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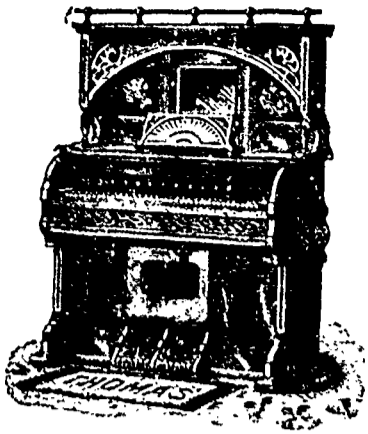
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Clean the glass over pictures, rubbing with a soft cloth dipped in alcohol, then polish with a clean, soft cloth.

Always keep plenty of clean towels in the kitchen for wiping dishes, hands, etc., but be sure to keep the hand-towels separate from dish-towels.

To take out grease spots from clothing spread on pulverized chalk or magnesia; when the grease has been absorbed, brush off, and repeat if the grease is not entirely removed.

A simple and efficacious cough syrup is made by pouring boiling water on equal parts of horehound candy and boneset, strain and add sugar sufficient to make a good thick syrup.

Shoes that are worn regularly, if cared for, will last much longer than if neglected. When shoes are taken off they should be wiped with a soft cloth, and, after airing a little while, oiled or polished, and put in a box by themselves, or in a shoe bag.

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Gem Bread.—Make a thick batter of finely-ground wholemeal and water, mixing in as much air as possible. Have ready a very hot greased gem pan and drop some batter into each space. Then bake for about half an hour in a very hot oven.

Fruit Cake.—One cup butter, two cups sugar, one cup molasses, one cup sour milk, one heaping teaspoon soda, four cups or more of flour, four eggs, or yolks of eight eggs, one teaspoon each of all kinds of spices, one nutmeg, raisins and currants.

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Bachelor's Pudding.—Pare and remove the cores from two good sized apples; chop fine. Then mix with them one cupful of cleaned currants and one pint of bread crumbs. Beat, without separating, three eggs; all the grated rind of one lemon and a quarter-cupful of sugar, and then pour this over the dry ingredients; mix and put into a greased pudding mould: steam or boil for two hours. Serve hot with a hard or liquid sauce.

Scalloped Haddock or Halibut.—Take two or three pounds of fish and place in a kettle of boiling water with a small tablespoonful of salt, and let it simmer, not boil hard, for twenty minutes. Skim it out and separate the meat from the bones; add one onion, chopped fine, a tablespoonful of anchovy sauce, and a little pepper. Put the mixture into a pudding dish, cover it with grated bread crumbs, turaing in a little cream or milk before the crumbs are spread over the fish. Put bits of butter thickly over the crumbs and bake it for twenty minutes.

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Vol. 24.

TORONTO, WEDNESDAY, FEBRUARY 27th, 1895.

No. 9.

Notes of the Week.

It is estimated that the number of Jews in London is between 100,000 and 120,000. There are 15,964 Jewish children attending the London board and Jewish voluntary schools of the lower grades, so that the total number is probably not far from 20,000.

One of the most interesting Bible publications of late years has recently been issued in Japan. It is a miniature Gospel of St. John, prepared by the three societies at work in the country—the British and Foreign, the American, and the Scottish—for the special use of the Japanese troops. The little book measures outside only $2\frac{3}{4}$ by $1\frac{7}{8}$ inches; it has a guarding flap, the paper is extremely thin, and the type is clear and readable.

On Monday afternoon of last week Knoxonian left Toronto on his way to Bermuda, followed by many good wishes. We are glad to be able to say that our readers may expect in a few weeks to get from his pen, sketches of whatever is to be seen in that sunny island which he may consider will be of interest to our readers. These will be all the more interesting because of the writer, for they will have the flavor and relish of his racy style.

A new endeavor is to be put forth in Chicago by the friends of the Sabbath to close up saloons and other business on that day. A series of meetings is inaugurated to be held in different parts of the city to wake up an interest in the matter. Whether it accomplishes all it proposes or not, it cannot but do good. Right principles need to be presented to the minds of the people, and the sowing of such seed, even while weeping, cannot fail to bring a harvest sooner or later.

At the Bible Institute, in Chicago, there is to be held during the month of April a special course in the English Bible and a study of the various methods of personal work as applied in the missionary activities of that city. The course in the English Bible will be conducted by Prof. W. W. White, on Old Testament Prophecy, the Acts and Epistles, and by Superintendent Torrey, on the First Epistle of John. Professor Towner will hold classes in the musical department. A special course on the great fundamental doctrines of the Bible, as regeneration, sanctification, the Holy Spirit, etc., will be conducted by Superintendent Torrey.

Friends of every philanthropic movement, especially of the cause of temperance and social purity, have been looking forward with interest and high expectation to a visit to this city of Lady Henry Somerset. All such will regret to learn that owing to an attack of grippe which has laid her up in Boston her visit for the present at least has had to be abandoned. Her medical adviser has recommended her not to venture a visit to Canada at the present. This is a great disappointment, and the cause of it will be regretted. All will hope, however, that the speedy return of health will enable the distinguished lady to pay Canada a visit and give the good causes she is identified with the impetus which accompany her presence and her words.

