatour; that moderation should be kept in reasoning and silence when commanded by the Moderatour." The Assembly of 1569 settled the order of procedure to be had at the opening of all meetings. "After sermon and prayer by the former Moderator, a new Moderator is to be chosen, etc." Attention is called to the accuracy of the expression, "former Moderator." We now often hear of the sermon being preached by the *retiring* Moderator, as if the office continued from the election at the previous Assembly till the choice of a successor. Some occupants of the chair seem occasionally to imagine that during the period from one Assembly to another, they are clothed with special pre-eminence and authority. It ought, however, to be understood that the Moderator of the General Assembly is no more than the chairman of any elective meeting, and that when it is dissolved, the chairman's position and authority are absolutely gone. He was chosen to preserve order at the sittings of an Assembly, and when that Assembly separates finally, he becomes *functus officio*. During the period between the dissolution of one Assembly, and the meeting of another no such personage exists as the Moderator. Sometimes in the press, which is excusable, and among Presbyterians, which is inexcusable, we hear some one spoken of as Moderator or ex-Moderator of the Presbyterian Church in Canada. This error ought to be corrected and avoided, for no one ever held any such a position, and no such personage ever existed. The Moderator is never more than Moderator of the Assembly. The Church was always very jealous of anything savoring of permanence in the office, as they well knew that the attempt to introduce "constant Moderators" emanated from the advocates of episcopacy. An old author writing of such officials quaintly says, "The constant Moderators were the little thieves entering at the narrow windows to make open the doors for great thieves." The well-known *Cardross Case* which came before the Supreme Court of Scotland, effectually disposes of the whole question. In this case, the Free Church Assembly suspended one Macmillan, minister of Cardross, for drunkenness. He appealed to the Civil Court for an interdict restraining the Assembly from acting on the suspension. His application was refused. He was, however, called to the bar of the Assembly, and, on being asked if he had invoked the intervention of

the Civil Court, admitted that he had done so. He was not permitted to give any explanation, but was forthwith deposed. The scene was a very impressive one and is well remembered by the writer who was present in the Assembly Hall. For these proceedings Macmillan brought an action against the Moderator and the Assembly asking for a "reduction" or setting aside of the sentence. Meantime the Assembly having concluded its business dissolved, and the action was discontinued, the Court holding that there was neither Moderator nor Assembly in existence.

From this it will be seen that during the inter-regnum between one Assembly and another the Government of the Church is continued by Presbyteries. It is worthy of consideration whether it might not be advantageous to have some such body appointed as is known in Scotland as the Commission of Assembly, to whom might be referred for settlement and adjustment matters of detail not readily dealt with in the limited time at the Assembly's disposal, and to whom might be entrusted the power of calling special meetings of Assembly in case of any sudden emergency. It is therefore altogether irregular for any one who has been a chairman or Moderator of a defunct Assembly, to attempt to exercise any authority in the Church. The government of the Presbyterian Church, it must always be remembered, is not by individuals, but by tribunals.

The practice of the Church has been to appoint only ministers to the office of Moderator in our Deacon's Courts, Sessions, Presbyteries, Synods and Assemblies. Whether this be consonant with the theory of Presbyterianism or not, is an important and interesting question. All our Church Courts, except Deacon's Courts and Sessions, consist of an equal number of elders called ministers, and elders, called by way of distinction at least, laymen. So far as the rights of discussion and voting are concerned they have equal authority and power. It certainly seems anomalous in such circumstances, that only the members of one class can preside at our ecclesiastical assemblies. Prima facie, one would suppose that no such distinction ought to exist. To arrive, however, at a satisfactory solution of this question, it will be necessary to consider the whole question of the eldership.

In approaching this subject it may be premised that the doctrine of "The Church" is a fundamental truth of the Gospel, and as such is entitled to the same sort of consideration as other articles of theology. The question of its government is therefore of vital importance. Some persons unfortunately treat this matter with indifference, being forgetful of the fact "That" as Litton a distinguished Anglican writer says "the corruption of Christianity of which Romanism is the full development, manifested itself in the first instance, not in the doctrines which relate to the spiritual life of the individual, but in those connected with the constitution and authority of the Christian Society." But little familiarity with the history of the Church and of doctrine is needed for example; to observe, how effective and rapid has been the development of sacramentalism among ecclesiastics who seek to assert their sacerdotal pretensions. It is most unfortunate that so little is done in our Church to instruct our people, young and old, in the principles and scriptural authority of our Church Government. "The entire system of the Gospel" says a distinguished Presbyterian writer "has indeed all its parts so related, that error in regard to one part, must in some form affect every other part." Considering that the gospel has sprung from an infinitely perfect mind, it cannot be otherwise. Such of our ministers as consider the subject of the government of the Church of God not sufficiently spiritual for pulpit instruction might lay these words to heart with profit.

One theory of the eldership is, that the officers designated among us as elders, are not truly Presbyters but were those styled "governments" in 1 Cor. xii. 28, and in the early Latin writers called "Seniores." By those who support this view, they are regarded as lay assessors only, and not of higher dignity than the officials who, in Episcopal Churches are called church-wardens, or synods men, now commonly termed sidesmen. The well-known passage 1 Tim. v. 17 "Let the elders that rule well be counted worthy of double honor, especially those who labor in the word and teaching" is applied by such writers as Principal Campbell, only to the class termed pastors or ministers. He would paraphrase the passage thus "Let the Presbyters who preside well be counted worthy of double recompense especially those who are laborious in preaching and teaching." This view is sought to be further supported by the apostolic requirement that Presbyters should all be "apt to teach." This aptitude to teach is certainly a proper qualification of all elders. The ability to instruct, by no means, however, implies the gift of being able to preach sermons, and many an elder who, while no orator, is mighty in the Scriptures, can successfully teach in the Sunday school, and contend with "vain talkers and deceivers whose mouths must be stopped," Tit. i. 7. The advocates of this theory seek to support their

position by quotations from writers of the fourth and fifth centuries, a period by no means distinguished by correctness of ideas on church government, and to whose works they would be very unwilling to appeal on other ecclesiastical questions. The composition of the Epistle to the Corinthians seems to be the earliest instance of an attempt to distinguish between the clergy and the laity in church government, but the idea made rapid progress and the transformation of elders into a hierarchy was speedy. In point of fact as Principal Cunningham clearly shows, there was "a gradual change going on more or less rapidly in the church, even from the time of the apostles in regard to matters of doctrine, as well as of government, and worship. . . . We can trace a progress, and the progress is generally in an unsound direction—in the direction of greater deviation from Scripture." It soon becomes easy to find passages in ecclesiastical writings supporting the theory that teaching and ruling elders belonged to different orders. The efforts of all the Reformers were it is noticeable, directed to restore the primitive organization of the Church. They had no doubt about the importance of the maintenance of the purity of Church Government, or of instructing the people regarding it. It will be observed with interest that, in the ancient and instructive document known as the "Teaching of the Twelve," which dates somewhere between the years A. D. 100 and 150, directions are given for the appointment of two classes of officers, deacons, and episcopoi (overseers) the names by which the Ephesian elders were addressed by Paul in Acts xx. If any third class existed corresponding to the seniores or governments; of whom so much is sought to be made, we would surely have heard of them here.

