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The Article of a Standing or Falling Church.

BY REV. J. A. R. DICKSON, B.D., PH.D., GALT, ONT.

For the Review.

LUTHER in his own terse way calls, "Justification by faith alone," the article of a standing or falling Church. And he is right. That is a legitimate deduction from the history of the Church in the past, and it is a clear note of warning for all the future. As the Church holds fast to this doctrine it will flourish; as it loses its grip on it, it will fail. And for this reason alone—it is God's truth. The Church cannot dispense with God's truth. Its work as "the pillar and ground of the truth" is to hold it forth in living embodiment and in faithful proclamation. When the fundamental fact of human experience is dealt with so that men come to themselves, and see and feel that they are lost, and undone; that they are under the curse; that only hell awaits them; and that the more they work, like men in a quagmire, the deeper they sink, and the more hopeless they become—then it is that another fundamental fact is appreciated, namely, that we are accepted before God, and justified by faith in Christ Jesus alone. We have nothing to pay our large and heavy indebtedness, and for the suretyship of Christ He frankly forgives us all. The one doctrine prepares the way for the other. And the one dovetails into the other. Hence, we shall have no need of justification by faith, if we have no such truth as the sinfulness of man by nature. The want of the one voids the other. In the New Testament it is always after men are sensible of their evil condition that the justifying righteousness of Christ is presented. See Paul's Epistle to the Romans, and all the preaching of the Apostles. A model treatise on this subject is Luther's "Commentary on Galatians." It is the work of a master in Israel and deserves close and also prolonged study. It is full of golden nuggets. It is almost presumptuous daring to attempt to select any, yet the temptation is so strong that we must. But do not forget that these are only small chips off a great block, shining with some of its light and beauty. May they bring you to the treatise itself. "Peace of conscience can never be had, unless sin be first forgiven. But sin is not forgiven for the fulfilling of the law; for no man is able to satisfy the law. But the law doth rather show sin, accuse and terrify the conscience, declare the wrath of God, and drive to desperation. There is no work that can take away sin; but sin is rather increased by works. No means can take away the sin but grace alone." "His intent (*re* the Apostles) in this Epistle is, to treat of the righteousness that cometh by faith, and to defend the same; again to beat down the law, and the righteousness that cometh by works." "Christ was given not for feigned or counterfeit sins, nor yet for small sins, but for great and huge sins; not for one or two, but for all; not for vanquished sins, for no man, no, nor angel, is able to overcome the least sin that is, but for invincible sins." "He saith not Christ was made a curse for himself, but for us. Therefore all the weight of the matter standeth in this word 'for us.' Christ took all over sins upon Him, and for them died upon the cross; therefore it behoved that He should become a transgressor, and as Isaiah the prophet saith, chap. iii 'to be reckoned and accounted among transgressors and trespassers.'" "To be brief, our sins must needs become Christ's own sin, or else we shall perish for ever." "We must as well wrap Christ, and know Him to be wrapped in our sins, in our malediction, in our death, and in all our evils, as He is wrapped in our flesh and blood." "All the curses of the law are heaped together and laid upon

Him, and therefore He did suffer and bear them in His own body for us. He was therefore not only accursed but also was made a curse for us." How close He keeps to the heart of the subject! He indulges in no vapid oratorical flights, He is in dead earnest and so keeps sinners and salvation ever in view. When a man is in close grips with the souls of men He wrestles with them in soulful concern and in heart-breaking anxiety. Listen again: "If we neglect the article of justification, we lose it altogether." "We must learn therefore diligently the article of justification, as I often admonish you. For all the other articles of our faith are comprehended in it; and if that remain sound, then are all the rest sound. Therefore, when we teach that men are justified by Christ, that Christ is the conqueror of sin and death, and the everlasting curse, we witness therewithal that He is naturally and substantially God." This was pre-eminently the doctrine of the Reformation in the sixteenth century. And it is the doctrine of every true spiritual change in every century. John Ruskin has said truly "I believe the root of almost every schism and heresy from which the Christian Church has ever suffered has been the effort of man to earn, rather than to receive his salvation; and that the reason that preaching is so ineffectual is, that it calls on men oftener to work for God, than to behold God working for them."

This doctrine must in evangelical preaching be kept to the front. It is full of health for the soul. It offers the only true ground on which a poor sinner may stand before God—not his own righteousness—that is as filthy rags—but Christ's, which is spotless and perfect and God honoring. Lambert's cry at the stake sounded it out "none but Christ," "none but Christ."

The common course of men was marked out by the Jews, who "being ignorant of God's righteousness, and going about to establish their own righteousness have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth." Mark the Apostle's word "ignorant" and so they need instruction, enlightenment, knowledge. And so the first duty of a minister of the gospel is to "Open their eyes, and to turn them from darkness to light and from the power of Satan into God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Christ." The power of the devil over men is because they are ignorant of Christ's justifying righteousness. The devil reigns in the darkness of the mind, therefore let in the holy light and break his evil spell. How simple and tersely put is the whole matter in the Epistle to the Romans? Sometimes other means are blest to set men free. Grimshaw of Haworth in Yorkshire, a famous gospel preacher, was instructed in God's way of justifying the ungodly by reading "Owen on Justification." Sometimes a short tract, or a verse of scripture, or a few words may lighten up by the Grace of God the whole matter. It is only as this teaching is given that men see the way out of the pit in which they are. "He took me out" cries the psalmist. "Not by works which we have done, but according to His mercy He saved us, by the washing of regeneration and renewing of the Holy Ghost, which He shed on us abundantly, through Jesus Christ our Saviour; that being justified by His grace, we should be made heirs according to the hope of eternal life," is the apostles testimony.

Every sound conversion is based here, on the justifying righteousness of Christ. Every work that slights this shall come to naught. Great care shou'd therefore be taken to sail according to the chart of God's word, that we may escape harm or wreck. He sails safely whom God pilots,

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Toronto, May 30, 1895.

Woman's Work.

OPINIONS differ as to whether the part taken by women in matters of public moment will be of ultimate benefit to the human race. On the one hand it is held that women should confine her efforts and energies to the home sphere where her true and greatest influence lies; on the other it is contended that her presence is urgently needed, as a tonic, in public life. Without theorizing, or yielding to traditional sentiment, there are facts which may be considered in support of both views. Woman's throne is in the home. The mother's influence is incalculable. Its loss or impairment would be irreparable. Should its charm be weakened, should its sacredness be lessened in the opinion of men, the world would lose one of its most potent and subtle safe-guards against the cardinal vices of society. It is therefore all important that any seeming departure from the sphere for which her fitness and power have been proved, should be well considered, and tardily decided upon. Nor must it be supposed by women that men who vigorously opposed the new departure do so because they wish to deprive them of rights common to man and woman. The opposition is not, generally speaking, capricious or thoughtless. It is earnest because it is honest, and because it is felt to be necessary in the highest interests to preserve for women that deference which is her most powerful instrument for good. And yet there be many who, wearied with the slow growth of goodness in the world, welcome woman's co-operation, and invite her to bear with them the burdens, and to share in the strife of public affairs. They have found woman quite ready to accept the partnership, and for better or worse she is in the open arena, every day drawing more attention to the part she plays. The facts of her experience can be drawn upon. In social movements she has worked with no small success. Naturally the vices which attack the home receive her first attention. Hence the saloon has been attacked. By co-operation the number of licenses in many communities has been reduced, and wholesome restriction placed on the sale of intoxicating liquors. The cause of purity has felt her influence in the legislatures, sanitation has been improved in large stores and factories where women earn their living, through her efforts, her counsel has been listened to with advantage by the trustees of the public education, and this has been accomplished without, so far, encroaching on the amenities of the domestic circle. The Church has benefited largely from the spirit of organization which has seized the

women of this age. It is questionable whether the W.F.M.S. and other organizations of women in the congregations would be possible were it not for the general uprising of women which is a feature of the latter part of this century.

The wide range of subjects which enlist the active interest of organized women is brought before the public prominently this week by the meeting of the National Council of Women for Canada, the programme for which is very extensive in scope. Papers have been read on manual and technical education in Europe and Canada; the place which instruction in Household Arts should occupy in the public school curriculum for girls; co-operation between parents and teachers; the place of educated mothers in the training of children; infant mortality, sanitation of homes, hygiene and physical education. Among the subjects dealt with were the moral tone which should characterize the press, the resolution regarding which was in these terms. "That the National Council of Women of Canada while expressing their appreciation of the efforts made by certain of the leading newspapers of the Dominion to suppress the publication of unnecessary details of crime and brutality, so injurious to the public mind generally, and especially to the minds of the young, do hereby record their determination to use their influence to support every endeavor to increase and maintain a high tone in the Public Press." The representation of women on Boards of Philanthropic Institutions; the length of hours for women and children in factories; the duty on opium; statistics regarding women in Canada; alterations of the law as existing at present as regards bigamy in the United States by Canadian subjects; the study and practice of applied design in Canada—all these and kindred subjects have been considered and it will be admitted that women are deeply interested in them all. To bestir themselves in such matters, and to promulgate a healthy public opinion with respect to them are surely well within the scope of woman's legitimate work, and while not neglecting the higher duties of the family and home, great good will be accomplished, and is being accomplished by the attention woman is bestowing upon them.

United States Assembly.

The General Assembly at Pittsburg has had several great questions before it. The relations between the theological seminaries and the General Assembly gave rise to a long and interesting debate as put by the *New York Independent* the gist of the question is: While the Special Committee positively disclaims any purpose to interfere with the autonomy of the seminaries, its avowed object is to obtain for the General Assembly the power of veto in the elections of trustees and directors and of professors; and how this is to be done without interference it is not easy to say. The purpose is so to tie the property and the administration of the seminaries to the General Assembly that in case of heresy the General Assembly would have legal power to secure the dismissal of unsound professors. This it could not do in the case of Union Theological Seminary. Church Unity came before the Assembly in a most pathetic manner. The venerable chairman of the Committee, Dr. Joseph T. Smith, of Baltimore, who has been the life of the Committee for many years, not only had no report to present, but instead, desired the As-

sembly to relieve him of further service on the Committee, giving as his reason, the statement that the chairman and the members of the Committee were no longer in perfect accord as to the purpose of the Committee's work. The chairman understood that the Assembly appointed a Committee to bring about reciprocity and union, while the majority of the Committee felt that its work was simply a step in that direction. The request of the chairman has not been acted upon yet. The report of the Committee for which we shall try to find space next week, was read by Dr. R. M. Patterson, of Philadelphia, who said that nothing had been done toward union with the Protestant Episcopal Church, except the exchange of letters with the Commission of that denomination.

Bible Conference.

It is announced that the Nineteenth Annual meeting for Bible study at Niagara-on-the-Lake will be held from June 26th to July 2nd this year. The arrangements for the meetings, a summary of which will be published by the PRESBYTERIAN REVIEW next week, are very complete and ought to prove satisfactory. The Committee in charge is composed of Rev. Drs. J. H. Brooks, St. Louis; H. M. Parsons, Toronto, and W. J. Erdman, the Secretary. Among the reasons why the Conference is commended to the church the Committee give the following:

This annual Conference for the Study of the Sacred Scriptures has been to many a season of great refreshing; and the numerous inquiries from persons who hitherto have not been in attendance indicate an increasing interest in its one great object, the Study of the Word in order to glorify Christ Jesus as Lord and Saviour. The hearts of many missionaries in distant lands are full of thanksgiving for the revelations of grace and truth received here in past years.

The repeated assurances of their prayerful remembrance and the earnest desire of many in this country encourage the brethren in charge to continue its peculiar ministry.

Its attendants meet together as one "in Christ;" party names are forgotten; it is Christ alone who is exalted; all who love Him are welcome to this gathering.

The subjects of study during the past years have been many and various. They have unavoidably mirrored the times in the world of religious thought, in the endeavor to meet the needs of Christians sorely tried and perplexed amidst the confusions of this closing age.

Theological Semi- The General Assembly of the United States Church by a vote of over 4 to 1 resolved that pressure should be continued upon Princeton to change its charter and give the assembly the right to sue it. Similar grants are desired from others. Auburn and San Francisco only are exempted because they are under synodical control and are explicitly protected by paragraph number 9 of the concurrent declaration of the reunion. States will now be invoked to amend charters so that the civil law may execute the will of the Assembly. How far trustees will be able to change their trusts without malfeasance, or peril to the funds under their supervision, or perversion of the intent of the founders

remains to be seen. Where change can safely be made, it will probably be done, but where it cannot be done the seminaries should not suffer for what they cannot help.