Our exchanges from far and near all refer to the severe weather which we have just passed through. The New York *Evangelist* refers to a similar storm in March, 1888, but adds, "The

average temperature on this occasion was much lower, being one degree below zero as against 4.8 degrees above in 1888, the wind was much more violent, being 70 miles an hour as against 50, and the extent of country over which the storm extended was immensely greater, its radius being 1,600 miles as against 400 miles before. That is to say, it extended all along the Atlantic Coast from Florida to Newfoundland, from the Mississippi Valley to far out in the Atlantic. The suffering in the Southern States has been extreme. Florida has received such a blow as she can hardly recover from in this generation, for the orange trees are killed as well as the growing vegetables."

The following is the text of the resolution against the Sunday opening of saloons adopted at the large Roman Catholic meeting held on a late Sunday evening in New York: "Resolved that we are in full and hearty accord with all bodies of our fellow-citizens who are engaged in the truly laudable and timely movement to abate the evils of the liquor traffic, and who have publicly and indignantly protested against the iniquitous, unreasonable and intolerable legislation demanded in the interests and for the exclusive promotion of that peculiarly absorbing and exacting business." "This," says the *Independent*, "suggests that," and the remark is applicable to some small degree in Canada, "while Sunday rest is losing the advocacy of some of our Protestant ministers, whose names we do not care to mention, it is gaining that of the Roman Catholic priests."

Under ministers and churches in last week's issue we notice with pleasure that St. Columba Church, Victoria, B.C., had been made the recipient from friends last Christmas Day of several very useful and timely gifts. "A handsome sweet-toned Doherty organ," from one; "a very nice pulpit from two young men of the parish"; and a "large pulpit Bible" from a lady in Seattle, U. S. There are churches and individuals who have many things, such as communion vessels, organs, Bibles, hymn-books, which are of no use to them, but which would be of great value to some struggling mission. How would it cheer and encourage many a struggling mission to find that they were thought of and helped in such a way. "I wish," writes one to us, "that I could get communion vessels now for my missions. I don't like to borrow, nor yet use glass. Dr. Robertson can always tell of missions where any such gifts would be most acceptable."

Referring in a recent issue to Protestant missions in countries under the control of France, in view especially of its threatened occupation of Madagascar, the *Independent* says: "It is a simple fact that the French Government has been and still is practically, though not theoretically, hostile to Protestant missions. The records of its rule in the South Seas, on the West and North Coasts of Africa, and throughout all its colonies, are sufficient proof. We do not forget that the Paris Evangelical Society has done splendid work in Tahiti, but it has done better work under English rule in Basutoland; and in Tahiti it reaped the fruit of the labors of English missionaries who had been practically driven from their work by the French Government. Throughout the Levant and everywhere in Asia the French Government is notoriously in alliance with the bitterest enemies of Protestant missions, and no statement from Government officials can cover up that fact. We believe, and have good grounds for our belief, that the occupation of Madagascar by France would be a very severe blow to Protestant missions."

The following from *Colonies and India* of a late date will be especially gratifying to all Winnipeggers: "There can be no doubt as to the future of Winnipeg. It is sure to become a large city. Whether its expansion will be slow or rapid, depends upon the way in which the Western country is settled up. For some years, at any rate, its progress is likely to be of the slow and sure description, depending as it must do upon the welfare of the agricultural community of which the population of the country tributary to it largely consists. A few days may be spent in Winnipeg very pleasantly by the visitor. There are excellent hotels in the city, chief among them being the Manitoba Hotel, erected by the Northern Pacific Railroad Company. The drives and rides about the country are delightful, and it is a convenient centre for excursions, North, South, East, and West. Fishing may be obtained in Lakes Winnipeg and Manitoba, where the finest whitefish are caught; and big game shooting—moose and deer, as well as bear—may be obtained within 40 or 50 miles of Winnipeg, in the district between the two lakes already mentioned. And in the proper seasons small game is also very abundant.

A New York Roman Catholic priest, Father McSweeney, speaking of the European and American Sunday said: "When the founders of this Government came here, they came for liberty, not for license. They didn't come here to found a new Germany or a new Italy or a new France. We who came after them had heard of George Washington, and Jefferson, and Hancock, and we wanted to share in the Government they had helped to found. We had originally a quiet Sunday the country over. The people answered the ringing of the church bells, and we thanked God for the American Sunday. And now we do not want any foreigners to attempt to break up that Sunday and its observances. We don't want their summer gardens and their lager beer on Sunday. If they can't do without them let them go back where they came from." So say we. We commend these sentiments to all our Sunday street car advocates with the recommendation that, if they want such a Sunday as is here condemned, let them go where they can get it, and allow the large majority who wish to enjoy the rest and quiet which now prevails amongst us and which they who have lost it are most anxious to recover.