The other theory regarding the eldership is that the episcopoi or Presbuteroi as they are indifferently called formed but one order, although discharging different functions as indicated in the passage from Timothy. To any ordinary reader there seems to be only one interpretation possible namely that the eldership formed but one class, although some in the diversity of spiritual gifts discharged one duty and others served the Church in different ministrations. The interpretation put on 1 Tim. v. 17 by Dr. Wardlaw seems to commend itself to acceptance rather than the exposition of Dr. Campbell. He says "those in the latter part of the verse are comprehended under the more general description in the former. They are not a distinct class of persons, but a select portion of the same class, distinguished by a special peculiarity—(1) Generally they are rulers; (2) specially they labour in word and doctrine (3) This peculiarity distinguishes the select portion from the whole." "This" says Dr. Davidson "is a position too manifest to be called in question. . . . Other parts of the New Testament would warrant that conclusion had the Epistle to Timothy been wanting." Dr. Owen also says "The text is of uncontrollable evidence if it had anything to conflict withal but prejudices and interest." Dr. Thornwell in discussing the question thus writes, "It is the peculiar and perpetual error of the human understanding," says Lord Bacon "to be more moved and excited by affirmatives—than negatives, whereas it ought duly and regularly to be impartial, nay, in establishing any one axiom, the negative instance is most powerful." It is a false induction, therefore, to collect together a bundle of passages in which Presbyters are mentioned, who were unquestionably preachers, and then without pausing to enquire whether these may not be negative instances, or whether the real ground has been discovered by the application of the term, to lay it down as an indisputable axiom that the scriptural Presbyter is a Minister of the Word. As the negative instance is most powerful, one such instance is sufficient to overthrow, to establish the logical contradictory of the universal conclusion deduced from a host of affirmatives. . . . "That passage 1 Tim. v. 17 furnishing the powerful negative instance of Lord Bacon, contains the logical contradictory of the proposition that Presbyter is the title of the ordinary minister of the Word. To affirm in the face of this scripture, that all elders are teachers, is no less preposterous than to affirm in the face of experience and of fact, that all that are mortal are men." This view of the matter is maintained by Calvin, and previous to him by Zwingle and Ecolampadeus and many others before them. It is of special interest and importance to notice that it is adopted by the Waldensian Church which preserves to us so many primitive usages. It also prevails in the Bohemian Church.

The undoubted existence of a plurality of elders in a church in apostolic times seems to be a very weighty argument against their being any distinction in authority among them. It was not one presiding officer, but the elders of the congregation who were to pray for and anoint the sick. Paul ordained a plurality of elders in the infant churches at Lystra, Iconium and Antioch and tenderly and affectionately addressed a similar plurality of elders from the Ephesian Church.

From this it would appear that the ruling elders of our Church ought not to be called lay elders. A recent writer, himself a teaching elder, well says "No imputation ought to be permitted that this office is more secular than that of the pastorate. Both are branches of one spiritual office—that of overseeing the flock of God. It is an office in a spiritual house, with spiritual duties, to be discharged adequately, only by spiritual men. The one object is to feed the flock."

The Westminster Assembly was unfortunately non-committal on the subject. It was in favor of lay rulers in the Church, but the report of the Grand Committee went no further than to say "that it is agreeable to, and warranted by the Word of God, that some others besides the ministers of the Word, be Church governors to join with the minister in the government of the Church. This was modified by adding "That in the Church of the Jews there were elders of the people joined to the Priests and Levites in the Government of the Church." There was a long debate in the Assembly on the question whether or not the Church governors should be called "ruling elders." This was supported by Gillespie and the Presbyterians generally, but the Independents and Erastians opposed them, and the only alteration obtained was

this addition "Such as in the Reformed Churches are commonly called elders." This Gillespie, who so strenuously supported the theory of the identity of the eldership, was he who so confuted the learned Selden in the Assembly, that he said "that young man by his single speech has swept away the labors of ten years of my life." It is not surprising that the Congregationalists opposed anythingavoring of a recognition of the office of ruling elder for they recognize only the one elder or pastor who both teaches, and rules, and elevate the deacon into the position not accorded to him by Scripture.

The preaching elder and the ruling elder forming together one order, meeting together in one Assembly, Synod and Presbytery, in exactly equal number, and having the same rights of debating and voting, and being without distinction appointed chairmen of committees, is it not anomalous that the ruling elder is not regarded as eligible to preside at the meetings of these bodies? It is well known that some of the most important committees and boards of the church of which preaching elders were formerly chairmen are now presided over by ruling elders to the admitted advantage of the church. If such ruling elders preside over the committees of the Assembly, it seems difficult to discover any reason why they cannot occupy the chair of the Assembly itself. This can hardly be on the ground of expediency, for many of the ruling elders of our church are men of far greater experience in the conduct of the business of public meetings than are many of the preaching elders. As it may be instructive to know how such a change would operate, the following extract from the report of the Rev. A. F. Buscariet, B. A., to the Continental Committee of the Free Church of Scotland of his visit to the Synod of Neuchâtel at its last meeting to which he was a commissioner, will be interesting. He writes "the brethren of the churches of Neuchâtel are most prompt and business like in their procedure. No set or long speeches. This year the President or Moderator, chosen by the Synod itself, was not a minister. Perhaps this gave a more impartial and business like tone to the proceedings. Little or no time was lost. A most brotherly yet frank spirit of discussion prevailed throughout." The General Assembly of the Southern Presbyterian Church, one of the most conservative branches of our Church has elected recently a ruling elder as Moderator. The Presbyteries of Owen Sound and Whitby have also selected their Moderators from among our non-preaching elders.

Taking it for granted that all elders possess equal powers so far as the Government of the Church is concerned, it is difficult to assign any reason why it should not be competent for an elder not specially laboring in word and doctrine to preside at meetings of session. During the absence of a minister at his vacation or from illness, or during a vacancy it appears unreasonable, and it is sometimes very inconvenient, that no meetings of session can be held. The practice of a Presbytery to appoint a Moderator to a session during a vacancy in a charge, seems to be not wholly in accord with the theory of Presbyterian polity. One of the fundamental principles of Presbyterianism is the right of election of the office bearers of a congregation by the members. For a body, not appointed by themselves, therefore, to instal a presiding officer over a congregation whose tenure of office may last for many months and without whose presence the ruling body of the church cannot meet seems a grave departure from the application of the ordinary principles of our polity. While such appointments have not infrequently been productive of happy results yet the manner of their making seems of doubtful propriety. Ecclesiastical manifestation to secure a certain Moderator for the session of a vacant congregation whose influence might bring about the selection of a minister belonging to some party, or the graduate of a particular college, is not under the existing system, altogether unknown.

The office of elder is one of high and ancient dignity. From the constitution of the Church of Christ at the time of the call of Abraham until now, there has been but one permanent office in that organization. We read of the institution of the diaconate, but it will be noticed that nowhere in the New Testament do we read of the introduction of the office of elder as a new order. No special institution of the office or explanation as to its functions, or the necessity for its existence was needed. It simply passed from the Old Testament administrations of the church into those of the New Testament as an existing order and to the Jews, to whom the Gospel was first preached, and who know of its existence and significance, no special explanations regarding it were apparently asked or given. This office having come to us in continuity from these ancient times and as part of the divine economy its maintenance in its scriptural simplicity dignity and authority—is certainly a duty of great importance. This in fact lies at the root of that Presbyterian polity of which it has been truly said by an old writer "HERE IS SUPERIORITY WITHOUT TYRANNY, PARITY WITHOUT CONFUSION, AND SUBJECTION WITHOUT SLAVERY."