Dr. Middlemiss. We are very much pleased to welcome the return to our pages of an old and highly honored contributor to the "REVIEW," in Dr. James Middlemiss of Elora, whose articles will be read with pleasure by all our subscribers. We look for a series of contributions of great value from his pen. Very few expositors in our Canadian Church excel Dr. Middlemiss.

Presbyterian Union. A discussion on Presbyterian reunion has been arranged to take place at the Grindelwald Conference on the 4th September, when the Rev. Principal Story, Moderator of the Church of Scotland; the Rev. Alexander Oliver, Moderator of the United Presbyterian Church; the Rev. Professor Lindsay, representing the Free Church of Scotland; the Rev. Robert Leitch, M.A., Moderator of the Presbyterian Church of England; and the Rev. Dr. Barrows, President of the World's Parliament of Religions, representing America, will take part in the discussion.

A Word to Learned Ministers. In Dr. MacEwen's "Life of Dr. Cairns" it is mentioned that the late Principal had the refusal of more than half a dozen Professorships and of the Principalship of Edinburgh University. His decision when a young man to forsake the field that would have led to great scholastic honors is strikingly expressed in the following passage in a letter to an intimate friend: "And now, my dear friend, I feel that I am, in a manner, to become another person, not by casting off anything that is justly esteemed among men, or assuming a demure and Pharisaical sanctimoniousness and austerity, but by abjuring every remnant of worldly distinction, and by aspiring through the grace of God, after the attainment of a character which, in heavenly-mindedness and simplicity of devotion and zeal for the Divine service, may not suffer by a comparison with the unofficial members of the Christian Church, nor stand exposed to the scorn or condemnation of men, and inconsistency and as scandal in the brightness of that light which surrounds the eminent station of the minister of the Gospel.

Southern Church Reference has been made to the fact that the Southern Presbyterian Church passed out of the past year with a balance on the right side in the Home Mission Fund. Details and confirmation are furnished by the report submitted to the General Assembly of which the following is a summary: Receipts from legacies, \$420; from contributions, \$23,320.29; from loan fund, \$186.50; from Foreign Missions office, on account of Indian Territory work, \$1,750; total receipts, \$25,676.79. To which add \$50, returned to this fund, and \$7,140.57, cash on hand at the beginning of the year, and we have total in the hands of the Treasurer during the year, \$32,867.36. Of this, \$20,095.02 were expended in support of eighty six missionary ministers and two candidates. The sum of \$1,266.25 was expended in support of seven teachers; \$1,468.33 were donated and \$6000 were loaned to aid in erection of fourteen church buildings in ten Presbyteries: \$938.50 were expended in the purchase of Calvin Missionary Institute, school property, in Durant, Choctaw Nation, and \$40 in purchasing ground and building at Wahpanucka, Chickasaw Nation, making an outlay from this fund for the field work of \$24,408.10. The sum of \$17.79 received during the previous year was returned to Roanoke Presbytery; \$3,060.65 were disbursed for expenses, and the year closed with \$5,139.61 cash on hand,

CANADIAN PULPIT.

No. 64.

Baccalaureate Sermon at Queen's University.

BY REV. DR. J. PHASER SMITH.

TEXT:—"Let the whole earth be filled with His glory."—Psalms lxxii. 10. The most significant fact in the last quarter of a century in the history of the Christian Church, is the revival and continued growth of vital piety in nearly all the universities and colleges throughout the land. So powerful has this movement been that the whole sentiment, aim and life of those whom we are proud to regard as the flower of our young manhood, has completely changed. Of 80,000 students in the colleges of the country, 55 per cent. are professed Christians, while 35 per cent. of the remainder are in full sympathy with Christian enterprises. This encouraging state of affairs is largely due to the efforts of the Intercollegiate Y.M.C.A. The International Y.M.C.A., too, has stretched its helping hand across the broad Pacific, and in its foreign work has received valuable help from the students' volunteer movement for Foreign Missions. In view of these facts, our text is an appropriate motto for the graduating classes of this university, whose alumni and students were the first in this country to decide to send out a representative to the Foreign field, and become responsible for his support.

This Psalm shows how powerfully the Psalmist felt for the honor of Jehovah, and how intensely he desired the well-being of his fellowmen, both near and far. His faith rises higher and higher, till it reaches a climax in the short prophetic prayer of this verse. The same idea is expressed in one of the petitions of the Lord's Prayer, "Thy kingdom come." Every true Christian will admit that God has called us by His Spirit and blessed us, that we, in our turn, may become channels of blessing to others. The cramped and narrow life of many Christians is due to their not fully comprehending the personal responsibility involved in this, and to their not living up to its accompanying opportunities. The Christian's work, duty and responsibility are clearly brought out in the last command of our Saviour, which has been well called the "Marching orders of the Church," "Go ye into all the world and preach the gospel to every creature." If we admit that this work is the one supreme duty of the Church, we are forced to one of two conclusions, either the Church has all along misunderstood the plain command of its Lord, or else it has been culpably negligent. Great advance has been made in the last few years, and yet we are forced to admit that much of the ambition and effort of a large majority of our Church members is intensely selfish.

Let us take a hurried glance at some of the different heathen countries and see how much remains to be done before the ideal state of our text will be realized. If the members of even a dozen of our congregations were thoroughly in earnest, they could, in a few years, carry the gospel to every Indian of the few thousand there are in our own North west. Mexico has 12,000,000 souls, and, notwithstanding the noble efforts of the last twenty years, we find only a few thousand Christians. Central America has a population of millions, and scarcely a good beginning has yet been made to evangelize its people. South America, our sister continent, has 35,000,000 millions of its people still unreached. Their moral and spiritual condition is dreadful, and our duty to them at the present time is great. There have been great missionary achievements on the Islands of the Sea, and it would be well if Christians in North America had some of the enthusiasm which characterized the first converts to Christianity from among the cannibals of the Fiji Islands. Look at Japan, that land of mighty conquest and mighty progress, which, during thirty years, has been started from centre to circumference by the influence of Christian civilization, and has had every part of its national life transformed so that the nation is now permitted to take its stand on an equal footing with the civilized nations of the world. Christianity is still, however, far from being a dominant power in the land. There are only 40,000 nominal Christians in a population of 41,000,000. As far as the human eye can see, the present is the Church's glorious opportunity in Japan. Corea, the down-trodden peninsula, has been for years the battle-field for China and Japan, and besides this, its lower orders have had all ambition to better their condition crushed out of them by the oppression of their own classes. To day it has only a few score of Christians in 12,000,

000 of a population, and is surely a worthy object for the sympathy and prayers of the Christian world.

It is with somewhat of a feeling of sadness that I turn to speak a word for China, that vast Conservative Empire, which for so many centuries effectually barred its gates to the entrance of the Gospel of Jesus Christ. Notwithstanding its boasted ancient civilization, the fundamental substantiality and worth of its people, the lofty moral quality of its ethical code or cult, and its many and varied natural resources, China is to-day the laughing stock of all civilized nations, because of its apathy, due to the rottenness of its whole social fabric. Turn which way you will, the same thing confronts one; paralyzed energy; obstinate ignorance; intense pride and indomitable contempt for anything and everything foreign. Honesty, patriotism, national pride, and anything like a bond of brotherhood, are, in the true sense of the terms, all unknown, and what is worse, seemingly undesired in the Celestial Empire. Time will not permit me to tell of the efforts of the few noble, heroic men, who, with undaunted courage in the early years of the present century, endeavored to open its barred gates in order that the exclusive millions within might hear the glad message of love and freedom. When we take into consideration the stupendous difficulties that have all along been encountered by the heralds of the cross, the fewness of their numbers and the whole character of the people with whom they have had to do, we have great cause to thank God for what has been accomplished. Yet there are only 50,000 Christians and less than 1,500 missionaries in a population of between 300 and 400 millions. What the final outcome of the present war will be, it is difficult to say, but we trust that it will help to arouse her from her apathetic conditions and make her more accessible to Christian progress.

We hurry through the land of the Lamas, with its six or eight millions of people, with its myriads of Buddhist monks and its tens of thousands of monasteries, with its prayer wheels and banners fanned by the breezes of heaven, so that while the earnest soul eats, sleeps or toils, his devotions are going on by machinery. Tibet is perhaps the most marked of the places that at the present time oppose the entrance of the gospel. In India we have a people at once very religious and grossly immoral, and dominated entirely by that hideous, many-headed monster, caste. Out of 228,000,000 people, less than 1,000,000 are counted as members and adherents of the different protestant denominations. But nowhere under the sun is there such darkness as in Africa, where thousands of poor captives still groan under the horrors of the slave trade.

All honor to the faithful few who have already gone forth and to those who are now fighting against such terrible odds. While here and there we behold a rift in the black cloud, one by one the brave ones at the front are falling; and while these left are overwhelmed as they contemplate the task before them, they call loudly to the Church at home to send men speedily to help them.

Ladies and gentlemen of the graduating classes, allow me to congratulate you on the honorable position you occupy, in having won the approval of your Alma Mater. I have brought this subject before you to-day because I wish you to realize that every college graduate should be a Christian leader in his community. Your community purpose is, I trust, to make the world better, and this you can do only in so far as you give something of your best selves to your fellowmen. The enterprise which I have outlined to-day, is one to which nothing else can be compared, and in contrast with which all else becomes but insignificance and vanity. It is the one supreme duty which our Lord has entrusted to his followers everywhere. We are apt to be discouraged when we think of how little has been accomplished, but when the Church, as a whole, will work, and give, and pray, according to her ability, her service will be fully accepted before God, and soon that glorious day will dawn when the kingdoms and nations of this earth shall have become the kingdoms of our Lord and his Christ, and then indeed shall the whole earth be filled with his glory.

A little Kafir girl in South Africa came one day to the missionary and brought four sixpences, saying, "This money is yours." "No," said the missionary, "it is not mine." "Yes," persisted the little black girl, "you must take it. At the examination of this school you gave me sixpence as a prize for good writing; but the writing was not mine, I got someone else to do it for me. So here are four sixpences." She had read the story of Zacchaeus, and "went and did likewise."

Christian Endeavor Dangers.

For the Review.

Unseen dangers lurk in every sea. Full many a gallant vessel, tempest-driven, has struck on some hidden reef and gone down with all on board. When a barque sails on unknown seas; when the sky is murky and the wind is rising, the trusty "look-out" holds an important post. All will bless the keen-eyed seaman who from his lofty height warns of approaching danger and cries out, "Rocks Ahead!" Foolish indeed would that crew be which heeded not the friendly voice warning of rocks or treacherous shoals. It is not probable, however, that many will be seriously alarmed by the cry of "Rocks Ahead!" sounded out in your last issue, and purporting to be from one "On the Look-out" in the rigging of the good ship, "ENDEAVOR." There is a lack of intimate knowledge of the Society's plans and purposes, and of sympathy with its actual work, which will cause every intelligent Endeavorer to suspect that the warning is not from one of the ships crew at all, but is the distant cry of one who watches the vessels progress from afar.

No true friend of Christian Endeavor will object to friendly criticism. The movement is still young and is in need of much sage advice. It is moreover, eager to profit by "the experience of the wisest men of God," whether they are in harmony with the movement or not. All that it asks is sympathy with the young people who form these societies, justice giving credit for whatever good has been accomplished, and a disposition to help them to a higher degree of efficiency in Christ's service. It is extremely doubtful if anything can be learned from teachers who, without faith in the pupil or hope for their future, only raised anger signals and never propose a remedy. Is it fair to speak of possible dangers as if they were the actual rocks on which the societies were being shipwrecked? Or if one society has had a mishap in this direction or in that, is it fair to reason from one society to twenty thousand? or to give the experience of one pastor as that of "the best and wisest men in all the churches?"

When "On the Look-out" speaks of "a danger that seems (?) to lurk in the social element" of the C.E. societies, one is reminded of the disturbing statements of modern bacteriologists, that disease germs may possibly lurk in bank-bills, school-books, communion cups, fruits, foods, and in fact, almost any conceivable thing. There is danger. But it is better to take ordinary precaution and run the risk of possible danger than to starve or give up the activities of life. An Endeavor Society here and there may make the mistake of placing too much stress upon the social features of the movement; but is the social element to be abolished from every society on this account? Would it not be better for some "wise man of God" to come to the rescue of such societies, and keep before them the supreme end of Christian Endeavor, rather than that the social side should be lost sight of completely and these societies become cold, and formal, and languishing?