On Thursday last there was a somewhat grave, albeit a very happy and hearty handshaking scene at the Union Station here. Revs. Messrs. Goforth and Slimmon, and Dr. Malcolm, medical missionary, were all again leaving for Honan, China. Quite a large company gathered to see them off. The principal of Knox College and some of his colleagues were there; a strong force of students was on hand; the Foreign Mission secretary, several pastors from the city and many friends, male and female, showed their interest in them and their work by their presence. A few minutes before leaving a body of students started, "Blest be the tie that binds," etc., which was heartily joined in by nearly all, the missionaries bravely taking their part, and some had to be content with making melody in hearts which were too full for audible praise. "God be with you till we meet again" followed. "All aboard," shouted the conductor, in stentorian tones. The last good-byes were said, the engine whistled, the train moved off, and our missionaries, accompanied with many prayers and good wishes, were on their way to their far off field of labor, "These are courageous men," said one, himself a devout and courageous man, as he turned thoughtfully from the scene and bent his steps homeward; and the response was, "They are indeed courageous men."

Our Contributors.

THE RELIGIONS OF THE WORLD.*

BY FIDELIS

It is only within recent years, and to a great extent through the influence of Prof. Max Muller, that the study of Comparative Religion has received anything like the attention it deserves. The beliefs which have nourished the religious life of so many millions of our fellow men should have a profound interest for every lover of humanity, especially to believers in that Holy Gospel which came to earth heralded by the proclamation of "good-will to men." As Max Muller lately observed in an article in the *Arena*, the Parliament of Religion held at Chicago, in 1893, was an "epoch-making" event, unparalleled in the history of the world, and tending greatly to promote among the nations an intelligent interest in religions other than their own. We are apt to appreciate the gain in this respect to the votaries of other religions much more than to ourselves. Yet, in our own day, it is of special importance that Christians should have some intelligent knowledge of the other great historical faiths, lest they fall into either of two extremes—on the one hand that of contemptuously ignoring other religions and the truths which they contain, or, on the other, zealously put before us by popular and plausible writers—thus pointed out by Principal Grant in the introduction to the admirable little book before us:

"When all religions are considered legitimate products of that faith in an unseen which is recognized as an essential part of man's constitution, the tendency on the part of hasty generalizers is to assume that Christianity can have no special claim, and that the differences between it and other religions are merely accidental. The true way to meet criticism of this kind is not by taking up a pharisaic attitude towards other religions, but by instituting a thorough and impartial examination and comparison of all." And the general reader who would be sorely perplexed to choose among the mass of literature recently published on this great subject, could not do better than take Principal Grant's very comprehensive and suggestive book as an introduction and guide to the general knowledge which he seeks. The book is intended, primarily, as an aid to "guilds" and other classes of intelligent young students towards some definite knowledge of the subject. The author, after some valuable general remarks on the universality of the religious instinct in man, and the proof it affords of man's high dignity and "chief end"—the basis of moral truth which is common to all forms of organized religion, and the general relation between Judaism and Christianity—proceeds to give a general outline of the history and teaching of each of the great historic religions—Mohammedanism, Confucianism, Hinduism, and Buddhism—with a most interesting analysis of the strength and weakness of each, especially as contrasted with the fuller light of our own holy religion.

The chapters on Mohammed and Mohammedanism are specially interesting to those who have often been puzzled by "the strange spectacle of a religion coming into being in the clear light of day." The founder of no religion has been so persistently misunderstood as the founder of Islam. Carlyle said, even in his day, that, in the general opinion, Mohammed "was simply a scheming impostor, and his religion a miserable piece of spiritual legerdemain." And there are probably many who think so still. To such we would commend what we believe to be the true picture, given by Dr. Grant, of the earnest contemplative young enthusiast—of his years in the solemn solitudes of the desert—like another Elijah or John the Baptist, absorbed in meditation on great unseen realities, of his disgust with

the idolatries and crude religious conceptions of the surrounding tribes, with their debased Judaism or perverted Christianity, of his self-consecration to the worship of the true God, as he was enabled to conceive Him, of his faithfulness to his convictions and self-imposed mission in the face of danger and persecution, and of the departure or Hegira to Medina, where he was to find refuge and promulgate the tenets of the new religion, declining, however, from the original purity of his life under the insidious influences of power and prosperity. As regards the wonderful rapidity with which the new religion spread itself through Asia Minor, Southern Europe and Northern Africa, and the vitality it has since maintained, Dr. Grant's explanation meets the conditions of the problem and will satisfy most thoughtful readers. We can only quote a sentence or two, but this will suggest its lines:

"The Jew refused the guidance of his own prophets who would have led him to the Christ; and the Christian severed the truth of Jesus from life, forgetting that the eternal meaning of His name is that He is the Lord of this world, that His rule extends over it, and that His kingdom is to be in deed as well as in creed, in power and not in barren profession. Mohammed was quite sure that this world is God's world, that God is its sovereign, that man's place in it is to be a servant of God, and that he had this message from God to deliver to his countrymen, and to all men. Christendom will fail in attracting Mohammedans until it re-asserts this message with apostolic power, and is also true to the special principles of the religion of Jesus, as Mohammedans have been to the truth of the sovereignty of God." As the advocates of Islam have, of late, come to the front in many directions, it is well that Christians should have some definite conceptions as to both the strength and weakness of this wide-spread and aggressive religion.