In Uganda there are already 100 native evangelists, clerical and lay, supported by the contributions of the people.

Only on that great day when the secrets of all hearts shall be revealed will it be fully known how many souls have been savingly touched, how many consciences have been awakened, how many prodigals brought back to their Father in heaven, by the voice of familiar hymns.

A description of the modern malady, Morbus Sabbaticus, or Sunday sickness, which we have somewhere met, is too good to lose. The peculiar features are: (1) That it only attacks members of the Church; (2) It never troubles them any day but Sunday; (3) The symptoms vary, but the patient can always sleep well the night before, and can always eat a hearty Sunday dinner shortly after an acute attack; (4) No case was ever known where the sick man was not able to be at his business early Monday; (5) It is generally the head of the family that is attacked; (6) when ladies are affected there will generally be found a complication with the dressmaker who failed to send the new garment on Saturday, or with a perfect fright of a bonnet; (7) In this disease no physician is summoned; (8) It never hurts the body but it slays souls.

THOUGHTS BY THE WAY.

Charity.

"Freely ye have received, freely give."

While we now sing to God,
Give what thou hast;
Think of the humble poor,
Time flieth fast.

God gives us everything,
Should we not give
Freely for Jesus' sake,
In whom we live?

Think of the widow's mite,
She had no more;
Give what thou canst to God,
Give from thy store.

Think of the crown of thorns
Christ wore for thee;
Think of His agonies,
Nailed to the tree.

Legions of angel hosts
He could command,
He could have called them forth
From the Right Hand

Of His Almighty Sire,
Ruler on high;
But He preferred the Cross
For man to die.

Glory to Father be,
Glory to Son,
Glory to Holy Ghost,
God Three in One.

Let us be content in work to do the thing we can, and not presume to fret because it is little.

We love the Church not because of the social life found there, not simply because of the spiritual fellowship enjoyed there, but because God is there.

Fidelity in trifles and an earnest seeking to please God in little matters is a test of real devotion and love. Let your aim be to please our dear Lord perfectly in little things, and to attain a spirit of childlike simplicity and dependence.

We are never to meet temptation in our own strength, but through the strength that the Lord giveth. Though the mariners may make use of their oars in the time of calm, yet when a storm comes they drop their oars and let down their anchor.

If Christian parents find their boys and girls, when coming to years of maturity, unfavourably disposed toward religion, they do well to take heed to themselves. There is probably something in the example or teaching of such parents which needs to be corrected.

We have become terribly familiar with sin, and we are led to think of it as accidental, as the outcome of "environments," as a misfortune, and as a bad thing toward society. We do not think and speak of it, as we should, as rebellion against God, and its wages, death eternal. The Spirit of God is needed to convince of sin.

It is a grim fact that about forty persons die of starvation every year in London. So far as can be ascertained the majority of them are cases of misfortune, not of crime. Not a few are well educated persons, who, through age and infirmities, have failed to obtain employment, and also have been unwilling to reveal their distress.

BRITISH AMERICAN ASSURANCE COMPANY.

62ND ANNUAL MEETING.

The annual meeting of the shareholders of the British American Assurance Company was held at its head office in Toronto, on Thursday, the 13th instant. The President, Mr. Geo. A. Cox, occupied the chair, and Mr. P. H. Sims, the Secretary of the company, was appointed Secretary.

The directors' report showed that there had been a moderate gain in premium income in the fire branch over 1894, without any corresponding increase in losses, so that a very satisfactory profit was shown on the year's transactions. In the marine branch, in common with all others engaged in lake underwriting, the company had suffered from the unusually heavy losses of the past season, due in part to the unprecedented low water on our inland lakes and rivers which prevailed during the entire season, and partly to the exceptionally disastrous storms in the closing months of lake navigation. The earnings from interest show a slight gain over those of 1894.

The following is a summary of the financial statement:—

Premium receipts.....	\$1,506,863 00
Interest account	44,612 54

Total income.....	\$1,551,470 50
Losses incurred.....	\$ 981,073 13
Expenses, including commissions, taxes and all other charges.....	610,567 32
	<hr/>
	\$1,491,640 45
Dividends to shareholders.....	\$ 52,600 00
Total assets.....	\$1,450,637 45
Total liabilities (including capital stock).....	930,325 40
	<hr/>
Reserve fund.....	\$ 520,112 05
Cash capital.....	\$ 750,000 00

Security to policy-holders..... \$1,270,112 05

The Secretary, having read the directors' and auditors' reports, the President said:—

I am pleased to avail myself of this opportunity to supplement the necessarily brief remarks contained in the report by a few words relative to what appear to me as the most noteworthy features of the business of the past year.

First, let me say in regard to the largest and most important department of the company, the fire branch, that it is seldom that companies in Canada have been called upon to face a more unpropitious opening to a year's business than that of the one under review. The two large fires in January, which were referred to at the shareholders' meeting in February last, were followed by a third and equally serious one early in March. The aggregate loss by these fires was close upon two and a quarter million dollars, and the amount paid by insurance companies was, in round figures, one million six hundred thousand dollars, or nearly one-fourth the entire year's Canadian premiums received by all the companies doing business in the Dominion. While our losses, considering the magnitude of these disasters, were not excessive, their effect, nevertheless, combined with heavy losses from other quarters during the same period, was to create a very considerable adverse balance on the first three months' operations of 1895, and to present at the end of that term a very doubtful prospect of any profit being realized from the fire business for the year. The experience of each succeeding month, however, was more favorable than might have been anticipated, and the directors had the satisfaction of seeing, as the year progressed, a steady gain of income over expenditure, and an ultimate profit balance of some seventy thousand dollars upon the business of this department at the closing of the books, this result, as intimated in the report, is largely attributable to the favorable experience of the company in the United States, and it affords a forcible illustration of the advantages which a company derives from a widely distributed business in providing for exceptional losses, such as are liable to occur in any of our large business centres.

Passing to the marine branch, the business of which is confined chiefly to the insuring of hulls and cargoes on the great lakes, it will be unnecessary to say to anyone who has been sufficiently in the lake carrying trade to have noted the casualties recorded during the past season that we have just passed through a year which has been unprecedented, both in the number and magnitude of its losses. From the opening of navigation till its close vessels have to contend with the dangers arising from the lowest water ever experienced on our lakes, resulting in almost daily strandings in the river channels; while the fall months were more than usually prolific in storms, which brought disaster upon many of what were regarded as thoroughly seaworthy craft. When I add that within one single period of ten days in the month of November underwriters in Canada were called upon to pay \$95,000 for losses on Manitoba grain cargoes (independently of the value of the vessels carrying them) it will be readily appreciated that the premiums received in this branch were not sufficient to meet the losses, and that as a consequence we, in common with all others engaged in this line of business, have transacted it at a loss. While this has materially affected the outcome of the past year's business of the company, its effect will, it is believed, also be to place inland marine underwriting upon a more satisfactory basis as to rates for the coming season.