The charge that the movement is in danger of becoming mercenary, would be serious if it were not so plainly unfair. Conventions are held, because "there is money in it." Railroads, publishers, officers push this movement, because "there is money in it." Conventions may or may not yield returns commensurate with the expense, but why single out the C.E. conventions? While "the wisest and best men" acknowledge the value of such conventions as the Sabbath school, Y.M.C.A., W.F.M.S., no argument can fairly be raised against those of Christian Endeavor. It is difficult to see how any Christian can reasonably object to "the sale of newspapers containing the accounts of the meetings." When the daily press of the great cities are filled with accounts of the proceedings of police courts, scandals in high life, divorce suits, prize fights, horse races, etc., it would seem to most people a blessing to have circulated in tens of thousands of homes accounts of the Lord's work at home and abroad by experienced and trusted workers; to bring before a

multitude who are unreached by the churches inspiring addresses by such men as D. L. Moody, Wilbur Chapman, John G. Wooley, Dr. Talmage, Dr. Wayland Hoyt, Dr. Barrows, Dr. Potts. Most people would not be adverse to the expenditure of a little money for such a purpose; but opinions differ! The publishers of the *Golden Rule* and *The Endeavor Herald* also come in for their share of the charge of being mercenary. The writer of the sweeping article has perhaps a personal acquaintance with the publishers of these papers. But if they have any desire to promote the cause of Christ, or have any zeal for the glory of God, they receive no credit for it. It satisfies "On the Look-out" to say, their work is done because "there is money in it." The same charge could be made with as much reason against the publishers of almost every religious paper and every religious book in Christendom.

The third danger specified is "the self-sufficient, intermeddling spirit which too often attends the operations" of the Christian Endeavor Society. The evidence of this is found in a desire to control Sabbath schools and mission work, and in its efforts for social reform. It is not easy to see how anything in the nature of this movement should necessarily generate the spirit of interference with the church's work. The society is part of the local church, and under the complete control of the session. It owes its allegiance to no other organization. Its members are pledged to loyalty and support of the church. It is quite possible to conceive that a society, under exceptional circumstances, and composed of exceptional members, might prove refractory, but that is a very different thing from saying that there is a tendency in the very nature of the society, to produce a "self-sufficient and intermeddling spirit." The whole history of the movement, and the testimony of thousands of ministers disproves the existence of any such tendency. Among the loyalest and most faithful sons and daughters of the Presbyterian Church will be found the members of the Christian Endeavor Society. They teach in the Sabbath schools, work in missions, Bands of Hope, Mission Bands, hold positions of trust in Sessions and Boards of Management; contribute of their means to the schemes of the Church; and are found, by hundreds of ministers to be always ready to engage in any work in which they may ask their co-operation. It may be true that Christian Endeavor is at tempting too much when it faces with fresh enthusiasm the obstacles that "godly men have mourned over and struggled with for centuries." But if so, its ardor will be sufficiently tried by conflict with the foe without any application of cold water from its professed friends. It finds itself in its efforts "for Christ and the Church" face to face with hoary iniquities which stand in the way of the cause of Christ. Yet "On the Look out" would have Endeavorers fold their hands in the presence of these flagrant evils and "confine themselves to the humble work of Christian beneficence!" He would have young people, for instance, care for the drunkard and the drunkard's wife and children, but not interfere with the liquor curse which produces all their woe. And why? Because godly men in their young days have struggled with these evils and have grown weary of the warfare. There is surely something inspiring in the ardor with which young souls take up the struggle for the triumphs of righteousness. The daughters prophecy and the young men see visions of a brighter and better day, and go forward in the name of Christ to do what they can to make their dreams come true in home, and church, and country. These young people are in earnest, they need to be wisely directed. Is not this a time for "the best and wisest men" of the Church to come forward with their experience and calm judgment to guide this movement so that it shall "develop into an institution fraught with blessing?"

Christian Endeavor does not claim to be perfect, but it does claim an unprecedented measure of success in bringing young people into close connection with the life and work of the church. This is now beyond a peradventure. Many a church in which the position of the young people was one of religious inertia, has through this society been enabled to train them for a life of Christian usefulness, and is now receiving from them valuable service. It has bound the young people to the church in conserving their highest spiritual welfare, and is educating them to become its future supporters and workers. There is one danger which faces us the danger of allowing this providential young people's movement to lie unused. It goes without saying that the church which to-day best succeeds in reaching its young people, and in training them for active Christian service, will be the influential church to-morrow. No church can for long maintain its efficiency which fails to enlist the sympathy and consecrated energy of the young. It is just here that Christian Endeavor comes forward and offers itself as the handmaid of the church. The danger now is that through lack of appreciation or of sympathy, or of kindly direction and oversight this mighty force of consecrated youthful piety and energy will not be utilized as it should for the advancement of the Redeemer's Kingdom. — A CHRISTIAN ENDEAVORER.

Christ Manifesting Himself to His Disciples.

THREE IMPORTANT LESSONS ON SPIRITUAL EXPERIENCE.

Luke xxiv. 13-36.

I. Christ's Presence with "two or three."

REV. JAMES MIDDLEMISS, D.D., ELORA.

For the Presbyterian Review.

From the simple and touching narrative of the experience of the two disciples who went to Emmaus, on the day of our Lord's resurrection, we may learn much that is instructive and edifying. If we peruse it with self-application, as we should peruse all Scripture, we shall find ourselves at once rebuked and encouraged, in relation to what concerns our religious experience,—our experience, that is, as men and women endeavoring to lead a life of fellowship with God.

It is very easy for us to see that the two sorrowful and desponding disciples were worthy of the reproof, "O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into His glory?" But, very likely, we may not consider that they felt and acted just as we do in similar circumstances. We are too apt, like them, to pay little or no attention to God's teaching, when He tells us of troubles we may expect, and of the good results that will flow from them. We are, therefore, taken by surprise when these troubles come; and, instead of meeting them with equanimity, and bearing them with patience, we are quite disconcerted, perplexed, and despondent. It was not otherwise with disciples. They had failed to be impressed by our Lord's teaching respecting His death and resurrection. They seemed to be incapable of putting a right construction, either on the divine teaching, or on the reported incidents of the day. And, therefore, instead of seeing "in all these things which had happened," the fulfillment of the word of God, they were utterly disconsolate, their last hope of the "redemption of Israel" by Jesus of Nazareth, the "prophet mighty in deed and word," being extinguished by His crucifixion, which, they should have known, was necessary to Israel's redemption and secured it.

But however deserving these disciples were of their Master's reproof, there can be no doubt of their love to Him. Not only is their conversation about Him, but they can think and speak of nothing else. They are indeed very "sad," and their conversation is very cheerless. But their very sadness is proof of their attachment to Jesus. It is the sadness of men who have cherished high thoughts of Him, who had entertained great expectations regarding Him, and whose love to Him had grown with their acquaintance with Him, but who are now in sore perplexity, because they have failed rightly to apprehend His instructions, and are therefore unable to apply them to the events in which they are so concerned.

While they were conversing about the "things which had happened," Jesus Himself joined them. He did so for the purpose of relieving their minds and turning their sorrow into joy. At first, and for some time, they did not recognize Him. It is said, "Their eyes were holden that they should not know Him." We do not suppose that any supernatural agency hindered their recognition of Him. Rather, such agency was necessary to their recognizing Him. For, notwithstanding objections that may be suggested, we cannot but believe that the body in which Jesus now appeared was the resurrection body. If so, it is reasonable to suppose that it would not be capable of recognition by the unassisted natural faculties. If time often works even on the present body such a change, that it cannot be recognized at first glance, and perhaps only after close inspection, joined with the exercise of reflection, much more may we suppose the body of Jesus to have been so changed, that His most intimate friends could not recognize Him, otherwise than by the assistance which, the narrative seems to intimate, was afterwards divinely imparted to the vision of the desponding disciples. After a while, "their eyes," it is said, "were opened, and they saw Him."

If there is any one thing of practical interest and importance beyond all others, suggested to us by this portion of the narrative, it lies in the fact that it presents a striking and most encouraging illustration of our Lord's well-known statement, "Where two or three are gathered together in my name, there am I in the midst of them," Matt. xviii. 20. He speaks not of His essential presence, or of His presence in respect of His Divine essence, in respect of which He is equally and wholly present everywhere. He speaks of His giving such indications of His presence, that those to whom He gives them cannot fail to recognize it. He speaks of what He

elsewhere refers to under the expression of "manifesting Himself," which He does to some and not to others, to the same person at one time and not at another, to some more fully and clearly than to others, and to the same person more fully and clearly at one time than at another. Christ manifests Himself thus to those who value His presence,—so value it that they will be at pains, if need be, to ensure it. Those to whom Christ does not manifest Himself cannot reasonably complain that they are outside of an experience which others have, only in the use of means, their use of which proves that they are not content, like the multitude, to live at a distance from Him. We say nothing of the folly of those who discredit and despise all such experience, because it is beyond the range of men's bodily senses. Unhappily, it never occurs to them that such experience depends on a moral condition that can be acquired only by sitting at the feet of a Master whose teachings they decline to receive. But those who are not prejudiced against such experience would remind that, while the "God of Israel, the Saviour," is "a God that hides Himself," Is. xlv. 15. He is found of them that seek Him. In accordance with this great principle which, like certain others, is all pervasive of the word of God, Christ gives fuller and clearer manifestations of Himself to those who are, more than others, anxious to obtain them; and to them, when their desire after Him is in the liveliest exercise. Whatever, therefore, tends to stimulate and strengthen the believing man's desire after Christ, is to be valued and resorted to, as serviceable in leading to the experience of His gracious presence. A Christian man is not true to his own spiritual interests, who is negligent in the use of any means to which the promise of the presence of Christ is attached. Every means has its own special value and importance; and a Christian cannot prosper spiritually, if he disregards any, whether it be secret prayer, or the study of the word of God, or association with His fellow Christians in public worship. While each of these has its own special value, a peculiar value attaches also to the Christian fellowship that two or three may have with one another. Are not many Christians open to serious censure, because of their neglect of this means of grace? Christians who have frequent occasion to meet each other, meet and part, time after time, without a thought of Christian intercourse. Who can venture to excuse or justify such neglect? Should not Christians endeavor to make their intercourse with each other distinctively Christian? Should not a Christian set his own and his brother's Christian good before him, as something to be aimed at and expected when they meet? Where there is a common regard for Christ, should it not manifest itself in intercourse of such a nature as shall tend to its increase, and be the means of securing the experience of the fulfillment of the Saviour's promise? Our souls cannot prosper as they might do—we shall not have experience of the presence of Christ as we might have "Jesus Himself" will not "draw near and go with us," as He would do, if meeting it may be often, with each other, we meet not in the name of Christ, i.e., as Christians; or, in other words, if, when we meet, Christ is not the theme of our conversation, with a view to edification. I say, with a view to edification; because there is a talking for display or in a spirit of controversy, which tends to no good. But when a genuine regard for Christ makes it a pleasure to think and to speak of Him, the most comforting manifestations may be expected of the gracious presence of Him who, being so often found of them who seek Him not, cannot but be, surely and without fail, found of them that do seek Him; even as "the Saviour of all men" must be "especially the Saviour of them who believe." The intercourse begun in sadness and perplexity will hardly ever fail to close with the experience of light and comfort, constraining the exclamation, "Surely the Lord is in this place!"

Probably many sincere souls are sorrowing over the fact that the intercourse of Christians is, at the present time, so largely characterized by the absence of what is distinctively Christian, to say nothing of the frightful prevalence of converse that is positively hurtful to those who participate in it. The full consideration of this state of things, and of its causes and the means of remedying it would require a separate article. But meantime I venture, in closing, to say that great improvement would follow, were Christians to manifest a little more confidence in each other's sincere regard for Christ, and in their appreciation of such experience as this paper refers to. A fear that there may be a want of sympathy with them keeps many from making the advances which, if made, might result in converse that attracts the Saviour, who must surely be repelled by much of the conversation that Christians indulge in. In venturing to make advances they would very often find the existence of strong sympathy where they least expected it. And there are, we believe, few who might not, with great benefit to themselves and others, make closer approaches to those who are in the habit of gathering with them in the stated meetings for Christian religious exercises which have happily become so common in recent times. I refer to the week-day prayer meetings, which are apt to partake largely of the formality of all our other religious services, but which, from the very smallness of the number attending them, afford special opportunity for the increase of Christian intimacy. Only let those who attend the prayer meeting aim at a closer and more confiding and free Christian intimacy; and, no doubt, the results will verify the well-known and oft-repeated Scripture, "They that feared the Lord spoke often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name. And they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him."