In the chapters on Confucianism, Dr. Grant takes us over the history of Confucius, and of the wonderful way in which he moulded the beliefs and life of the Chinese, as it would almost seem for all time. He shows, in a striking way, the contrast between the matter-of-fact, prosaic Confucius, with his Benjamin Franklin philosophy, and the more spiritually-minded Lao-Tse, whose deeper knowledge of human nature taught him the futility of seeking to change it by mere external rules of conduct, and gave him a glimpse of the necessity for a spiritual regeneration. The *doctrinaires* of our own day, who imagine that, by a more complete education—and a secular one at that—all the evils of society are going to be weeded out, might gain a needed lesson from this brief record of the signal failure of the great experiment of Confucius and its result in the present moral condition of the Chinese. As our author says: "The fact of the failure of Confucianism is patent. The causes of its failure are that Confucius based religion on man, and ignored God. Consequently, he had only an inadequate conception of man's real dignity, but also a poor ideal for man, while his religion was destitute of spiritual dynamic. In personal union with God is our true dignity and the pledge that the individual and society shall go on to perfection."

Of the complex beliefs of Hinduism, it is possible, in so small compass, to give only a bare outline, but a connected and coherent outline will be welcome to many to whom Hinduism seems a hopeless chaos of conflicting ideas, of transcendental philosophy and grossest superstition. The sketches of both Hinduism and Buddhism will have a special interest for many, as giving them some idea of the ground in which many of our missionaries have to work. Buddhism, as associated with a personality so intensely interesting and morally attractive as that of Gautama, will have a greater interest in itself, and also because of the propagandist movement going on with much zeal among a school of modern Buddhists who are endeavoring to restore the Buddhist faith to

its original purity as taught by Buddha himself. In the chapter on its strength and weakness, Dr. Grant briefly, but suggestively, reviews its many-sided and sometimes apparently contradictory developments, and points out how Christianity meets the needs of Buddhism, as of every other defective form of religion. He points out a needed moral when he says:

"Speaking broadly, it may be said that the Brahmans offered men religion, and observances without morality. Gautama offered them morality without religion, and his system was accepted for a time as the more reasonable of the two. Yet, while both have failed, Buddhism has been the greatest failure; and its failure proves that morality cannot be permanent, when dissociated from its root in God."

We have said enough to give some slight idea of the interest and value of the contents of this useful little book which, tersely and concisely written, is packed full of information and thought, and will well stand two or three readings. It is, however, small enough to be read by even the busiest, and cheap enough to be accessible to the great mass of readers. Guilds and Missionary Societies will be greatly benefitted by its perusal; and while it is admirably fitted to widen general knowledge on a most interesting and important subject, it must also, tend to stimulate in Christian Missions that intelligent and sympathetic interest which is fully developed only when we gain some correct appreciation of the modes in which, in all ages and amid many difficulties, the human mind has been dimly groping after God, if happily it might find Him.

REMIT ANENT THE MISSION FIELD SUPPLY.

BY REV. D. CAMPBELL.

In your issue of January 23rd, page 56, is a paragraph on the proposed regulation that students and ministers from other churches be required to take one year in the mission field. It is said that opposition will come mainly from students and vacant congregations. There are statements and insinuations made regarding these which do not appear charitable. The writer of the paragraph says that "at bottom the question is whether students and vacant congregation rule the Church." Is such a statement concerning those who up to the present time appear to have shown no opposition to the proposal, and who have comparatively no voice in the ruling of the Church at all, not premature and unwarranted? Does the fact that these have little or no voice in the ruling of the Church not claim for them the most honest and liberal consideration of those who do rule? The paragraph referred to would also throw suspicion on the character or standing of any student who may in this matter differ from its author. It claims that "the best students always carry out loyally . . . the reasonable regulations of the Church;" and, again, "the best students will always be willing to do what the Church needs to have done." The insinuations here do not seem just. If we examine history we might find some, not poor men, nor poor students, who caused no little commotion by rejecting the regulations of the Church. The reference to "ministers now occupying influential positions in the Church" voluntarily giving more than a year to home mission work has no bearing on the question. There is a difference between voluntary and compulsory service. The mission fields, of the West at least, are worthy of the voluntary service not only of a year, but of a life time; and no man deserves to be called a hero, or lauded for self-sacrifice who would not give it. It is the compulsory part that is objectionable. One could easily render a service in love for his Church and its work, which it would unman him to give with the feeling that it was compulsory. Besides we do not believe that a compulsory work is a blessing either to the giver or the cause.

The insinuation that a minister from another Church who would not come in and quietly walk off to a year's work in the mission field is not a good man seems unfair. We know some who have come from other Churches who have proved themselves good men on the home mission field. Whether they would have done so under the proposed regulation is another question. If there is any objection to receiving a man from another Church why not manfully reject him and not shut him out by unpleasant regulations.

We take objection also to the reference to vacant congregations who "may have evicted their pastors." There are congregations bearing patiently with pastors to their own injury. It ought to be understood by this time that when a pastor in a Presbyterian congregation is evicted the fault is not with the congregation. The loyalty of Presbyterian people to their pastors deserves no unkind insinuations.

The whole argument seems to be: make the regulations and crush all opposition by force of authority. If students are not satisfied "let them apply any remedy they deem proper," which evidently means let them get out. If ministers from other churches do not like it "they can remain away." "The opposition from vacancies should not be considered formidable." Crush it. This feels more like popery than like Presbyterianism, Christianity or common sense.