It will be interesting to shareholders to know that the fire business of the present year has opened favorably, but perhaps the most gratifying feature regarding our present position is the steady growth in our Canadian income—particularly when considered in connection with our loss ratio during the past two years as compared with the average results of all companies doing business in Canada—for the best recommendation a company can have abroad is evidence, such as this affords, of the public confidence it enjoys in its own home field. The security which the "British America" offers to policy-holders, namely, The sum of its reserve fund (\$520,112 05) and its paid-up capital (\$750,000), making in all \$1,270,112 05 in assets of unquestionable character, is, I feel assured, such as to continue to command for it an increasing share of public patronage.

In conclusion I must express the directors' appreciation of the work of our officers and field force during the past year as well as of the services of our local representatives throughout Canada and the United States, who are so heartily seconding the efforts of the management in building up the business of the company.

The Vice President seconded the adoption of the report, which was carried unanimously, and a vote of thanks was passed to the President, Vice-President and directors for their services during the past year.

The following gentlemen were elected to serve as directors for the ensuing year:—Geo. A. Cox, J. J. Kenny, Hon. S. C. Wood, S. F. McKinnon, Thomas Long, John Hoskin, Q.C., LL.D., H. M. Pellatt, R. Jaffray, A. Myers.

At a meeting held subsequently Mr. Geo. A. Cox was elected President and Mr. J. J. Kenny Vice-President.

Church News.

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

Montreal Notes.

THE Presbyterian Sabbath School Association for the city held its annual meeting in Knox church on the 13th inst. It took the character of a convention with an afternoon and an evening session. At the afternoon session an excellent address was given by the Rev. Dr. A. B. McKay, of Crescent street church, on the teachers' private lesson study. The chief feature, however, was a couple of addresses by the Rev. Dr. A. F. Schaulfler, of New York, who had been secured for the occasion by the committee. He spoke first on the Superintendent and afterwards on the Teacher. His remarks were of a most helpful and stimulating character. The evening session was given up entirely to Dr. Schaulfler, who delivered a most interesting lecture on Palestine as bearing on the present half year's lessons in Luke. The lecture was illustrated by a series of very fine views from the stereopticon and held the audience in closest attention for an hour and a quarter. The attendance both in the afternoon and evening was large, notwithstanding the fact that a severe snowstorm was in progress which made locomotion a matter of some difficulty. Many visitors were present from the country, drawn partly by the fact of Dr. Schaulfler's presence and partly by the fact that the convention was virtually continued the following day under the auspices of the Quebec Sabbath School Union, which represents the whole Province and all the evangelical churches.

THE annual report of the Association which was presented by the secretary, Mr. D. Torrance Fraser, showed that the twenty-six Presbyterian schools under its care in the city and suburbs have 5,475 scholars enrolled and a staff of 585 teachers, a slight increase over the preceding year. The total amount raised by these schools during the year was \$4,371, of which \$3,179 was given to missions. The above figures do not include the Chinese schools which have 270 teachers and 378 scholars. The officers elected for the ensuing year were president, Mr. David Morrice; vice-presidents, Rev. Dr. Scrimger and Mr. A. C. Hutchison; secretary-treasurer, Mr. D. Torrance Fraser.

THE annual social of Erskine church was held on the evening of the 6th inst. and was largely attended by the members of the congregation and their friends. In addition to some choice music, furnished by the choir, the chief feature of the programme was a series of stereopticon views connected with the history of the church. They showed the various buildings in which the congregation had worshipped, the various pastors who had occupied the pulpit, and a large number of the prominent members who had been connected with it, chiefly those who had passed away. The necessary explanations were given in an admirable manner by Mr. Robb, and as the old familiar faces were thrown one after the other upon the screen many a tender and hallowed memory was awakened in the minds of those who had known them.

OWING to a severe and obstinate hoarseness the Rev. Mr. Morait has been unable to occupy his pulpit for the past two Sundays. He is now sufficiently recovered to resume his work. The services have been conducted by the Rev. Mr. Scott and the Rev. Dr. Scrimger.

ON Sunday last, the pulpit of St. Paul's church was occupied at both services by the Rev. Prof. Ross. Dr. Barclay was absent in Ottawa, where he was the guest of the Governor-General. Lord Haldie, the eldest son of His Excellency has entered the classes in McGill university and is the guest of Dr. Barclay.

British Columbia Notes.

THE annual business meeting of the various congregations in the province have been held. Reports show that successful work has been done in all the branches of church life and work. Notably, the work among the young people, in Sabbath schools and Christian Endeavor societies has come more to the front. In this province the young in a very special manner, are the hope of the church. This may be a reality in the east, it is not so in the far west.

THE financial stringency, which has crippled British Columbia more than the other provinces, has done considerable damage to church finances. It is safe to say that no congregation has escaped loss. Presbyterian churches less than other denominations. The ministers of all the churches in British Columbia who have received full salaries can be counted on the fingers of one hand, that is, cutting off thumb and "pinkie."

MR. BUCHANAN'S church at Richmond, has again been closed for a fourth Sabbath, owing to the flooded state of the island. There has only been service one Sabbath this year. Must be very pleasant for Mr. Buchanan.

MR. STEWART, the student at Pender Island, has been transferred to fill the pulpit of St. Andrew's, Nanaimo. We have not heard of supply coming to Pender Island.

ANNIVERSARY services were conducted at Mission on January 12th by the old British Columbia pioneer, Rev. A. Dunn, of War-nock. On Monday, the 13th, Mr. Maxwell gave his famous lecture, "The Seven Stages of Matrimony."

MR. BUCHANAN, of Richmond, is still under water. For three Sabbaths in January there were no services. The flood has continued for thirty two days. At the time of writing there is hope that service may be held on February 2nd. At the last election great promises were made of a dyking scheme. They all failed. Moral, until there is a dyking law of any value in British Columbia, keep off low lands in the Fraser valley.

WE have great times on the coast. We gain bloodless victories without waste of pen and ink and tongue. How is it done? On January 23rd the legislature of British Columbia convened. There were two preachers present. The Rev. Solomon Cleaver, Methodist, who was dressed like any other preacher, and the Right Rev. William Wilcox Ferrin, Lord Bishop of Columbia, who was dressed in full canonicals as became a preacher of the Episcopal church. The speaker rose and requested the Rev. Solomon Cleaver, the Methodist preacher, to say prayers, which he did. The Bishop was "left" as we say in the West. After the House adjourned there was a grand dinner given in Government House to which the bishop was invited but Mr. Cleaver was not invited. What did it all mean? The speaker, Mr. Higgins, invited Mr. McCleaver to say prayers, and taught the premier that the churches of British Columbia are all equal before the law. Those who know Bishop Ferrin, are sorry that he was placed in such a humiliating position by his parishioner, the premier, and while we all accord to him precedence in his own church, where he has a right to every dignity allowed by church law, we are glad that the speaker was so much imbued with the principles of justice and equality, as to recognize that ordained ministers of every church are equal in his sight, and before the law. In British Columbia, 1896 will be remembered as the year when another blow was struck for religious liberty.

WE would call the attention this early to the necessity of arranging so that British Columbia will be included in the Assembly railway rates for this year. Last year the delegate from British Columbia to the General Assembly was the only person in the Assembly who was excluded from the benefit of reduced railway rates. As the return fare is about one hundred dollars, Mr. Burns should see that every part of the Church is embraced in the bargain made with railway companies.