FOR THE SABBATH SCHOOL.

International S. S. Lesson.

LESSON X.—THE WALK TO EMMAUS.—JUNE 9.

Luke xxiv. 13-32.

GOLDEN TEXT.—"He opened to us the scriptures," Luke xxiv. 32.

CENTRAL TRUTH.—Walking and dwelling with Christ.

ANALYSIS.—THE HOLDEN SIGHT, v. 13-16.
WONDROUS STORY, v. 17-24.
OPENED SCRIPTURE, v. 25-27.
ABIDING SAVIOUR, v. 28-32.

TIME AND PLACE.—The afternoon of Resurrection Sunday, April 9, A. D. 30, on the way to Emmaus, a village of unknown locality eight miles from Jerusalem, and by some identified with Khamaasa a ruined village southwest of the city with several springs agreeing with the meaning of Emmaus, *warm water*.

HARMONY.—Mark. xvi. 12, 13.

INTRODUCTORY.—This is the fourth appearance of Jesus since the resurrection. The other three were, first, to Mary Magdalene early Sunday morning near the sepulchre, (Mark xvi. 9, Jno. xx. 11-18); second, to the women returning from the tomb, (Matt. xxviii. 9-10); third, to Simon Peter alone near Jerusalem, (Luke xxiv. 34).

THE HOLDEN SIGHT, v. 13-16.—What marvellous events had been happening during the last few days! No wonder these two disciples, although not members of the chosen twelve, talked earnestly and reasoned together concerning the swift "tide of circumstances that seemed so suddenly to have swept away the hope of Israel when it was apparently on the eve of a triumphant fulfillment. And then there were those strange rumors that had been passing from lip to lip that morning in awe struck whispers, of an empty tomb and a vision of angels seen by the women who had gone thither to minister to the cold, dead body of their crucified Master. The crowded hours of the last week overwhelmed their minds, and dazed their consciousness. Suddenly, in the midst of their conversation as they walked toward Emmaus, Jesus the one of whom they talked drew near and walked with them, as He ever does with those to whom Himself is a subject of loving, sincere converse. But, strange to say, they failed to recognize Him, whom, they supposed dead. Their grief at their own, sad loss, their bewilderment at the sudden misfortune that had overtaken them, and their disappointment at the ruin of their cherished hopes blinded their eyes to the presence of the Christ. How often when our hearts are taken up with our own misfortunes, losses and disappointments do we fail to recognize the Master's companionship, and thus miss the sweet solace and wise leading we might otherwise enjoy.

THE WONDROUS STORY, v. 17-24.—The stranger who had thus joined Himself to the two troubled disciples, interrupted their conversation to ask what topic it was that so greatly interested them. From the rendering of the R. V. we learn that they paused in their walk to give voice to their surprise that anyone should be ignorant of the extraordinary circumstances of the last three days. "Surely you must be but a transitory sojourner in Jerusalem not to know what things form the one topic for general discussion to-day," to this affect spake Cleopas, and the stranger simply further enquired "What things?" Then followed a brief account of those startling events of the trial and crucifixion, and the mysterious rumors of an empty tomb and angels that said Christ lived. We notice in the story told by Cleopas a strange mingling of faith and doubt, hope and despair. He still believes in Jesus of Nazareth as a prophet, but he falters in belief in His Messiahship. He had hoped that He was the Redeemer of Israel, the current misconception of Christ's purpose, but now the hope is crushed, and gloom has seized its place. And yet this was the third day, and Christ had mysteriously hinted at something happening when three days were past; moreover there were those stories of the vacant tomb told by the women and confirmed by the men, and the vision of angels; perhaps—but no vacant tomb, an angel vision were not Christ, and *Him* they had not seen.

THE OPENED SCRIPTURE, v. 25-27.—The words of the Stranger that here broke in upon the story are not as harsh in the original as our blunt Anglo-Saxon makes them sound. A better translation of the word rendered "fools," would be "thoughtless ones," or "inconsiderate." The tender tone in which the Master would address these words to the sorrowing disciples would admit on their part of no misunderstanding of the love that spoke them. He showed them that all these things over which they were grieving were the foretold characteristics which were to bear indisputable evidence to the reality of the Messiah. His wonder-working life of love and sympathy which had inspired their hearts with confidence in His claims would be insufficient to establish His divine mission and identity without the final seal of Gethsemane, the cross and the empty tomb. In this wonderful Bible class we have too invaluable lessons taught us. First, that all the scripture, both law and prophets have the endorsement and testimony of Christ. Second, that all the law and the prophets circle round one pivotal centre, unfold one character, reveal one person, and that is Christ. This the key to all Bible study. As we see in each chapter and verse the face an form of the Son of God mirrored and reflected, so do we get to the very essence of the Word and grow strong through its nourishing, life giving influence.

THE ABIDING SAVIOUR, v. 28-32.—The conversation, of which we have but the meagre outline, lasted until they reached Emmaus

where in all probability the two had their home. The Stranger made as if He would have gone on, as He no doubt would had they not invited Him to stay. But Christ never refuses an invitation to abide with any heart, and so He went with them to their village home. The evening meal was ready, and reclining at the table, He, who to them was yet a stranger, took of the bread and breaking it gave thanks. And on the sudden their eyes were opened and they knew Him. What a thrilling moment it was. Jesus, the crucified; nay, they doubted not now, Jesus the risen. And as for an instant they feasted their gladly startled eyes upon His face He disappeared from their sight. Yet they sorrowed not now, for they knew that He lived; their hopes were revived, their gloomy thoughts made joyous, and they remembered how their hearts had burned by the way as He opened to them the Scriptures. Reader there are times when our hearts burn within us, just "by the way" of our commonplace life, and we blindly fail to see that it is Jesus walking by our side and seeking our companionship that causes the sensation. "Lord open thou our eyes."

Application and Illustration.

WHAT CAN I DO?

REALIZE CHRIST'S PRESENCE IN TROUBLE, v. 13-16.—"Jesus Himself drew near." If this is your hour of deepest dejection, it is the hour when Christ is nearest. Does the mother forget her child when it is sickest or when it is saddest? "O, I am in the dark," wailed a sad, bewildered woman to a friend, "That does not matter so much," was the wise answer; "God is in the light."—S. S. Banner.

CONVERSE OFTEN ABOUT CHRIST.—People usually talk most about those things most on their hearts. If this text were applied to Christians, in many cases one would be compelled to think that Christ and the things concerning Him were furthest of all topics from their thoughts. Friends let us talk more together concerning Him whom we love, and whose interests we profess to put first. Let no false humility, no senseless idea of priggishness or cant loose for us the blessing that always comes when the Masters followers converse together concerning His character and work. Trumbull says, "Whenever two walk together and have Christ for their theme and in their hearts, He will walk between them."

READ MY BIBLE MORE AND SEE CHRIST IN IT, v. 25-27.—"The New Testament is enfolded in the Old Testament, the Old is unfolded in the New," is the famous remark of St. Augustine. "The Bible is the frame of which Christ is the picture," says Elizabeth Stuart Phelps. Every ceremonial law and sacrifice of the Old Testament was an index finger pointing to the one great sacrifice.

CHRISTIAN ENDEAVOR.

Bible Study.

First Day—Heart study—Deut. vi. 1-9.

Second Day—Daily study—Deut. xvii. 14-20.

Third Day—Practical study—Deut. xxxii. 1-3, 44-47.

Fourth Day—Careful study—1 Chron. xvi. 8-15.

Fifth Day—Gainful study—Ps. xix. 7-14.

Sixth Day—Prayerful study—Ps. cxix. 33-40.

Seventh Day—How to study the Bible—Josh. i. 1-9.

PRAYER MEETING TOPIC, June 9.—"How to study the Bible," Josh. i. 1-9. No book in the world has had so many books written about it as the Bible. No book has been so much abused and attacked, no other book could have survived so many determined efforts to compass its overthrow and destruction. Years ago Voltaire prophesied that in a few years it and its religion would be dead; to-day the house of Voltaire is packed with Bibles and is a centre for their distribution all over France. No book so well repays sincere study as the Bible. Some people come to it for the purpose of finding difficulties and mistakes, and they find them, or think they do. But they who approach the Book with the sincere desire to find the truth are never disappointed. It is a part of our pledge to read the Bible every day; but how many of us do this in the letter of the vow, performing the study in a perfunctory manner, satisfied with a little scripture scrap hastily glanced at to be immediately forgotten. Many of us are weak, and many sleep spiritually speaking, simply on this account. It would be impossible for us in the short space at our disposal to discuss at all fully the many methods of Bible study; but we may say a few words of general application. Always approach the Book with the conviction that it is the messenger of God to you, suited in every way to your individual needs and longings. Read it with the knowledge that the Holy Spirit is its author, and seek His exposition of it before and in preference to the commentaries of men. Remember that the Bible is not a collection of unconnected writings, but an organic whole, circling round Jesus Christ as its pivotal centre. From Genesis to Revelation Jesus Christ is its theme, the germ thought of its historic records, its doctrinal teachings, its poetry and its prophecy. Moody says, "When you read your Bible be sure that you hunt for something." Having gotten some of it in your head, endeavor to practice its principles in your life. Read it often on your knees, and wait before God to illuminate it for you. Go to it when you feel very happy, or very sad; when you have had success, or been disappointed; when the way is clear, or when you are in much doubt. Read it when you feel least like doing so. Read it through. Read it topically. Read it historically. Read it a book at a time. Above all read it reverently, humbly, prayerfully and obediently.

MISSION FIELD.

Foreign Mission Committee.

The Foreign Mission Committee met on Tuesday, Wednesday and Thursday, 31st 22nd and 23rd inst. The following members were present, Mr. Hamilton Cassels (Convener) Principal Grant, Principal MacVicar, Dr. MacLaron, Dr. Wordrope, Dr. Milligan, Dr. Moore, Dr. A. B. MacKay, Dr. Thompson, Dr. A. D. McDonald, Dr. J. B. Fraser, Dr. McCrae, Revs. R. Johnston, J. A. MacDonald Dugald Currie, R. P. MacKay, Mr. Andrew Jeffrey, and Mr. R. D. Gourley. The attendance was unusually large and much business was transacted. An appreciative resolution was adopted as to the death of the Rev. Geo. Brown who was for many years an active and useful member of this Committee.

It was decided to begin work in Dhar, an other important centre of population in Central India, which has been for years visited by our missionaries and which they regard as ready for occupation. Rev. Norman H. Russell and Miss O'Hara, M.D. will undertake that field.

A copy of the Shorter Catechism in Hindi translated by the Rev. W. A. Wilson was submitted to the Committee.

The Secretary was instructed to express the thanks of the Committee to his Highness the Maharaja Holkar for his decided interference in behalf of the persecuted Christians at Indore; which has put an end to the persecutions for the time being.

A scheme has been prepared by the Presbytery of Indore, for the training of Bible Readers and Catechists, which corresponds with the courses in our Theological Colleges at home.

A call has been extended to Dr. Webster to become a Medical Professor in the Beyrout College—in which he will also have an opportunity of preaching the Gospel and exercising all the spiritual influence he can in an institution attended by 250 youths gathered from all parts of Syria, Asia Minor, Egypt and Cyprus. Dr. Webster leaves himself in the hands of the church. He is quite willing to continue the work in Haifa if the Church decides that that work is to be continued, at the same time stating that so many societies are operating in Palestine as to make it impossible to avoid overlapping. The Committee decided to refer the matter to the General Assembly with the recommendation that Dr. Webster be transferred to Beyrout, and also that an interest in private work be maintained in connection with that Institution.

Dr. Thomson who is employed amongst the Chinese in Montreal appeared before the Committee and reported that in Montreal 15 Sunday Schools have been organized which are attended by over 300 Chinese, and already a considerable number of them have declared their determination to renounce idolatry—Dr. Thomson visited Ottawa and Toronto, and has been acquainting himself with the conditions of the Chinese populations in these places.

Mr. Newark who has been laboring amongst the Jews in Montreal, has tendered his resignation, on account of discouragements in the work. His resignation has been accepted.

The Chinese work in British Columbia is being pushed vigorously by Messrs. Winchester and Colman. They are very much hampered by the want of a suitable building in Chinatown. It has been decided in accordance with a request from the Synod of British Columbia that Mr. Colman should reside in the mainland and Mr. Winchester with his native helper continue in Victoria.