We acknowledge the need of supply for the mission fields, but the proposed regulation seems like the resurrection into spiritual life of the dead custom of hazing. When a man is licensed he is acknowledged by the Church to be qualified for the ministry. Is it right then for the Church to make it compulsory for him, willing or unwilling, to labor in a particular sphere without placing all ministers equally under the authority of the Church courts? Why discriminate against licentiates. In what capacity is he to work during the year, as a catechist or ordained missionary. There are those who could not accept ordination as an ordained missionary. They must then work as a catechist during the year. Is this just? This regulation ignores a man's own conviction as to what field he should work in. According to present regulations in one of our colleges a student is almost under the necessity to spend a year out before entering theology. This should be taken into consideration.

Nelson, B. C., February 7th, 1895.

A REMONSTRANCE.

MR. EDITOR,—In a recent issue of your paper appeared a letter from the Superintendent of Missions in which were a few things not altogether too complimentary to our students. In the beginning of the letter we were led to believe that the graduating classes of our colleges are more busily engaged in seeking pulpits than in attending to their more immediate duties. This every fair-minded person will observe is anything but a true representation of what is the real state of the case. A few, whose position in their classes has always been that of a hobbling march in the rear, are, for obvious reason, thus busying themselves, but the great body of the students have to preach their first sermon for a call after their final examinations. Some never preach for such calls, but the reason is, not that congregations prefer youth to old age, but because they prefer competency to incompetency. Incompetent students have as little opportunity of obtaining these calls as so-called "old" ministers.

That the students as a body are not opposed to being driven for a year on the mission fields, before licensure, leads us to believe that the writer has been misinformed. When the question of a Summer Session was first mooted it was represented that the students of Manitoba College had unanimously endorsed it and that long before the matter had ever been brought before them for consideration. Much was made of this

*"The Religions of the World." By G. M. Grant, D.D., Principal Queen's University, Kingston, London: A. & C. Black, Edinburgh; T. & F. Clark, Toronto; W. Briggs.

representation, yet it is a well-known fact that the most these students have ever given was an unhesitating acquiescence to the mandates of the Church. They sacrificed themselves for what they supposed would be the good of the cause, yet we never hear of them publicly lauding their great sacrifice for the Church. We much mistake the character of students, notwithstanding that much advantage can be taken of their dependent position, if we think they will meekly submit to any mandate which is nothing more than a fleshy expedient to make up for a spiritual deficiency lurking somewhere.

That the students are much indebted to the Church for what they have received from it in the way of education may or may not be true. In many of the mission fields there is required of some of the missionaries, labor, menial and slavish (if any work can be such), far out-weighting any monetary considerations they have ever received. They have submitted to it, not that they might prosecute their studies the following winter, a winter that might never be ushered in for them, but they submitted to it because the Holy Spirit had taught them to "count them but dung" that they might win one soul for Christ. Instance the experience of one of those students whose only accommodation was a windowless loft in a miner's dressing shock, and whose board bill far exceeded the combined grant of the Church, and the charity of his people and who was driven by necessity to spend the week in secular work, that he might spend the Sunday in preaching and was compelled to walk fifteen or twenty-four miles on the same day, through a black forest, often at mid-night, all for the mere privilege of speaking the Word of Life. And how does the Church reward his service? When he comes back in the fall "discipline" was brought to bear in the shape of a pruning knife applied to his already too meagre grant, for the payment even of his board bill. Hence, notwithstanding this student had to do two men's work, he came off with less than one man's pay. This is only one instance of many, yet "it is not love of the work that is taking the student to the mission field!"

Before the unhappy condition of the mission fields is attributed to the mercenary spirit of the students, would some of our Home Mission authorities tell us what causes this ever-increasing exodus of Western graduates, together with the numbers who have passed over before their course was made complete? Of what element is Pembina Presbytery, N.D., and others chiefly made up? If the Church cannot keep those who are not only willing to go, but have gone to the West not only for a year but for a lifetime if allowed, why clamor for more? And what caused so great a change in the character of those mission fields, that birds of passages now can do more for it than permanent missionaries. STUDENT.

Knox College, 18 Feb., 1895.

THE ONE YEAR'S SERVICE REMIT.

MR EDITOR,—Our Church receives large sums of money from the Presbyterian Churches of Scotland and Ireland. We have also received some useful ministers from these churches. Is it not then ungracious to propose that henceforth no minister from these or the Presbyterian Church of the United States shall be allowed to take a charge here without spending a year in the mission field. I submit that it is?

The requirements of the mission field in Ontario or the East do not demand such a regulation. Will such a law if passed compel any desirable minister to go to the Northwest a year before he accepts a congregation in our Church? Would not such a regulation in many cases work intolerable hardship, as when a man had a family; and would such men in their first year make successful Home missionaries?

This proposed regulation is not only ungracious to other churches which treat us more generously but it is also a very ineffec-

tive measure from a Home Mission standpoint. It is also a confession that the Summer Session has failed to meet the requirements of the Church. Imagine men like Drs. Barclay, Kellogg, Parsons, McKay, of Montreal, treated in this way, and our ministers received without any such humiliating obligation. Better at once to say that no minister of standing from other churches be admitted, for no minister of standing, such as our city churches might wish to invite, would submit to such a regulation. No one will say that the men from other churches scattered up and down through the Dominion have not done good work for our Church. And no one will believe that the best of these men would be with us if any such regulation had barred the way to their entrance on the work of the pastorate.