A *pro re nata* meeting of Presbytery of Westminster, was held in First church, Vancouver, to consider a call from Union Mines, to Rev. J. A. Logan, of Chilliwack. The Rev. G. Buchanan, moderator, with Messrs. Maxwell, (clerk), McLaren, Scanlan, Logan, Douglas, and McSwayne, were the members present. Clerk read all the papers, and Court heard Rev. J. M. Douglas, for Victoria Presbytery and Union church, and Mr. McSwane, elder, for Chilliwack. On motion, the call was placed in Mr. Logan's hands. In a brief speech Mr. Logan stated he accepted the call to go to Union to do pioneer work, such as he has done in Chilliwack. Presbytery then granted translation to take effect on and after February 9th. It is expected that Mr. Logan will be inducted at Union on the 16th. Mr. Logan goes to build up a new cause, and leaves a comfortable manse to go to Union where there is none. Two parliamentary candidates were present at this Presbytery. J. M. Doug-

las, Patron candidate for Eastern Assiniboia, and G. R. Maxwell, Independent Liberal for Burrard, B.C.

General.

THE Rev. J. B. McLaren, of Columbus, requests us to state that Ashburn and Utica are not as yet prepared to hear candidates.

ANNIVERSARY services were conducted in the Burgoyne Presbyterian church, Sabbath, by Rev. D. Guthrie, B.A., of Walkerton. On Monday evening the annual soiree was held in the hall.

THE congregations of Rosemont and Mansfield are to be declared vacant on Feb. 23rd. Rev. Mr. Neilly is moderator of session. The pastor, Rev. Robt. Hughes, leaves soon for Worcester, Mass.

THE Smith Scholarship of \$50, open to 2nd and 3rd year students in Theology at Knox College, has been awarded to Mr. Ed. W. Mackay, B.A., of the 3rd year, for an essay on "The Testimony of Nature to the Love of God."

THE anniversary services of the Presbyterian church, Welland, were conducted by the Rev. James Murray, B.A., of Knox church, St. Catharines. Special collection to go on the interest of the church debt was taken up in the evening, and was handsomely responded to.

AT the preparatory service held in the church at Cardinal, on the 14th inst., Messrs. Wm. Clark and Matthew Sim were ordained to the office of the eldership. The moderator of the session presented the names of sixteen applicants for membership, all of whom, except one, were upon profession of faith.

THE anniversary services of St. Andrew's church, Blyth, were held recently, when able and impressive sermons were preached by Rev. J. G. Stuart, B.A., of Knox church, London, to large and appreciative audiences, the church in the evening being overcrowded. The entertainment on Monday evening was also highly successful. Fine addresses were delivered by Revs. J. G. Stuart, B.A., D. Forrest, G. Buggin, (Methodist), and J. S. Henderson, who gave his popular lecture, "Rambles in Wonderland."

IN response to an invitation extended by five churches in Ridgetown, the Rev. E. P. Hammond, M.A., of Hartford, Conn., conducted a series of revival services for over two weeks. Services were held twice every day, and were well attended. On Sabbath evening fully 1,400 people gathered to hear the eloquent speaker, and even then an overflow meeting had to be arranged for. The results have been very satisfactory, more than 400 having signed covenant cards signifying their earnest determination, with God's help to live a new life. Mr. Hammond is a Presbyterian and a member of the Presbytery of New York city.

REV. J. S. SHEARER, B.A., of Erskine church, at Hamilton, writes us to say that on the occasion of the fifth anniversary of his settlement as minister, Miss Martha Smith, B.E., of Toronto, who may fairly be called the Presbyterian elocutionist, being a daughter of the manse, a consecrated Christian, and having given special attention to recitations strictly in harmony with church meetings and the house of God, gave one of her full evening programmes and greatly delighted the large audience present. Mr. Shearer also says that the elocution of Miss Smith is calculated to be a powerful "means of grace" as well as a delightful entertainment.

THE annual conversations which was held in Knox College, Toronto, on Friday, Feb. 7th, was most successful, and was thoroughly enjoyed by all attending. The rooms and corridors were tastefully and elaborately decorated with flags and colored fabrics, and palms, plants, and cut flowers of all kinds were dispersed everywhere with admirable effect. An address of welcome was delivered by Mr. A. R. Ross, president of the Literary and Theological Society. The concert, which consisted of two parts, was provided by the best local talent procurable, and the College Glee Club was well received. A number of interesting displays were on exhibition in the library, museum and reading-room, and the rooms were thronged throughout the evening. Supper was served in the dining-hall of the college, and Neapolitano's orchestra furnished delightful music for promenading throughout the evening.

Presbytery of Orangeville

This Presbytery met on Jan. 7th at Orangeville. Rev. P. Flomming was appointed moderator for the ensuing six months, but in his absence Mr. Farquharson, ex-moderator, continued in the chair. Rev. D. A. Hamilton, a member of the Pembina Presbytery, U.S., being present was asked to correspond. Mr. Orr reported about an ordained missionary for Camilla and Mono Centre, and recommended that Rev. Jas. McMillan be appointed. The recommendation was adopted, and it being understood that Mr. McMillan would accept, his induction was appointed for the 21st inst at Camilla at 2 o'clock p.m. Mr. Orr presided, Mr. McConnell to preach, Dr. McKobbie to address the minister, and W. Bell the people. The clerk read a letter from Rev. D. McKenzie to the effect that, with permission of Presbytery, he had decided to withdraw his resignation, also asking six months leave of absence that he might visit the Holy Land, and that he had arranged with Rev. D. A. Hamilton to supply his pulpit during his absence. Said requests were granted, and the Presbytery expressed satisfaction at Mr. McKenzie's decision. Rev. D. A. Hamilton submitted papers and asked the Presbytery to apply to the General Assembly for his reception into this Church. Messrs. Ellicott and Harrison were appointed auditors. The Presbytery expressed satisfaction at the return of Rev. J. L. Campbell to his congregation with improved health. The clerk stated that he had received from Mr. Wilson his resignation of the pastoral charge of the congregations of Charleston and Alton, and that he had cited said congregations and their session to appear for their interests. Mr. Duncan Ferguson from the session and Mr. Alex. Lamont from the congregation of Charleston expressed their regret that Mr. Wilson had decided to leave. Mr. Wilson adhered to his resignation, which was accepted to take effect on the last Sabbath of March. Mr. Farquharson was appointed interior moderator of sessions, and to preach in said congregations on March 29th and declare the pulpits vacant. Messrs. Farquharson and Crozier were appointed to prepare a minute about Mr. Wilson's resignation. Messrs. R. McCulloch and W. J. Hunter presented an extract minute of a meeting of the congregation of Mt. Pleasant asking for separation from Cheltenham and union with Norval with a view to making the charges more compact. A committee composed of Messrs. Farquharson, Farlie and S. Hunter, elder, were appointed to meet with any similar committee which may be appointed by the Toronto Presbytery to investigate the whole matter and report. Mr. Harrison submitted a constitution for Young People's Societies which was adopted. Mr. Bell was appointed provisional president, and Mr. Harrison provisional secretary. Messrs. Ellicott and Veilly were appointed the Presbytery's representatives in the executive committees. Mrs. Stoeles, treasurer of the Woman's Foreign Mission Prasherian Society, reported that said society had raised \$502.26, and Mission Bands, \$118.23, during the past year, in all \$727.47. Next regular meeting at Orangeville March 10th, at 10.30 a.m.—H. Crozier, Clerk.