The work in Formosa has been progressing favorably notwithstanding the agitations of war. The latest intelligence from the Mission is that all the European ladies—Miss Gauld included—had gone to Amoy, by advice of the British Council, both for their own safety and the greater liberty of the male population during the disturbances that might arise in connection with the cession of the island to Japan.

The New Building at Alberni is in process of construction. Mr. Swartout has his headquarters now at Uclulaht where a school has been started of which he speaks hopefully. The Girls Home at Alberni, under the direction of Miss Johnston, and the Day School under the direction of Miss Mismar are both encouraging.

The Girls School will be greatly helped when they get into their New Building which is to accommodate between forty and fifty children.

The work in Honan has been constantly encouraging notwithstanding the war and the reduction of the staff through sickness. Messrs. Goforth and Slimmen and Dr. Malcolm have joined them ere this.

Mr. R. A. Mitchell, B.A., and Mr. James Menzies, M.D., were appointed to Honan. A communication was received from Rev. Dr. Parsons, to the effect that the Young People of Knox Church, Toronto, wished to become responsible for Mr. Mitchell's salary to the extent of \$500 per annum, which was cordially received by the Committee.

Mr. J. J. Thompson, M.D. and Rev. A. P. Ledingham, M.A., were appointed to India on condition that their medical examination is satisfactory. A communication was read from the Gleggry Presbytery undertaking to contribute \$900 annually beyond their ordinary contributions towards the support of a missionary in Central India. It was agreed that Mr. Ledingham be assigned to that Presbytery.

Miss J. Dow, M.D., was appointed to Honan as successor to Miss Lucinda Graham, M.D. Miss Dow will it is expected be supported by the W.F.M.S. of Montreal. Miss Ida Clark's application was satisfactory and her appointment made conditional upon passing successfully the prescribed medical examination.

R. P. MacKAY, Sec'y of Com.

"Come Over and Help Us."

Long, long ago the first Christian missionary to Europe came from Asia in response to this cry. In a vision the words came from a European, but it was no real man of Macedonia who called, it was God, who knew the Europeans' need as they knew it not themselves. And to-day the call is from Asia for Europeans of Britain and Greater Britain. Generally it is no real man of Asia who calls. Most Asiatics now, like the Europeans then, are too insensible of their need, too well satisfied with their state, to call us to their aid. It is God Himself still who calls through the vision of their need which is all the greater because they know it not. Yet sometimes God's call is voiced by some Asiatic who has been taught to know his country's need and the gospel which alone can supply it. Last week's mail brought me such a Macedonian cry from India. It is from a dear brother, who though baptised in another mission has been with us for more than a dozen years as schoolmaster, Bible reader and Catechist, and whose Christian character and knowledge have so grown and ripened that he has been a great comfort and help to us.

In a letter to myself he expresses his thankfulness to God for my continued efforts to have more money and missionaries sent for the Lord's work in India, and his prayerful hope that before, and with, and after my return several missionaries may go to spread the gospel of Christ in a number of cities which he names. And he tells of two itineraries and a few cases in which he was specially interested. I translate—"That aged Rajput, about whom I told you and of whom I was hopeful, died. Who knows where he is now? Havildar (Sergeant) Unkar Singh has been transferred, he is not there now. I can say this about the work of Khachrod (a town of near 10,000) that the time of reaping is near. Our second tour was to the east of Ujjain. Sixteen miles from Ujjain is a village, Kaytha. There that aged Havildar of Khetalpur met us to whom you and the brethren always used to go. He believes on Christ, but must be prayed for that he may openly accept Him. Dr. Buchanan has sent a brother there to aid him further."

With it he sends the letter of which I give the translation below, and which he asks me to read wherever I preach. Let me earnestly commend it to the attention of your readers.

Toronto, May 25th.

J. FRASER CAMPBELL.

TRANSLATION.

UJJAIN, April 18th, 1895.

Dear brethren and sisters in Christ, who live in Canada:

To you, from a Hindustani Christian brother, many many salutations. I cannot, being present in body, describe before you the condition of this India of ours. Nevertheless these missionaries whom you, pitying our condition, send to India, seeing the state of our country, labor hard and desire that this country escaping

from the bondage of Satan may come into the shelter of Christ. You will see a very correct picture of the condition of our country in Romans 1: 18-32.

O, Christian people, up! up! up! run! help us! For our country is going to destruction. The condition of Malwa especially is exceedingly bad. . . . There are many cities . . . such as Mohanmadpur, Khargun, Maheshwar, Mandleshwar, Barwaha, Kukni, Manawar, Rajpur, Ranapur, Jhabua, Thandla, Pitlawad, Sardarpur, Dhar, Amjhera, Sailana, Barnajar, Khachrod, Jaora, Mundesar, Bhitwara, Tal, Mahidpur, Dewas, etc., besides many villages and towns. For each of these above named cities a missionary is necessary.

Twelve years ago only two missionaries, Mr. Campbell and Mr. Wilkie, were laboring in so heavy a district. Mr. Campbell's itinerancies sometimes continued for four months at a time, nevertheless many cities and towns remained entirely dry. And now there are only five head stations and ten or twelve branch stations.

O brethren, how many other cities are there in which these few missionaries and brethren cannot always be present to give them the benefit of the Gospel of Christ! And how many people are coming into the world! Alas! Alas!

O dear people of Christ, awake! Still more look toward us in love! Consider our state! Gird up your loins and with open hand make collections and send a missionary for every city. Who can speak the joy that shall be received from seeing in Heaven with Christ, those who shall be saved through your wealth and preaching. I pray that other missionaries may come with Mr. Campbell and be the means of bringing many souls into the shelter of Christ. Now Salutation.

Higher Religious Instruction at Ujjain India.

Editor Presbyterian Review:

The readers of the PRESBYTERIAN REVIEW will see with pleasure the creditable stand taken by the pupils of the Mission Station of Ujjain, under the care of the Rev. J. Buchanan, at the last annual examination. The papers on which they wrote were the same as those supplied to the Sabbath Schools in Canada and the results are the best possible proof of the thorough work done by our Foreign Missionaries. The standing of the pupils is as follows:—

BIBLICAL DEPARTMENT.—Junior Grade, Class III, John; Intermediate Grade, class IV, Yeshwant; Senior Grade, Class II, Ramlal and Jairam Makasare; Class III, Daniel Cameron; Class IV, S. P. Isaacs Mrs. S. P. Isaac and Herbert.

DOCTRINAL DEPARTMENT.—Junior Grade, Class III, John; Intermediate Grade, Class IV, Yeshwant; Senior Grade, Class II, Daniel Cameron; Class III, Keshriani Chogamul and Ramlal; Class IV, Modhaw and Govind Prasad.

Yours, W. Farquharson, Claude.

Fourteen million dollars were given by Protestant Christendom last year for Foreign Missions. And yet, though the Christians of America gave nearly one-half of the sum, they gave it, according to the reckoning of Dr. Strong, based on the census of 1890, out of wealth amounting to thirteen billions of dollars now in the hands of the Christians of the United States; so that by the law of proportional giving they contributed in that year one thirty-second part of one per cent. of their means to Foreign Missions. A widow's mite indeed, but a mite subtracted from millions left untouched—a speck of gold dust dropped from a mountain of gold coins!—A. J. Gordon, D.D.

In Mexico taxes are assessed, not on real estate, but on one's business or profession, says a writer in the *Essex Herald*. I was taxed 50 cents a month for preaching to the Americans in the capital. Some of my friends had to pay \$2 a month, a delicate compliment to their extraordinary oratorical powers. In Saltillo the priests had persuaded the local authorities to regard every one as a preacher who rose in the Baptist fellowship meetings to relate his experience and to tax him \$5 a month for the privilege. That of course amounted to a prohibition of the meetings. When the matter was reported to President Diaz he promptly instructed the governor of the state to rescind the obnoxious laws.

A missionary, now in India, reports that her going was largely the result of joining in a prayer to intercede for more laborers to be sent out. As she prayed it seemed "so mean to ask for others to go, and not face the question, Can I go myself?"

Thoughts by the Way.

Why should Dr. T. L. Caylor have such freshness in his writing, such force in his preaching, and such a healthful and blessed power in his influence the wide world over? He has done what he could, he has kept the cross ever in sight, and he has done all "in His name." *Go thou and do likewise.*

What is the secret of the persistent puffing some men give themselves in the present day? The fabled frog found it out. It was too small. But alas it blew itself till it burst. Many of the small men who persistently puff themselves do not reach this desirable climax, because they are too tough in the hide.

The Church is Christ's body, and He works through it, accomplishing His purpose among men. Hence "to every man his work" is our Lord's plan. What, my friend, are you doing as a professed member of that body? Have you found out your sphere of service? If so, then work while it is day, the night cometh wherein no man can work.

A little girl had been rummaging in her mother's trunk. There she found a "church letter" which her mother had neglected to present to the church into whose neighborhood he had moved. The little explorer rushed into her mother's presence shouting: "O mamma, I've found your religion in your trunk!"

There is a needle-like point in that story for a great many people. With far too many the neglected church letter comes to be about the only part of the old church life remaining. But surely a trunk is a poor, dark, mothy place for one's religion. Why should any one keep it there?

It is quite important, when speaking of the longest day in the year, to say what part of the world we are talking about, as will be seen by reading the following list, which tells the length of the longest day in several places. How unfortunate are the children in Tornea, Finland, where Christmas day is less than three hours in length!

At Stockholm, Sweden, the longest day is eighteen and one half hours in length.

At Spitzbergen, the longest day is three and one half months.

At London, England, and Bremen, Prussia, the longest day has sixteen and one half hours.

At Hamburg, in Germany, and Dantzig, in Prussia, the longest day has seventeen hours.

At Wardbury, Norway, the longest day lasts from May 21st to July 22nd, without interruption.

At St. Petersburg, Russia, and Tobolsk, Siberia, the longest day is nineteen hours, and the shortest five hours.

At Tornea, Finland, June 21st brings a day nearly twenty-two hours long, and Christmas one less than three hours in length.

At New York the longest day is about fifteen hours, and at Montreal, Canada, it is sixteen.

But the longest day of all will be in New Jerusalem; for "there shall be no night there."—*The Evangel.*

General Booth says: "I make men pray—that does the work. You ministers don't make enough of this. I tell a man to pray—whatever comes first; I want to make him face God. Once a drunkard yielded to my urging, clasped his hands and finally said: 'O Lord, jump down my throat and drive the Devil out.' He is a saved man now. That was about what he needed."

Michael Angelo, the famous sculptor, was showing a visitor over his studio, and pointed out how in the great work in which he was engaged he had polished this part, softened that, retouched this, since his last visit. "Yes, I see," answered the visitor, "but these things are such trifles." "So they may be," replied the great master; but remember that trifles make perfection, and perfection is no trifle."

The quality of the self-reliant pluck of the late Dr. Dale, of Birmingham, may be judged by an anecdote which was told of him by Canon Gore, just after Dr. Dale's death. "When Dr. Dale," he said "as a young man, was rising into celebrity as a preacher at Carr's Lane Chapel, Birmingham, an old minister remarked to him: 'I hear you are preaching doctrine; you had better give that up. The people will not stand it.' 'They will have to stand it,' replied Dr. Dale. 'I shall make them stand it.' 'They did stand it, wise people as they were, and it made them steadfast in the faith of the Gospel of Christ."

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.]

In Canada.

WHITECHURCH congregation are erecting a new church on the site of the old one.

THE congregations of St. Helens and East Ashfield have extended a call to Mr. W. T. Hall, licentiate.

MR. W. T. HALL, licentiate, is called by the congregations of Bolgrave and Calvin church, East Wawanosh.

TROWBRIDGE church property has been sold, the proceeds of sale to be applied for Home Mission purposes.

THE Presbytery of Maitland nominated for professor for Knox College the Rev. James Stalker, of Glasgow, Scotland.

REV. R. FAIRBAIN, of Dungannon, who has been in poor health for some time, is again able to take charge of the Sabbath services.

REV. J. N. TANNER, B.A., was inducted to the congregations of Mount Pleasant, Lakevale and Omemeo on Tuesday. The services were well attended and very interesting.

The congregations of Knox church and Melville church, Brussels, have been united to form one congregation, the Rev. John Ross, of Melville church, to be the minister of the united congregation. The union is most cordial and unanimous.

A YOUNG people's society has been organized at Ney, Ont., with Miss Martin as president, Miss Simpson as vice-president, and Mr. R. Thompson as secretary. This fills a long felt want in connection with church work, and the people wish the society a success.