To ask a minister who has served his apprenticeship in another Presbyterian Church to put in a year here in our mission field before he is allowed to accept a call is an insult to such minister and the Church he comes from. This is a form of protection which would only injure us. It is not a generous or useful measure.

Why will the Church not set itself to provide an order of ordained home missionaries as it does to provide foreign missionaries. Such an order of men would build up our Church much more satisfactorily than the student missionary can do though many of these do noble work. In many cases it is done at the cost of future efficiency and scholarship in the ministry. It is laying too heavy a burden on our students. To alienate many men in the home churches by such a rule will not conduce to a liberal support of our Home Mission cause by these churches. To tell them they may stay at home if they do not like it is not a spirit worthy of our Church and cannot be followed by good results. We should welcome ability from any land without any such bar.

D. D. McLEOD.

DIVIDING THE FUNDS.

MR. EDITOR,—Allow me to emphasize a principle announced in a statement by the Board of Management of the W. F. M. S., in your issue of the 13th Inst., that "money paid into the Society . . . cannot honestly be diverted from this channel." The principle thus stated is neither new nor strange and common honesty everywhere demands that all funds be devoted to the object for which they were given. It does not follow, however, that the ladies who divided the funds put into their hands, acted unfairly to the society to which they belong. Early last year a notice was handed to me by the ladies of our auxiliary asking that announcement be made that, of all contributions placed in their hands one half would go to the funds of the W. F. M. S. and the other half to the Home Mission Funds of our Church. Now, whether the action of the ladies in asking money under these terms was in violation of the rules of their Society or not I do not pretend to say, but it is evident that the funds thus raised, though paid through the ladies belonging to the W. F. M. S., were not paid to that Society, and could not, without a gross breach of faith, have been given to that purpose alone (I would suggest here), at least without the consent of the original donors having been secured. Out of respect to representations made by the executive of the W. F. M. S. I understand the ladies for the present year purpose keeping separate books, so that contributions not intended for the Society may be entered in their proper place. In this way it will be known exactly how much belongs to the W. F. M. S. and how much to other objects to which contributions may be devoted.

The plan would seem feasible and equitable and we would commend its consideration to any who, while desirous of being loyal to the W. F. M. S., would wish, at the same time, to devote part of their energies and means to other objects.

WM FARQUHARSON.

The Manse, Claude, Feb. 18th, 1895.

STUDENTS AND HOME MISSION SERVICE.

GENTLEMEN,—In making appointments to mission fields in Western Canada next Spring, the Home Mission Committee is going to give preference to students who are prepared to remain in the field for a year or more, other things being equal. The desire to reduce travelling expenses and secure continuous supply for mission fields under the committee to adopt this course with a staff of 50 or 60 students coming from Ontario every spring and returning in the autumn, the sum of money paid in railways is large. And, when the places vacated by these students are in a number of cases filled by others from the East, the evil is increased. At least \$3,000 a year might be saved were our young men to come to the help of the committee, and this money could be used in strengthening present positions, or in extending our work. Great gain would accrue to the Church also by a continuous occupation of missions by efficient men; and the students would be gainers by having a larger measure of responsibility placed on them for the success of their work. Theological students can study in Manitoba College and return to their own colleges in the East in the autumn of 1896. The Summer Session is here to stay, for some time at least. Its success so far has been beyond the expectations of the Church. The attendance has been large, and is increasing, the health of the students has been good, the average work done high, and the staff is the peer of any in the Church. Who will volunteer for a year or eighteen month's service?

J. ROBERTSON.

Winnipeg, Man., Feb. 1st, 1895.

ANNUAL MEETING McALL ASSOCIATION.

The annual meeting of the Canadian McAll Association will be held Thursday, March 7th, in the Young Women's Christian Association rooms, Main Street, Hamilton, at 2.45 p.m. Mr. Gulick, Representative Secretary of the American McAll Association, will address the meeting.

"UNA."

This celebrated cantata by Dr. Gauld will be produced in Massey Music Hall on Thursday evening, March 7th, by the Toronto Festival Chorus under the direction of Prof. Torrington, assisted in the solo parts by Mesdames Marie Harrison and Bruse Wikstrom, and Messrs. Walter H. Robinson and Fred Warrington. Such names as these certainly assure the success of the evening.

THE NORTH AMERICAN LIFE.