Presbytery of Sydney.

This Presbytery met in Englishtown on the 4th December, 1895, for the induction of Rev. Neal McLeod, formerly pastor of Cape North. Rev. J. A. Greenlees preached. Rev. D. Drummond presided, put the formula of questions, prayed and inducted Mr. McLeod. Mr. Greenlees addressed the minister, and Rev. J. Fraser the people.

Presbytery met again on the 15th January, at North Sydney. Satisfactory testimony in favor of Mr. W. A. Gann's ability as a catechist was read from Revs. Messrs. Armit, Cairns, and McRae, and he was appointed to labor in Cape North until spring. Rev. J. F. Forbes reported that Boularderie had agreed to raise their pastor's salary to the sum of \$502. In addition to this amount Boularderie raises for the support of a catechist among them about \$300. The liberality of the people of Boularderie was very gratifying to Presbytery. The administration of private baptism seems to be somewhat extensive within the bounds of Presbytery. The regularity of such procedure has been questioned, and Presbytery was asked for a deliverance thereon. The

full consideration of this subject was postponed until next meeting. Consideration of the state of the Aged and Infirm Ministers' Fund was requested by a letter from Rev. A. Rogers, and a committee composed of Revs. J. A. Forbes, and E. B. Rankin, with Mr. A. Matheson, appointed to ascertain how our congregations support this fund, and report at next meeting. Trustees of North Shore presented a petition to committee of the Hunter Fund, and asked the support of Presbytery in their favor. This was granted. Presbytery could not see any advantage in a union with Inverness Presbytery, and resolved to remain as now constituted. For years Presbytery has been desirous to unite Little Bras d'Or and Leitch's Creek in one congregation. Committees have been appointed and meetings held with a view to accomplish this desirable object. Hitherto, from local causes,—we might perhaps say, prejudices, our earnest efforts have been frustrated. Encouraged by the support of the Synod's action in this matter, Presbytery resolved to renew its efforts, and appointed a committee composed of Revs. D. McMillan, D. Drummond and Dr. McLean, to meet with the people of these two weak congregations, and press upon them the wish of Synod and Presbytery for their union. Mr. Calder was appointed to preach in Leitch's Creek, the 3rd Sabbath of February, and Mr. Rankin to preach at Little Bras d'Or on the 2nd Sabbath of February. Presbytery directed sessions to have forwarded to Rev. Mr. McKenzie, of Grand River, convenor on Statistics, their annual congregational returns not later than the 1st of March, and before this date—as soon as possible. Next meeting was appointed to be held in St. Matthew's church, North Sydney, on the second Tuesday of March, at 11 a.m.

Presbytery of Barrie.

This Presbytery met at Barrie on Tuesday, January 28th, and was largely attended by ministers and elders. In the absence of the moderator, Dr. McCrae was called to the chair. Mr. Burnett was appointed moderator for the next six months, and in his absence Dr. McCrae continued to preside. Information was received from Mr. James, the former moderator, that he had sustained an injury which confined him to his room for six weeks and that he has hopes of recovery in a short time. Expression of sympathy with him was given by the court. Toward the close of the session a telegram was received to the effect that the wife of the Rev. R. Pogue, of Stayner, was dying. The brethren were impressed with sadness of the message. Condolence with their brother was given utterance to and prayer offered on his behalf. A deputation was appointed to represent the Presbytery at the funeral. A suitable resolution was adopted relative to the death of the late agent of the Church. A petition from Nottawa for organization and services, was granted under conditions to be arranged, at the end of the year of Mr. McLean's pastorate, when an arrangement of the congregations in West Nottawasaga will probably be made. Meanwhile a home mission grant and a student for Nottawa to labor in connection with Mr. McLean will be applied for. Mr. Gallagher withdrew his resignation of Alrie, Blockbank and Banda. A request from Everett for transfer to the care of Orangeville Presbytery having been received, it was agreed to correspond with that Presbytery with a view to meet the wishes of the station. Extracts from the Toronto Presbytery were received, transferring Mr. Nichol, of Unionville, for induction to the charge of Tottenham and Beeton. The meeting for induction was set for Tuesday, February 19th, at 2 o'clock in the afternoon within the church at Tottenham. Mr. Rollins to preach, addresses to congregation and newly inducted minister to be delivered by Messrs. Carswell and Barnett. Nominations to the vacant professorial chairs in Knox College were made, viz.: Rev. J. L. Jordan, M.A., B.D., to that of Church History and Apologetics; and Rev. F. R. Heattie, M.A., B.D., to the chair of Old Testament Exegesis. Mr. Carswell tendered resignation of the charge of Bondhead and Monkman's. The resignation was laid over to next regular meeting. It was agreed with regard to the remit on representation in General Assembly that the representation be as it is. Interesting reports on Systematic Benevolence, Young People's Christian Endeavor Societies, and Statistics were dealt with. The next regular meeting will be held at Allandale on Tuesday,

March 24th, at 10.30 a.m.—Rout. Moorix, Clerk.

Presbytery of Inverness.

The Presbytery of Inverness visited the congregations of East Lake Anslie, Strathlorne and Mabou, on the 14th, 15th and 16th inst. respectively. These congregations had been regularly supplied with Gospel ordinances during the year, with encouraging results. A total of thirty names had been added to their rolls. They are all augmented charges but are striving to be as little a burden to the church as possible. Rev. Alex. Grant resigned the pastoral charge of Lake Anslie over a year ago. The people are now taking steps towards calling Rev. N. Currie, of the Presbyterian Church in the United States. Mr. Currie has labored in Cape Breton for a few months. Strathlorne had fulfilled its obligations to the pastor, raised \$162 for the scholae, and built a new church during the year. Including help received from young people and others away from home, and from other friends, the congregation raised \$1,420, during the year. The debt on the church is \$2,000 and is to be paid in two years. Mabou and Port Hood, as usual, had no arrears of stipend to report. They raised about \$760 for the schemes of the church, \$230 for the manse, besides current expenses. The Presbytery allocated the sum of \$310 to be raised for the Augmentation Fund. Rev. D. McDougall, Baddeck, is convenor of the committee on Church Life and Work; Rev. E. S. Bayno of Committees on Sa' ath Schools and Young People's Societies; t. clerk of Presbytery on Statistics. The next meeting is to hold at West Bay, in the hall, on March 17th, at 11 o'clock a.m.—D. McDonald, Clerk.

Annual Meetings.