THE following additional elders have been elected by Knox church, Perth, for the town Messrs. George E. Armstrong and J. A. Edmiston, for Bathurst, Mr. William Hossie, and for Burgess, Mr. James D. Moodie. The session now consists of the pastor and thirteen elders.

THE members and friends of Knox church, Burlington, Ont., are looking forward to celebrating the fiftieth anniversary of the building of their church, on June 2nd. This church is one of interesting history being one of six to which the late Hon. Isaac Buchanan donated \$200 in the year 1845. The jubilee services on Sabbath, June 2nd, will be conducted by Rev. J. A. R. Dickson, Ph.D., of Galt. The Monday night meeting will partake of the nature of a social reunion at which addresses will be delivered by former pastors, representatives of Hamilton Presbytery and sister churches.

ON the 21st ult. in St. Andrew's church, Toronto, in the presence of a large congregation, three new elders were ordained by the pastor Rev. J. J. Cameron, viz., Messrs. Elgin, Lockwood, Thomas Hunter and Nelson Parker. This congregation, which is worked in connection with St. Paul's, Athens, had a very prosperous year. The debt on the new church has been completely removed, new sheds have been built, and a new furnace which heats the church admirably has been put in. There is also an active Y.P.S.C.E. in connection with the congregation, which is well attended.

GENERAL surprise was manifested on Tuesday, as well as regret, to hear that Rev. James Bryant for three years the successful and faithful pastor of the Merritton and Port Robinson Presbyterian churches, had tendered his resignation to the Presbytery at its meeting at St. Catharines. As the Post showed by figures given at the late anniversary services, Mr. Bryant has done unusually successful work during his pastorate, and it is a matter for deep regret that he feels compelled to relinquish the work. The reason given is the exceeding laboriousness of serving the two churches nine miles apart, which

he deems equal to preaching five sermons per Sabbath.—Thorold Post.

ON Wednesday, the 15th inst., immediately after prayer meeting the Ladies' Aid, on behalf of the 1st Presbyterian church, Oak Lake, presented a beautiful silver tea set to Miss E. Wallace, honorary organist of the church for several years. The Rev. D. H. Hodges, pastor, read the address, and the presentation was made by Mr. Alex. Jack, member of the board of management. Miss Wallace replied regretting that she was leaving Oak Lake, but in the beautiful service presented she would have pleasant remembrances of the years spent with the congregation. On Sabbath the 5th day of May, the sacrament of the Lord's supper was dispensed in the 1st Presbyterian church, Oak Lake. Five joined the church by profession of faith, and one by certificate. The sacrament was dispensed in St. David's Presbyterian church a few Sabbaths previous, two joined the church by profession of faith, showing progress in this department of the church. The Sabbath schools in both churches are well attended, several have won the diploma offered for repeating the whole of the catechism.

THE Brantford Expositor says. Rev. Dr. Cochrane has just entered upon his thirty-fourth year of continuous ministry in Zion Presbyterian church. The members of the congregation, and a wide circle of friends all over the country will be interested in the following figures relative to the status of the church to-day, with what it was when Dr. Cochrane was inducted to the pastorate. It is needless to remark that many of the helpless and tender infants held up by fathers and mothers before the doctor for baptism, in the beginning of his ministry, are now themselves fathers and mothers, or strong young men and women, adding strength and beauty to the Church on earth. In the earlier years of the congregation the statistics were not kept so accurately as they are now, but the figures are rather under than over the actual additions. Members and adherents in 1862 at Dr. Cochrane's induction, 150; members in 1865, 779; adherents in 1895, 150, and in 1900, 929. Received into membership of church from 1862 to 1895, 2875; received by baptism, 1109; dismissed to unite with other churches or dropped from the roll for various reasons, 1,364; deaths, 732; marriages, 380. The first mission school in the city was organized by Zion church in 1864, when a mission in West Brantford was established. Mr. Charles Duncan was the first superintendent of the mission in West Brantford, and Mr. W. H. DeLisle (now of Chicago) in the East ward. A year after another mission was organized in the East ward. Both of these mission schools were held in the district public school. Dr. Cochrane preached every Sabbath afternoon at the close of Sabbath school services. When St. Jude's church was organized, Zion church withdrew its mission school, leaving its field under the care of St. Jude's. Three years ago St. Andrew's mission school in Brant avenue was organized and the present mission church built. These schools have been almost entirely supported by Zion church. Zion church has been enlarged during the pastorate of Dr. Cochrane three times. In 1868 galleries were put in, in 1874 the organ was introduced with an enlargement, and in 1883 the church was again enlarged to its present capacity. The building, capacious though it is, has been frequently crowded to overflowing by special conventions and meetings, such as Sabbath school conventions in 1874 and in 1890; special services under Mr. Varley, evangelist, Drs. Gordon and Pearson, the General Assembly of the Presbyterian Church, and other special occasions. Many of the officials of Zion church have been long in office, such as Mr. Thomas McLean, who has been session clerk for over twenty five years, Mr. William Watt, sr., chairman of the board of management, Mr. James A. Wallace, clerk, Mr. Wm. Grant, treasurer, and Dr. Nichol as superintendent of Sabbath school, who have all held their offices for a lengthened period of time. These statistics have been mostly furnished by Mr. Thomas McLean, session clerk.

Presbytery of Quebec.

THE PRESBYTERY of Quebec met in Sherbrooke on May 14th. Nearly all the ministers were present. There were also present from the Presbytery of Glengarry Rev. M. MacLennan, A. K. MacLennan and J. Hastie; from the Presbytery of Brockville Mr. A. Carmichael, and Rev. W. J. Jamieson, of India, J. W. Pennan, probationer, and R. McCulloch, minister without charge. Arrangements were made for holding missionary meetings in all the fields. The clerk submitted the report on Statistics. It was resolved to print these in future for distribution among the congregations. Rev. Dr. James Stalker was nominated for the professorship in Knox College. The clerk reported that Dr. Alex. Mackay and A. K. MacLennan had declined the calls to Scotstown and Lingwick respectively. The calls were laid aside. Dr. Kellock reported having attended the meeting of the Augmentation Committee, that the grants for the past year had been paid in full, and that the Presbytery's recommendations for the ensuing year had been adopted with two or three exceptions. Special meetings were appointed to be held at Scotstown and Lingwick in order to consummate the union of these two congregations. A call from the congregation of Windsor Mills in favor of the Rev. J. W. Penman, probationer, was sustained. Mr. Penman being present accepted the call. Induction on May 30th. It was resolved to apply to the General Assembly for leave to receive the Rev. Conway E. Dobbs, a presbyter of the Reformed Episcopal Church, as a minister of Presbyterian Church in Canada. The next meeting was appointed to be held at Inverness on August 27th.—J. R. MACLEOD, Clerk.

Presbytery of Guelph.

THE Presbytery of Guelph met in Chalmers church on the 21st day of May, under the moderatorship of Mr. Blair, B.A. There was a large attendance of members. The names and standing of students residing in the bounds were recorded. Inquiry was made as to the holding of evangelistic services in the congregations in the bounds, when it appeared from the answers received that in some cases special services had been conducted without aid from outside sources, but that in most cases special attention had been given to district prayer meeting, apparently to the gratification of those attending and with encouraging results. The report of the trustees of Crown Cemetery, Puslinch, was read and referred to a committee for consideration, and comparisons with the deed under which the property is held. The committee appointed to consider and suggest what arrangements should be made in connection with the approaching jubilee of Dr. Wardrope, as a minister of the Gospel, gave in their report which was discussed and adopted, with one or two additions, and was to the effect that a special meeting of Presbytery, to which the congregation and public shall be invited, in honour of the occasion, be held in Chalmers' church, Guelph, on the 13th August, beginning at four o'clock in the afternoon, and continued in the evening, that a sermon be preached, that Mr. Muirson deliver an address as representing the Presbytery, and that Dr. McLaren, Prof. of Knox College, Dr. Grant, Principal of Queen's College; Dr. J. K. Smith, of Port Hope, and Mr. J. B. Duncan, of Parry Sound, be invited to attend, and that an engrossed address be prepared and presented to Dr. Wardrope, expressive of the Presbytery's regard for him, and congratulating him on the long period during which God had spared and blessed him in the ministry of the Gospel of his Son. The committee was continued to carry out these arrangements. The committee appointed to draft and forward a resolution of condolence with Mrs. Haigh and family on the death of their late husband and father stated that they had discharged the duty assigned them, and produced a copy of the resolution, which was taken as read. A circular was read from the Board of Management of Knox College, asking the Presbytery to nominate some one to fill the vacancy on the Professorship caused by the death of the late Prof. Thomson. It was found that the Board had met on the 20th and agreed to

recommend to the General Assembly the name of Dr. McIntosh of Philadelphia, and the Presbytery agreed to cordially approve of the recommendation. A resolution was adopted expressive of gratification at the election of Mr. Mullan to the moderatorship of the Synod recently held at Orangeville, and of their congratulations to him on the honour conferred. Dr. Jackson submitted an overture about new hymnal tunes to the effect that no hymns be printed in duplicate in the editions with music, that hymns which have been wedded to familiar tunes be set to those tunes, that not more than one tune be set to a hymn, regard being had, however, to the best efficiency of the Hymnal as a devotional praise medium. The overture was adopted and Dr. Dickson and Mr. Atkinson were appointed to support it on the floor of the Assembly which was memorialized to deal with it directly and not to relegate it to the Committee on the Hymnal. At the afternoon sederunt, after receiving and disposing of the reports of the Committees appointed in the forenoon to examine session records, Dr. Dickson presented the report of the committee to carry out the arrangements previously sanctioned for holding a convention of the Societies of the Christian Endeavour connected with congregations in the bounds. The report contains a number of resolutions which had been adopted, and ultimately the Presbytery resolved to overture the General Assembly to devise such measures in its wisdom as may tend to bring all such Societies into more vital connection with the Superior Courts of the Church, and in harmony with the genius of Presbyterianism. Dr. Dickson and Mr. Daniel Strachan were appointed to support the overture before the Assembly at its meeting in London in June next. The clerk stated that, after several applications, he had failed in procuring from the congregation at Hollin their statistical and financial report for 1894, and moved that the Presbytery enjoin it to be prepared and forwarded, and the motion was unanimously adopted. Next meeting was appointed to be held in Chalmers' church, Guelph, on the third Tuesday of July, and the proceedings were closed with the benediction.

Presbytery of Winnipeg.

The regular meeting of the Winnipeg Presbytery was held in Manitoba College. These present were Rev. Wm. McKinley, moderator; Rev. Principal King, Revs. Jas. Lawrence, Bryce Innis, T. U. Richmond, Prof. Hart, Alex. McFarlane, R. G. MacBeth, D. McLeod, O. B. Pitblado, Jos. Hogg, C. W. Gordon, Dr. Bryce, Dr. Duval, Prof. Baird, ministers; J. B. Mitchell, E. Hudson, D. Sinclair, elders, Rev. Samuel Polson, Rev. J. F. Campbell, missionary from India, were also present. Notice was given of the intention to apply to the General Assembly for the reception of the following ministers of other churches into the ministry of the Presbyterian Church. Rev. J. Ronick, of the Methodist Church, Brandon; Rev. Mr. Hole, Church of England, Point Edward, Ont., Rev. J. B. Fausett, of the M. E. church in the United States, Rev. Wm. Peacock, Congregationalist, Rev. S. O. Irvine, Methodist church, Broadview, and the following ministers of the Presbyterian Church in the United States, Rev. H. S. Heavis, Wm. Donald, J. R. Macdonald and John Wray. A communication was read from the Synod's Home Mission Committee recommending the appointment of a missionary to meet and advise with immigrants on their arrival in the city. Rev. S. Polson laid upon the table his Presbyterian certificate disjoining him from the Presbytery of Pembina in North Dakota and commending him to the Presbytery of Winnipeg. The application for a new church in the west end of Winnipeg was refused. The questions remitted by the General Assembly for the opinion of the Presbytery were read and considered. Upon the question of making every minister at his ordination connect himself with the Aged and Infirm Ministers fund, it was resolved on motion of the Rev. Joseph Hogg to approve of the proposal. On the question of the amalgamating of the General Assembly's committees on the State of Religion, Sabbath Observance, Sys-

tematic Beneficence and Temperance, it was agreed, on motion of Jos. Hogg and Dr. Bryce, that the first three be combined, but that the fourth be excluded. Upon the question that every student on graduating and every minister who is received from other churches, shall spend at least one year in the Home Mission field before he is eligible to receive a call, it was agreed, on motion of Prof. Baird and Dr. Duval to express disapproval of the proposal. On behalf of the committee on the examination of students, Rev. Dr. Duval replied he had conferred with Mr. Joseph Bell, formerly assistant secretary of the Y. M. C. A. here, and recommended that Mr. Bell be received as a candidate in theology on completion of one additional year in the arts course. This was agreed to, and it was resolved to make application to the General Assembly in the terms of the recommendation. Rev. Dr. King was appointed to present Mr. Bell's case before the Assembly. Rev. Dr. Duval presented a report on Systematic Beneficence, which showed that a larger proportion of the congregations this year had contributed to the benevolent work of the Church, than had done so in the preceding year, and that in the country congregations of the Presbytery the contributions had been larger in amount, but in the city congregations there was a falling off, partly due, no doubt, to the financial depression, and to the heavy obligations incurred by city congregations recently in new buildings and other improvements to property. Rev. C. W. Gordon appointed at the last meeting a commissioner to the General Assembly, resigned his appointment on account of inability to go to the meeting, which is to be held in London, Ont., next month. Rev. R. G. MacBeth was appointed in his place. Messrs. L. McArthur, Emerson, and G. A. Young, Knox, also resigned as elders, and in their places Messrs. D. M. Sinclair and D. M. Telford will act. In the matter of the communication of the Synod's committee recommending the appointment of a missionary to meet immigrants, it was resolved that Rev. T. U. Richmond be asked to act in the capacity of immigration missionary for the ensuing three months, that a committee be appointed to consider a plan for the reception and care of members and adherents of our Church coming to us from other countries, and that the report of this committee form the basis of a memorial to the Synod's Home Mission Committee.