The best testimony to the progress of the North American Life Assurance Company is contained in the report of their consulting actuary, an American insurance expert, upon their methods and systems of business during the past year. The expert in question, Mr. W. T. Standen, of New York, declares that the secret of the Company's success is the logical result of the strong and enduring foundation laid down in 1881 by its officers, upon which its business has since been conducted. He holds that in view of the general depression in business the increase of \$63,860 in the premium income of the Company during the past year says much for the energy and adaptability of the company's staff, while the gain in interest receipts is a striking testimony of the judiciousness of the Company's investments. The fact that the management are able, after a most conservative valuation of liabilities and assets, to show a clear surplus of \$338,217 shows beyond any question that the security of the policy-holders is absolute, and it is abundantly evident that the North American Life has attained that degree of solidity which can best be understood by comparison with its rivals. During the past five years the payments to policy-holders have increased 122 per cent.; the insurance in force 60 per cent.; the cash income 91 per cent.; and the surplus 374 per cent. In other words, the asserts are one and a half times, and the surplus four times, as large as they were four years ago. In fact the North American Life, thanks to the efforts of its officers, now stands in the front rank of Canadian Companies.—*Journal of Commerce*, Montreal, Feb. 15, 1895.

"The Nursing at Home Mission" is one of the humane and benevolent institutions of the city, and is under the superintendence of Mrs. E. A. Baillie. It holds regular monthly meetings for the promotion of its objects. The next will be held on Friday, 1st March, at 3 p.m., in the library of the Y. M. C. A., to which all friends of the mission are invited.

Teacher and Scholar.

March 10th } THE RICH YOUNG RULER } Mark x.
18, 5. } 17-27.
CATECHISM.—Q. 12.
GOLDEN TEXT.—Matthew vi. 33.
MEMORY VERSES.—Mark x. 21-22.

Home Readings.—M. John xi. 45-57. Th. Luke xvii. 11-19. W. Luke xvii. 20-37. T. Luke xviii. 1-8. F. Luke xviii. 9-14. S. Mark x. 17-27. Su. Matthew xix. 23-30.
Intervening History.—Matthew xix. 3-15; Mark x. 2-16; Luke xvii. 11-18, 30.
Subject.—Eternal Life and how to obtain it.

The incident of this lesson is one of those which occurred on Christ's last journey to Jerusalem. He, with His disciples, had been compelled to leave that city on account of the efforts which were being made to put him to death—efforts, which, it may be remembered, had their origin in the counsel to which was represented the fact of Lazarus' resurrection. For some weeks the Master with His disciples had been in the city of Ephraim (John xi. 54). Now that the time had come for His being offered up, He and they have set out for Jerusalem, travelling apparently, first northward and then eastward along the border between Samaria and Galilee, across the Jordan into Perea, and are now approaching Jericho. Jesus has just parted with the Mothers who brought their babes to Him that He might bless them, when this young man comes running to meet Him, with a question the most important anyone can ask: "Good Master, what shall I do that I may inherit eternal life?" The man had everything one could desire as far as this world is concerned—wealth, position and bodily vigor—yet felt a craving which none of these things could satisfy. Instructed in God's Word he knew what he needed, and so came earnestly and reverently to Jesus as to a teacher who could tell him how to obtain eternal life, free, spiritual life which begins now and endures forever. Jesus answered him in a way which was designed to give him a true conception of the One to whom he had come; His words implied that he came to Him as a teacher; Jesus would have him recognize Him as a Divine Teacher—as God. The next thing Jesus aims to do is to convince the young man of sin, by directing him to the Law of God as the standard of perfect righteousness; He speaks only of the second table of the Law because the right keeping of these commandments, which set forth man's duty to man, is a test by which we may know whether we are keeping the first table which shows man's duty to God (see John xiii. 35). The young man's answer shows clearly his need of a deeper appreciation of the spirit of the Law. No doubt he was sincere in his claim, "all these have I kept" (see Phil. iii. 6), and yet, as Matthew records, he felt there was a something lacking. The Master "beholding him loved him," for the beauty and truth of the character he exhibited, and with the kindness of true interest, laid bare the darkness of this young man's heart for his own inspection: "One thing thou lackest: Go sell, etc. There was in truth an earnest desire for eternal things in the young ruler's heart, but there was unknown to himself a love for the things of this world which far out-weighted that desire. He had kept the letter of duty to his neighbors, but knew nothing of the spirit of that duty: "Thou shalt love thy neighbor as thyself," and all because he did not love God with all his heart and soul and mind and strength, but gave first place to himself and his possessions. So much so, that even the promise, "Thou shalt have treasure in heaven," was not sufficient to induce him to rid himself of earthly goods for his neighbor's sake. "He went away grieved." He preferred the riches of this world to the treasures of eternal life. Then Jesus turned to His disciples and took advantage of this incident to point out the danger of riches—a danger arising not from man's possessing riches, but from riches possessing him. "How hard is it for them that trust in riches," etc. It is absolutely impossible—such is the meaning of the oriental proverb—the Master uses for one whom riches possesses to enter into the kingdom of God. When we recall the grinding poverty which prevailed in Palestine at that time, and knew how, under such circumstances, man is apt to fix his heart upon riches as the solvent for all troubles, we can understand the disciple's question: "Who then can be saved?" and see the force of the Master's answer: "With men it is impossible," it requires a new heart, which man cannot secure by any amount of self cultivation, but "with God all things are possible," yes, even this (Ezek xxxvi. 25-27).

LESSON POINTS.

1. The things of this world cannot satisfy man's soul, immortal itself; only eternal life will give satisfaction.
2. How to obtain eternal life ought to be man's chief concern.
3. Jesus Christ—the divine man—alone can teach us this.
4. The way of eternal life is by a complete self-surrender to God.
5. For this a new heart is necessary, and it must be God's gift.