The annual meeting of the congregation of Chalmers church, Quebec, was held on Monday evening, Jan. 20th, and was attended by a large number. The Rev. D. Tait occupied the chair, and Mr. Archibald Miller acted as secretary. There were read reports of a very encouraging character from the various organizations of the congregation. The report of session was read by Mr. Robert Brodie. This report referred to the good work done in and by the congregation. Mr. Archibald Miller read the report of the board of management in which the gratifying statement was made that after paying all liabilities there was a balance on the right side. It was also reported that \$2,000, less the Government tax, had been received in aid of the Manse Building Fund from the executors of the estate of the late Miss Robertson. Two hundred dollars have also been received for the Poor Fund from the estate of the late Mr. J. R. Young. The report of the Sabbath school was read by Mr. Robert Cream. \$50 had been contributed for the support of a pupil at Pointe-aux-Trembles school, and the Bible class has sent \$35 to the fund for augmentation, which is a branch of home missions. The report of the Auxiliary to the W.F.M.S. was read by Mr. Archibald Foulds. This society has contributed during the year \$102 for foreign missions and also sent a valuable box to the mission in Trinidad. Mr. McCutcheon read the report of the Young People's Society of Christian Endeavor. The society had contributed \$170 for missions. There was also a brief report from the Mission Band, in which it was mentioned that the Band with the assistance of the "King's Daughters" have contributed over \$130 for missions, and have also sent a liberal contribution to Miss Jamieson in aid of her work in India. From the different reports it appeared that the congregation had raised during the year, for ordinary revenue, \$3,394.87, Home Missions, \$160; Foreign Missions, \$1,035; French and Colleges, \$320; other religious objects, \$1,062, total for missionary and benevolent objects, \$2,769.00; total for all purposes, \$6,064.87. The members of the board of management retiring this year, were all re-elected. These were Messrs J. T. Rose, Archibald Miller and Herman Young. The present board of management consists of the following members: Messrs D. H. Gaggie, William Brodie, J. L. Bell, P. R. Miller, Archibald Foulds, Gavin Moir, J. T. Ross, A. Miller and Herman Young. Mr. J. L. Bell was appointed trustee in the place of the late Mr. J. R. Young. Mr. P. R. Miller presented the report of the committee on

the Sabbath school building. A committee was appointed to consider the advisability of making pews free and of adopting the "envelope system." The auditors, Messrs. A. Forrest and Amos Campbell, were re-appointed. The meeting was closed with the doxology and benediction.

The annual congregational meeting of the Central Presbyterian church, Galt, was held on Tuesday, January 21st. There was a good attendance and a pleasant meeting resulted. Tea was served from 6 till 8 o'clock, when the business part of the meeting commenced. Dr. Dickson opened with prayer and afterwards read the session report, which was followed by the Sabbath school report, read by Mr. Weir, superintendent, and the missionary report by Mr. D. Nairn. Mr. R. Gilholm, chairman board of managers, then took the chair. Financial Statement.—Receipts—Cash on hand, \$1.72; collections, envelope and open, \$3,676.08; pew rents, \$263.50; sundry receipts, \$11.85; total, \$3,956.15. Disbursements together with balance of cash on hand of \$45.36, made a total of \$3,956.15. The Ladies' Aid Society collected \$568.25, and spent on improvements to manse, \$314.64, leaving a balance of \$233.61. The Sabbath school collections amounted to \$299.36, and disbursements, missions, \$117.45; library, \$39.29; lesson help sheets, \$62.13; sundries, \$32; on hand, \$18.61. The W. F. M. S. Auxiliary showed collections and fees amounting to \$82.95, and expenses of \$10.71, leaving a balance of \$72.24. The Mission Band had collections of \$26.68. The Y. P. S. C. E. collected \$111.42. The Missionary Association collected \$392.92. This makes a grand total of receipts for all purposes of \$5,437.16. Assets—Church, manse, organ, cash on hand, \$85.36; total, \$42,533.74. Balance of assets over liabilities, \$29,133.74. The Ladies' Aid report stated that the Society had completed the payments of the manse improvements and had also a balance on hand. Since the organization of the Society, fifteen years ago, \$7,093.13 has been collected, and \$6,869.49 spent on furnishings for the church and improvements to the manse, leaving a balance of \$223.64 on hand. The reports were all, on motion, received and adopted, and a hearty vote of thanks tendered the Ladies' Aid Society for its good work.

Northwest Notes.

The Rev. Dr. Dural, of Winnipeg, conducted anniversary services at Minnedosa and lectured on the following Monday evening.

The Rev. Archibald Lee, of Kamloops, B. C., is preaching in Prince Albert by invitation of the congregation from which the Rev. W. M. Rochester was recently translated to Toronto.

The congregation of Portage la Prairie, at its annual meeting, took measures toward the selection of a site for a new church.

At a meeting of the Presbytery of Winnipeg, on the 4th of Feb., the resignation of the Rev. Alex. Matheson, of Springfield, was accepted. Mr. Matheson is now in his 70th year and found the wide extent of his field, which required a Sabbath drive of 33 miles too much for his strength. All parts of the congregation expressed regret at the step Mr. Matheson is obliged to take, and the Presbytery is attempting a re-arrangement of the work so that the services of Mr. Matheson may be retained for part of the charge. At the same meeting the resignation of the Rev. Donald McLeod, of Victoria and Dundas, was regrettably accepted. It is hoped that Mr. McLeod's services may be secured for some other field in the Presbytery.

In Westminster church, after a few introductory and congratulatory remarks by the pastor, Mr. Colin H. Campbell was called to the chair. The report showed that fifty-six had been added to the communion roll during the year, and thirty-nine removed, leaving the present membership at 250. There are 170 contributors by envelope, and for the last quarter of the year the envelope collections amounted to \$1,205, and the open collections to \$250. The Ladies Society and Talent Workers have raised \$1,083, most of which was contributed to the furnishing of the church. A special collection on the last Sabbath of the year brought in \$2,573, and by this means the mortgage and floating indebtedness has been reduced to about \$21,000. The reports of the Sabbath school and Christian Endeavor Society showed progress. Messrs. W. J. Ptolemy, D. Druser and A. D. McKay were elected deacons.

Correspondence.

The Manitoba School Question.

EDITOR PRESBYTERIAN REVIEW:

Sir,—In your issue of 9th January there appeared an article on the above topic in which, after defining the position of each party, the scope of the remedial order, and the interpretation placed upon the action of the Federal Government by Manitoba, the question is asked, "Is the interpretation placed by the Provincial Government of Manitoba on the action of the Dominion Cabinet warranted?" What follows would lead to the opinion that interpretation was not warranted, and regret is expressed that the reply of the Provincial Government should have based on the remedial order solely.

Permit me to say that I consider that Manitoba was perfectly right in her interpretation of the remedial order and in basing her reply upon its literal form.

That order was official and authoritative and as such should be taken to express exactly what was meant and intended, no more, no less.

The government which issued that order knew perfectly well how to clothe it in language sufficiently clear to convey the intention of its authors.

And what constitutes the evidence that anything else, or anything more conciliatory was intended? Nothing more than the vapors of newspapers and politicians engaged in an effort to make political capital by disguising facts and throwing dust in the eyes of the people. They discovered that the order was unpopular in many quarters, hence the vague statements that the order did not mean what it said.

There is one feature in this question which is largely overlooked, but should be carefully remembered. When the Federal Government was asked to disallow the Jesuit's Estate Act, "Grits" and "Tories," with the exception of thirteen, went solidly against disallowance on the ground that it was subversive of Provincial autonomy.

It was agreed that disallowance would be and mean the depriving of the Province of Quebec of its right of self-government. Why is the same argument or reason not quoted or invoked now? Simply because the Church of Rome is on the other side, and both parties in Parliament are seeking her support, one to remain in power, the other to get there.

PROTESTANT.

North American Life Assurance Company.