Presbytery of Maitland

HELD a regular meeting at Wingham, May 21st. Rev. A. Y. Hartley, moderator *pro tem*. There was a good attendance of members. Rev. J. A. R. Hay was invited to act as corresponding member. Minutes of last meeting were confirmed. The Synod minutes were distributed. A basis of union between Knox church and Melville church, Brussels, and supported by commissioner, was submitted and was unanimously adopted by the Presbytery. It provides that the sessions of the two congregations shall constitute the session of the united congregation. The boards of management of the two congregations shall form the board of management of the united congregation. The Rev. John Ross, of Melville church, shall be the minister of the united congregation, the stipend to be \$1,200 per annum and six weeks vacation each year. A declaration of the union of the aforesaid churches shall be read from the pulpit of each of the churches concerned. A petition from the congregation of Knox church, Brussels, asking the consent of the Presbytery to the sale of the property of Knox church by the trustees of the said church, the proceeds to be applied to pay off the congregation's indebtedness. Commissioners, Mr. G. A. Deadman and Mr. Jas. Turnbull, were heard in support of the petition. It was moved by Mr. D. Mackay, seconded by Mr. H. A. Henderson that the petition of Knox church, Brussels, now read be granted. Carried unanimously. Mr. Murray was congratulated on being made moderator of Synod. A call from St. Helena's and East Ashfield was presented by

Mr. MacLennan signed by 170 communicants and 33 adherents, in favor of Mr. W. T. Hall, licentiate. Stipend \$300 and manse and glebe of five acres. The call was supported by commissioners. The call was sustained as regular gospel call. A call from Belgrave and Calvin church, East Wawanosh, was presented by Mr. Anderson. The call was moderated on 4th inst. Names appended 130 communicants, 69 adherents. Stipend, \$350 and manse. Commissioners were heard in support of this call to Mr. W. T. Hall, licentiate. The call was sustained as a regular gospel call. The moderator placed both calls in the hands of Mr. W. T. Hall who was present. He asked for a brief time to consider and give his decision, which was granted. Provisional arrangement was made for ordination and in induction, the moderator to preside, Mr. Anderson to preach, Mr. Hartly to address the minister, and Mr. MacLennan to the people. The clerk was authorized to call a special meeting. At the ordination exercises Mr. Anderson will exsime in Hebrew and Greek, Mr. MacLennan in Systematic Theology and Church History. The Rev. Jas. Stalker, D.D., of Glasgow, Scotland, was unanimously nominated professor for Knox College, Toronto. Report of Finance Committee was adopted. The committee on superintendance of students was instructed to give Mr. R. F. Cameron, student in divinity, a subject for discourse to be delivered before the Presbytery. Mr. James Malcolm was appointed a member of Assembly's Committee on Bills and Overtures. A communication from the trustees of Trowbridge Church property was read, intimating that they had sold said property. The thanks of the Presbytery were tendered to the trustees for their diligence and trouble. Mr. Ballantyne was instructed to pay any expenses connected with the sale, and forward the remainder to Rev. Dr. Cochran for Home Mission purposes and report. Mr. McLao and Mr. James MacNair were appointed to visit Walton congregation to examine into their financial condition and report at next meeting. It was agreed that one third supply for vacancies be asked from the committee on distribution of probationers. Mr. Henderson intimated that the congregation of Whitechurch are in the course of erecting a new church on the site of the old one which was removed. Gratification at their laudable enterprise was expressed. A letter from the Prisoners' Aid Association was read. Mr. Anderson read report of committee on statistics, which was received and adopted. The thanks of the Presbytery were given to Mr. Anderson for the excellent report read. Circulars from several Presbyteries were read intimating their intention to ask leave of the General Assembly to receive as ministers of the Presbyterian Church in Canada ministers from other churches as named below. Presbytery of Inverness, Rev. Wm. Peacock, of the Congregational Union of Nova Scotia and New Brunswick, Sarnia, Rev. Mr. Hall, of Point Edward, a minister of the Church of England, Regina, Rev. S. O. Irvine, of the Methodist Church, Kingston, Rev. Thos. J. Thompson, Presbyterian Church, U. S., Minnedosa, Mr. John Wray, licentiate, Presbyterian Church, U. S., Portage la Prairie, Rev. F. H. Fausett, Methodist Church, U. S., Montreal, Rev. Jas. S. Black, Presbyterian Church, U. S., St. John, N. B., Mr. J. R. MacDonald, licentiate, Presbyterian Church, U. S., Montreal, Rev. C. J. Hastings, Presbyterian Church, U. S. Next regular meeting will be held at Wingham on Tuesday, July 16th, at 11.30 a.m.—JOHN MACNAIR, Clerk.

Bible Training School.

It has been arranged to have the annual meeting of this school on Thursday, in Association Hall. The principal speaker will be the Rev. Dr. Pierson, of Philadelphia, so well known to the Christian public of Toronto. He is on his way to the Moody training school in Chicago, where he is to lecture during June. We feel sure the meeting will be full of interest, as the school has had a most successful session.

Knox College Professorship.



REV. JOHN S. MACINTOSH, D.D.

Dr. John S. MacIntosh, nominated for the chair of Apologetics in Knox College was born in Philadelphia of Scotch-Irish parentage, his father being a Scotchman and his mother an Irishwoman. When a boy he went home to Ballymoney, Co. Antrim where he received his early education. Matriculating in Queen's College Belfast with the highest honors, he maintained to the end of his university course a first position. In Edinburgh he distinguished himself as a student of theology, and during a long stay in Germany he made further progress in his philosophic and theological studies, and in Roman Law and Medicine. Thus equipped for the pulpit he began his life work in Connor, an old historic church in Ulster. After a few years he was called to succeed Dr. Henry Cooke of Belfast, the greatest orator of the Irish Presbyterian Church and one of the most gifted speakers of the nineteenth century. In this trying field Dr. MacIntosh made his influence felt in Belfast and throughout Ulster, and in every department of Church work showed himself a master. While in May Street Church he was made Convener of the Irish Assembly's Continental Mission and discharged the duties of the office with honor to himself, and with advantage to the cause of Evangelical truth. His knowledge of Hebrew and fine literary taste enabled him to aid the Irish Church in her new metrical version of the Psalms. When at the Pan-Presbyterian Council in Philadelphia he was called to one of the leading churches of that city, also to one in Chicago. Shortly after going to Philadelphia he was on the recommendation of his old teacher Dr. McCosh, offered a chair of philosophy in Princeton. Last winter he lectured in Lane Theological Seminary with great acceptance. In appearance Dr. MacIntosh is born to command, in scholarship he is ripe, has a graceful pen, is magnetic in his manner, a good educator, a warm friend, and an able administrator. Being a hard student for years he is one of the best all round scholars of the day. He is the author of several articles, of a volume of lectures, and is understood to have a work on ethics almost ready for the press. He is known by his brethren to be an unusually close reader, and as an author on all ethical, historical and cultural subjects. Should the Assembly ratify the nomination of the Board of the College, and appoint Dr. MacIntosh, the elevation of the ministers of the Church will be safe in the hands of one so able, competent, so well qualified of head and of heart to fill the chair of Apologetics and Old Testament Literature as Dr. MacIntosh undoubtedly is.

To the Editor *Presbyterian Review* :

DEAR SIR,--It was with much pain that

I read Mr. E. Scott's letter in your issue of the 9th inst., renewing his attack on Dr. Paton and the steamer *Dayspring* project. The venerable and beloved father of the New Hebrides Mission Staff is now in the midst of the naked savages for whose evangelization he has so devotedly and successfully labored for thirty-seven years. It will be months before he learns of this renewal of hostilities. He is where he cannot defend himself or his project. In the absence of any one better informed allow me space to reply in his behalf.

Mr. Scott's course throughout this controversy has been marked by strong bias against Dr. Paton, and unfair treatment of him. He began the attack in the columns of the *Record*, the official organ of our Church. He refused to admit Dr. P.'s reply when sent to him for insertion, and later when the F. M. Committee of the Victorian Church completely vindicated the Doctor and that vindication was sent for insertion in the *Record* months ago, he ignored it.

The present attack is in keeping with those that have gone before. Certain facts are arrayed with all the skill of a practised hand—other important facts are held back. The impression made is entirely misleading. Drawing from the same official documents let me supplement the information that he has seen fit to give your readers, and in addition point out a number of grossly erroneous statements which his letter contains. The attack is much more formidable in appearance than reality.

MISLEADING AND ERRONEOUS STATEMENTS.

1. Mr. Scott asserts that when Dr. P. appeared before his own Assembly on his return he presented them with sufficient to increase the amount previously collected to \$50,000 to build a steamer."

Dr. P. during his recent tour made no appeal for means to build the steamer. That work he completed ten years ago. Since that time £6,000 have laid in the hands of the Church in Victoria which, with accumulated interest he regarded sufficient. One gift of £1,000 was volunteered for the building fund by a gentleman in Liverpool which Dr. P. would gladly have received for maintenance, and so expressed himself to the generous donor.

2. He (Dr. P.) "presented them in addition for their ordinary F. M. Fund the enormous sum of £25,000 (one hundred and twenty-five thousand dollars) which he had collected in Britain, Canada and the United States."

Mr. Scott has doubled the sum (£11,527) actually handed over by Dr. P. to the "ordinary F. M. Fund" of his Church. The object of these exaggerations is apparent.

3. Mr. S. asserts that the F. M. Committee of the Victorian church have gone forward and ordered the steamer on their own responsibility. The statement is entirely unwarranted. The Victorian Assembly, which has now ten missionaries under appointment to the Islands, adopted the steamer *Dayspring* scheme as submitted by its F. M. Committee and authorized it "to communicate with the sister Churches, *Dayspring* Board and the missionaries in the New Hebrides to ask their approbation, and on obtaining a reasonable amount of concurrence to go on to order the vessel."

No long ago as last January Dr. P. wrote "virtually a majority both of the missionaries and churches have expressed approval of the scheme." A number had not at that date replied. The F. M. Committee did not order the steamer till March. No doubt in the interval the answers received gave them additional "concurrence" and amply warranted them to order the vessel. The steamer has been ordered on the authority of the Victorian Assembly and with the concurrence of the majority of the missionaries and churches concerned.

4. Mr. Scott asserts that the Victorian Church "has at length, for the first time sanctioned the scheme" of a steamer *Dayspring*.

Dr. Paton on the contrary states that he brought the scheme before the Assembly of Victoria in 1883 and was then empowered

and authorized to lay the proposal before the churches of Great Britain and Ireland, and to ask and receive from God's people whatever contributions they felt disposed to give toward the needed sum of £6,000.

The F. M. Committee of the Victorian Church in their recent vindication of Dr. Paton, from the aspersions cast on him by Mr. Scott and others, state that the Assembly in its final act of approval, of the project last November "had simply proceeded on lines laid down some ten years ago when you (Dr. Paton) were commissioned to visit Great Britain and Ireland for the purpose of raising funds to build a vessel."