The annual report of this company, which appeared in our last issue, is well worth reading by policy holders of the company, as also by those interested in the subject of life insurance. The figures indicate that the company had another very successful year and under safe and conservative management it has attained the very front rank of the life insurance companies in Canada. Its record for fifteen years is certainly unexcelled. The statement shows assets of \$2,300,518.15, consisting of first securities, such as first mortgages, municipal debentures, etc., etc. During the past year the sum of \$231,802, was added to the reserve fund, which now amounts to \$1,795,822. In addition to this the company made ample provision for every liability and out of its surplus provided a special contingent fund of \$25,000. After taking this exceedingly conservative course there remains a net surplus of 405,218.35, which in proportion to liabilities is stated to exceed that of any other Canadian company. The popularity of the company is well evinced by the new business issued during the year, which exceeded \$3,000,000. The success of the company and the high standing it has attained owing to its splendid financial position, must be exceedingly gratifying to all those interested. This company has an excellent staff of officers, and the mention of the name of the president, Mr. John L. Blaikie, is indicative of careful skill combined with shrewd experience in the investment department, while the name of the managing director, Mr. William McCabe, F.I.A., is sufficient evidence that all that experience and actual skill so essential to a life company is being exercised in the management of the North American and in the efforts made by Mr. McCabe to push forward and promote the interests of the company, he has always been ably assisted by the secretary, Mr. L. Goldman, A.I.A.

The Time for Building

Up the system is at this season. The cold weather has made unusual drains upon the vital forces. The blood has become impoverished and impure, and all the functions of the body suffer in consequence. Hood's Sarsaparilla is the great builder, because it is the One True Blood Purifier and nerve tonic.

Hood's Pills become the favorite cathartic with all who use them. All druggists. 25c.



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TRENT CANAL.

Peterboro and Lakesfield Division.

SECTION NO. 2.

NOTICE TO CONTRACTORS.

SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Trent Canal," will be received at this office until noon on Saturday, 21st March, 1904, for the construction of about four miles of Canal on the Peterboro and Lakesfield Division.

Plans and specifications of the work can be seen at the office of the Chief Engineer of the Department of Railways and Canals, at Ottawa, or at the Superintending Engineer's Office Peterboro, where forms of tender can be obtained on and after Thursday, 13th February, 1904.

In the case of firms there must be attached the actual signatures of the full name, the nature of the occupation and place of residence of each member of the same, and further an accepted bank cheque for the sum of \$7,500 must accompany the tender; this accepted cheque must be endorsed over to the Minister of Railways and Canals, and will be forfeited if the party tendering declines entering into contract for work at the rates and on the terms stated in the offer submitted. The accepted cheque thus sent in will be returned to the respective parties whose tenders are not accepted.

The lowest or any tender not necessarily accepted.

By order,

J. H. BARDESON,

Secretary.

Department of Railways and Canals,
Ottawa, 6th February, 1904.

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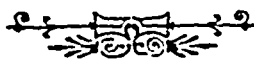
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THE CHURCH ABROAD.

The St. John's Wood congregation (Rev. Dr. Gibson) have contributed £628 of aid in the twelvemonth to the Sustentation Fund, and Softon Park (Rev. John Watson) £600.

European Protestantism is strongest in Great Britain, where its membership is 39,000,000, and next comes Germany, with a Protestant population of 29,000,000.

There are about half a million Presbyterians in the South African communities, and an effort is now being made to federate the different churches for practical work.

The Rev. Dr. Elias Riggs, a missionary of the American Board in Constantinople, though 80 years old, is still in active service. He is engaged in translating the Bible into the Bulgarian tongue.

The Presbyterian hospitals in Peking and Canton in 1893 treated 57,541 cases. How much that means of Christ-like work, and who can estimate the results!

Mr. J. Forbes Moncrief writes that he has in his young women's Bible-class in the Cowgate Free Church, Edinburgh, a young woman, Annie Davidson by name, who, if she completes this session, will never have been once absent for sixteen years.

£20,894 has been subscribed towards the fund for church extension in connection with the Presbytery of Glasgow, leaving less than £10,000 to be raised.

The literature of the Salvation Army, according to Mr. Bramwell Booth brings into the various headquarters about £200,000 per annum.

Dr. Millar, principal of the Training College, Madras, has signified his acceptance of the Moderator's chair of the General Assembly of the Free Church of Scotland.

The Rev. Mr. Watson, formerly missionary in China, has accepted the call to be minister of Kolsa Free Church in succession to the Rev. D. S. Adam, now of Greenock.

A unanimous call has been given to the Rev. James Macmillan, M.A., of Nairn, to be colleague and successor to the Rev. Thomas Dobbie, Lansdowne Church, Glasgow.

The Selkirk First Church has agreed to call the Rev. James Lorimer Munro, M.A., as colleague and successor to the Rev. John Lawson. Mr. Munro, who is at present Mr. Lawson's assistant, is under invitation to be assistant in Broughton-place Church, Edinburgh.

It is stated that the Rev. Dr. Kerr, who for several years past has acted as honorary secretary of the Protestant Alliance, has resigned the secretaryship and withdrawn from the association because the directors of the Alliance have repeatedly refused to adopt a series of resolutions submitted to them condemnatory of ritualistic practices prevalent in Presbyterian Churches.

Arrangements are being completed by the Evangelical Free Church Council of Hull for a united mission to be held in March, when Rev. John McNeill will be the missionary. This Council has also decided to observe the first Sunday in February as Armenian Sunday, and all the ministers have been asked to preach especially on the subject. A great meeting will follow. The Mayor has refused to call a town's meeting.

Dr. Pentecost, writing in the monthly journal of the Marblebone Church, says— "I am so averse to war myself that I would rather suffer almost everything but the loss of God than lift my finger to incite it, or by any aid of mine encourage or help maintain it, yet I should be infinitely glad could England and America, the chosen Anglo-Saxon race, make an end of their unhappy disputes, unite their forces by land and sea, and march to the destruction from the face of the earth of the cruel and iniquitous Turkish power."

The Rev. John Fleming M'Swaine, Moderator of the Federal Assembly of the Presbyterian Churches of Australia and Tasmania, is expected in England at the end of February next. It is understood that the object of the rev. gentleman's visit to England is to consult a London physician with reference to a throat affection from which he is suffering. He is likely to stay several months and to attend the meetings of the Scottish Assemblies in May.

NO MORE OPPRESSION!

THE OPPRESSOR BANISHED.

PAINE'S CELERY COMPOUND PUTS RHEUMATISM TO FLIGHT AFTER THE DOCTORS FAILED.

It is now an established fact, that Paine's Celery Compound cures ninety-nine cases out of every one hundred cases of rheumatism pronounced incurable by the doctors. Day after day reports are received, giving particulars of cures effected by the great Compound. These cures are astonishing the medical profession, and compel the doctors to acknowledge the claim so often made, that no other medicine in the world possesses like curing virtues. The following letter from Mrs. F. McMann, of Thorold Ont., should lead every rheumatic sufferer to use the medicine so strongly recommended:

"I think it my duty to let you know what Paine's Celery Compound has done for my husband. For two years he suffered very much with rheumatism in the back, and became so bad that he could not bend, stoop or sit in a chair at table, and I was obliged to take his meals to him while he lay in bed. He was treated by various physicians, but received no benefit until he used Paine's Celery Compound. The first bottle gave him relief, and after he had used six bottles he was quite free from the rheumatism. He was troubled with piles for fourteen years, and found great relief from the Compound. He says he feels like a new man just now. We think there is no medicine like Paine's Celery Compound."