Their retention of the £6,000 is conclusive proof of their intention to order the steamship as soon as the way was clear. Had they abandoned the project they would no doubt have felt bound as honest men to return the money to those who gave it.

In the face of these facts published and in your correspondents hands he has the courage to assert that the scheme is now for the first time approved by the Victorian Assembly.

THE OPPOSITION.

There is and has been for ten years past decided opposition to the project. Mr. Scott has told your readers, that two churches out of eight concerned have expressed themselves adversely. On his own showing, that is not such a formidable opposition as should lead to the abandonment of the Steamer. But the opposition requires to be weighed as well as counted. Whence does it emanate? By whom is it offered? Practically by the city of Sydney. The *Day Spring* Board, with its six or seven gentlemen who have long directed its affairs, has its seat in Sydney. That same city is the influential centre of the Church of New South Wales. Sydney is also the headquarters of the Australasian New Hebrides Company and other trading and manufacturing concerns that have large pecuniary interests in the New Hebrides and in the Steamship service to the islands. The annual subsidy of \$7,500 given by the *Dayspring* Board to the A. N. H. Co., is a very important part of their revenue and it is natural that strong opposition should be offered there to any project that involves its withdrawal. As Mr. Scott put it in the *Record*, "There is not sufficient traffic to make a steamer pay for commercial purposes only and if a mission steamer were on the route there would not likely be a commercial one. With the work of the Mission and the payment received for it the mercantile steamer may be made to pay." And so fearfully the eight churches who have missionaries in the New Hebrides must make the work of Christ under their hand there, subordinate to the pecuniary profit of a Steamship Company, which, on the way to its dividend, exercises as Mr. Scott assures us, a valuable civilizing and Christianizing influence.

I ask your readers which is the safer course, where the interests of the cause of Christ in the New Hebrides is concerned, to trust the judgement of gentlemen in Victoria, unbiassed by local or personal interests, or that of gentlemen in and around Sydney and surrounded by those whose large monetary interests are at stake?

But that is not all. The opposition which emanates from Sydney may be watched in another way—by the interest which the Church in New South Wales manifests in the mission work in the New Hebrides. Mr. Scott tells your readers that it "is one of the leading churches in Australia." It is nearer to the New Hebrides than any other Church engaged in work there. It shows a keen interest in the expenditure of the *Dayspring* Fund but when it comes to sending and maintaining missionaries it is another matter. This "leading" church maintains just one missionary in the New Hebrides while the Church of Victoria has now six under appointment to the same field.

I reserve what I have to say regarding the need and cost of the Steamer *Dayspring* for your next number.

Yours truly,

Thorold,

J. W. MITCHELL.

May 25th, 1893.

Presbytery of London.

The Presbytery of London met in the First Presbyterian church, London. Rev. Geo. Sutherland, the moderator, presided, and Rev. W. A. Cook, of Dorchester, acted as clerk, *pro tem*. After routine the principal business taken up was the consideration of the report on Statistics and Finance for the year 1894, which was submitted by Rev. Mr. Talling, showing fifty-two congregations in the bounds of the Presbytery; thirty-three pastoral charges; families, 3,103; communicants, 6,882. There was contributed for stipend, \$30,856; for mission and other schemes, \$12,154. The report contained the following recommendations:—(1) Every congregation should send full reports of every department to the clerk of the Presbytery; (2) funds contributed for the Schemes of the Church should be distributed so that no scheme shall be omitted. Each congregation should take a financial interest in every scheme of the Church; (3) that the attention of all congregations be called by their respective pastors to the several departments of the Church's work for the purpose of securing a reasonable support for each and an increased support for all; (4) that the convener of this committee be changed every year, as a means of increasing the intelligence and interest of the Presbytery in this department of work. Rev. Mr. Stalker, of Glasgow, Scotland, was nominated to fill the professor's chair in Knox College, Toronto, made vacant by the death of Rev. Prof. Thomson. The committee on application of students was re-organized, and made to consist of Revs. A. Henderson (convener), J. G. Stuart, A. Miller, W. A. Cook, R. Stewart, of Melbourne, and Mr. A. Thompson, elder. It was announced that Rev. Mr. R. W. Leitch had accepted the call to Delaware. The induction was appointed to take place at Delaware at 2 p.m. on the 25th inst. Rev. Mr. Miller, to preside, Mr. Johnston to preach, Mr. Little to address the minister and Mr. McDonald the people, the edict to be served in due time. The Presbytery will hold an adjourned meeting at Delaware on the same day at 11 a.m. for the transaction of general business. Regarding the appointment of a professor to fill the chair in Knox College, vacated by the death of the late Professor Thomson. Rev. Mr. Macdonald, of St. Thomas proposed that there should be a re-arrangement of the teaching department of the College, as Professor Gregg had resigned, which will render vacant the chair in Church History. A committee was appointed to prepare an overture to the Assembly on this subject and report in the afternoon. In the afternoon the committee, which Dr. Proudfoot had asked last March to enquire into a private matter affecting character, reported that they had enquired into all matters laid before them, and had found no ground for recommending the Presbytery to take any action, and asked that the committee be discharged. Report was received and committee discharged. Mr. Macdonald submitted the draft overture referred to in the previous session, ament the re-arrangement of the teaching departments at Knox College. It was adopted. The principal business being finished, a conference was held on the following topics (the Rev. Mr. Cook presiding): I. "How can co-operation between different denominations of Protestant churches best be secured, so that the subjects of discipline should not be received into membership in other Churches, and how can each congregation be made aware of such an arrangement?"—W. J. Clarke, James Little and George Sutherland. II. "Apportioning of money to congregations for Home Missions and Argumentation."—Rev. Alex. Henderson, Appin. III. "The management of temporalities," especially in rural districts.—Rev. Alex. Henderson, Appin, and E. H. Sowers. Besides the above named gentlemen part was taken in the discussions by Rev. R. W. Ross, Glenora; Rev. Mr. Johnston, Rev. Mr. A. Stewart, Messrs. D. K. McKenzie, J. A. Young, Dr. Hodge, Mr. Nichol and Mr. Atkinson. In reference to the last subject it was moved by Mr. Johnston, seconded by Mr. Talling, that a committee consisting of Rev. Messrs. Henderson, Sowers and Cook, with Dr. Hodge and Mr. Young, be appointed to arrange for holding conferences of managing boards on the management of

temporalities and to report at the July meeting of the Presbytery. The Presbytery then adjourned, to meet in Delaware on Tuesday, 25th May, at 11 a.m., for business; and at 2 p.m. for the induction of Mr. Leitch. The next regular meeting will be held in St. Thomas (Knox church) on the second Tuesday of July, at 11 a.m.

A Short-Sighted Policy.

THE best authorities are responsible for the statement that thousands of persons troubled with a defective sight could have been materially helped, if not completely relieved, had properly adjusted spectacles been used at an early period of their trouble. It is further stated that ill-adjusted glasses are responsible for much defective sight, hence the necessity of not only getting glasses at the proper time but also those in every way suitable for the requirements of the purchaser. After giving this matter very careful consideration, the Messrs. Kent, of 144 Yonge street, secured the services of Prof. F. E. Luke, M.O., Opt.G., Ref.D., graduate of the Detroit Optical Institute, Chicago Ophthalmic College and Hospital and Philadelphia Optical College. His entire time will be devoted to the fitting and adjusting of spectacles and eyeglasses. Mr. Luke comes highly recommended, having had a most thorough training, and it is with the utmost confidence they recommend him to their patrons.

Doctor What is good for cleansing the Scalp and Hair. I seem to have tried everything and am in despair Why Mrs R. the very best thing is PALMO-TAR SOAP it is splendid for Washing the head it prevents dryness thus puts an end to Dandruff and Freshens the hair nicely.

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Be sure to get Hood's and only Hood's. \$1; six for \$5. Prepared only by C. I. Hood & Co., Lowell, Mass.

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Miss Paton has just returned from New York where she has been studying the Parisian latest styles

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Artistic Dressmaker,

Special attention given to Evening Dresses, Millinery and Mantles.

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A SPECIALTY.

THE CHURCH ABROAD.

Prof. Dickson of Glasgow university has resigned the chair of divinity.

Kilmalcolm church opened on 2nd June. The cost is £3,000, of which £2,420 is already in hand.

Rev. J. H. Ehompson, Stirling, has agreed to go to Palestine for three years to undertake mission work.

The Rev. John Reid, jun., has been elected Moderator of the Presbytery of Manchester in succession to the Rev. W. Harons, whose term of office has expired.

A young minister in Glasgow presbytery finds that by forming an athletic association, including a football club (at whose matches he is always present) he has drawn youths to his Bible class who would otherwise not have attended.

Prof. Story says that if the church is to be national it must lead the thought of the nation, must be the organ of the national worship, must uphold a standard of discipline which the people can respect, and must be the organ of their beneficence.

The Report of St. Paul's, South Shields, for last year states that the membership has risen from 360 to 381. The voluntary givings have amounted to £817, showing an increase in every department of finance. Alterations have been made to provide additional sitting accommodation, and the question of the introduction of a new organ is now before the members.

Rev. John Fairbairn senior minister, Greenlaw, died on 3rd ult at the age of 87. The son of a farmer near Greenlaw, he was licensed in 1833, and went to Canada. Returning at the Disruption he became minister at Greenlaw of a congregation formed of the Seceders and the Auld Lights. Several years ago he retired from active duty and took up residence in Edinburgh. The late Principal Fairbairn was a brother.

The Rev. A. Jeffery reported that the nomination committee recommended the election to the Moderator's chair for the ensuing year of the Rev. Peter Carmichael, B.D., of Hiburgh; and on his motion the recommendation was unanimously and cordially adopted. Mr. Carmichael took the chair accordingly, and bowed his acknowledgements. A hearty vote of thanks was passed to the Rev. Dr. Gibson for his services during the past year.

Of Interest to Insurers and Investors.

Of late years investment insurance has become quite popular, in that it affords the protection required by way of insurance during a certain term of years, and if the holder of the policy survives the term the result becomes an excellent investment.

The North American Life was the first Canadian company to issue policies on the investment plan, and during the past few years many of these policies have matured, and the results paid to the holders thereof have given entire satisfaction. The following letter lately received by the North American Life is but one of many similar letters received by that company, showing that the results paid under its matured investment policies have proved a satisfactory investment:

Tilsenborg, May 13, 1895.

Wm. McCabe, Esq., Managing Director,
North American Life, Toronto:

Dear Sir,—Your inspector, Mr. R. B. Hungerford, has just called on me with a settlement of my ten-year endowment investment policy in your company, amounting to \$1,178.62.

I am delighted with the result, as it is about \$78 more than I expected. I can truthfully say that I never regretted taking a policy in your company, and shall lose no opportunity of recommending it to my friends.

Yours truly,
T. J. BARRETT.

TAKEN FROM THE DARK VALLEY.

LED OUT TO THE ENJOYMENT OF HEALTH!

PAINE'S CELERY COMPOUND SAVES A WELL-KNOWN NORFOLK COUNTY FARMER.

Completely Cured After Four of the Best Doctors had Failed.

Few men in Norfolk County, Ont., are better or more favorably known than Mr. Joseph Rolston, of Nixon. This gentleman some time ago, was in such an extremely alarming condition of health, that relatives and friends were fearful of results. Four skilled physicians did all for the sick man that could be done, but a cure was beyond their best efforts. Providentially Mr. Rolston was induced to give Paine's Celery Compound a trial, with the result that sickness and disease were banished, and a valuable life saved to the community. Mr. Rolston who writes for the benefit of suffering men and women, has his statements vouched for by two well-known Methodist ministers, Rev. T. R. Clark, of Delhi, and Rev. D. Williams, of Nixon.

Mr. Rolston says:—

"It gives me great pleasure to add

my testimony to the ever increasing popularity of your preparation known as Paine's Celery Compound. It is now a year past since I had a severe attack of nervous prostration caused by chronic dyspepsia, and for a year I could not sleep at night. This condition of sleeplessness brought on delirium. I was attended by four of the best doctors of the country, and took a great quantity of medicine, but all failed to do me any good. Having been persuaded to read your books, I thought I would try your Paine's Celery Compound; and after I had used four bottles the nervousness and dyspepsia left me, and I have done more work since than for years past. I now enjoy excellent health and consider myself completely cured. I have highly recommended your Paine's Celery Compound to others, and I know of several persons who are now using it."