Pastor and People.

WORTH WHILE.

It is easy enough to be pleasant
When life flows along like a song,
But the man worth while is the one who will smile
When everything goes dead wrong;
For the test of the heart is trouble,
And it always comes with the years,
And the smile that is worth the praises of earth
Is the smile that shines through the tears.

It is easy enough to be prudent
When nothing tempts you to stray;
When without or within no voice of sin
Is luring your soul away,
But it is only a negative virtue
Until it is tried by fire,
And the life that is worth the honor of earth
Is the one that resists desire.

By the cynic, the sad, the fallen,
Who had no strength for the strife
The world's highway is cumbered to-day,
They make up the item of life.
But the virtue that conquers passion,
And the sorrow that hides in a smile,
It is these that are worth the homage of earth
For we find them but once in a while.
—Ella Wheeler Wilcox.

Written for THE CANADA PRESBYTERIAN.

FREE WILL.

BY J. B. FERGUSON.

God has not given free will to man, the sceptic
cries.

Does not the Potter with his clay do as he will?
Says not St. Paul in Scripture so? Then free
will dies.

Speaks he not then of vessels for destruction
made,

Also of vessels he has prepared for mercy?
Drag out to light these facts, remove them from
the shade,

But not before that time will you my mind
convince.

Who art thou, foolish one? God sits thy Judge
in heaven;

Wilt thou say unto Him, why didst Thou make
me thus?

Free will belongs to man, to him (was truly given,
God gave him thus, that it to Him he might
return.

Therefore, free will he has as long as it he keeps,
But when he says "Thy will, not mine, be done,
O Lord,"

He then returns that gift, he then the promise
reaps,
And he a chosen vessel is, unto his God.

Toronto, Ont.

Written for THE CANADA PRESBYTERIAN.

THE JEW AN IMPORTANT FACTOR IN THE WORLD'S EVANGELIZATION.

BY HANNAH I. GRAHAM.

Probably no nation under heaven will play such an important part in the world's evangelization as the much despised and persecuted Jewish people. Their past history is unique. Their future destiny glorious. Through all ages they have remained one of the most indisputable evidences of Christianity that the world has ever known.

The following are some of the qualifications that they possess for taking a foremost place in the great missionary movement that "shall cover the earth as the waters do the channel of the great deep."

1st. Their knowledge of the one true God as He is revealed in the Scriptures of the Old Testament. When the veil shall be taken from their hearts, their thorough acquaintance with the types and shadows of the old ritual will enable them to understand more clearly than many Gentiles how faithfully the Old dispensation is mirrored in the New. In the Lamb of Calvary they will behold "the fountain that is opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness."

2nd. Their dispersion among the nations. There is no country in the world that cannot number a Jew among its inhabitants. Having physical constitutions acclimatized to all countries they can live in the ice-bound regions of the North or Torrid Zones of the South, penetrating, in many cases, where the foot of a white man has never trod. In this way they are conversant with the language, manners and customs of every people. They possess in this respect an immense advantage over Europeans who find the difficulties

arising from inhospitable climes and barbarous dialects well nigh insurmountable. Send the Gospel to convert the Jew and you will have a band of well equipped missionaries already on the field.

3rd. The great wealth that they have amassed. As a nation they have been characterized by insatiable avarice. The iniquity of their covetousness has been a by-word, as was predicted, for many generations. In this way they have accumulated such untold riches that in a great measure they regulate the money markets of the world. What heaps upon heaps will be laid on God's altar when the hearts over which mammon has so long held sway, will be made willing to recognize in "the Holy One of Israel" their rightful King.

4th. Their severe discipline. Those who are destined to carry on an important or difficult work are generally subjected to long, hard and careful training. Four hundred years of Egyptian bondage were requisite to prepare the Israelites for the promised land. It was the oppression of their task-masters that caused their cry to come up unto God, and he heard their groaning and remembered His covenant with Abraham, with Isaac and Jacob. Truly they are the people that "have seen affliction by the rod of his wrath." The record of their sufferings is unparalleled. From age to age they have been baptized in torrents of their own blood. "Serving their enemies as prophecy foretold, in hunger and thirst and in nakedness, and in want of all things." Exiled from the land of their inheritance. "The holy and beautiful house where their fathers worshipped burnt with fire." Mount Zion, formerly the joy and praise of the whole earth, a wilderness and Jerusalem a desolation, hated and persecuted on every hand, these "Tribes of the wandering foot and weary breast" have found no resting place in the broad universe. Surely "the precious sons of Zion, comparable to fine gold," have been refined in the furnace of affliction, "that they may be found unto praise and honor at the appearing of Jesus Christ." Their severe discipline will assuredly yield the peaceable fruits of righteousness, for we are told that they shall be known as the holy people, the righteous nation that the Lord hath blessed. A dry pit and a dark prison were the steps upon which Joseph ascended to the Imperial favor. So in the period of judicial darkness, which has for generations hidden them, as a nation, from the Divine presence, God is silently preparing a great people for the reception and transmission of His glorious light.

5th. Their distinct preservation. There is much emphasis laid now-a-days upon the strength of unity, but what organization has maintained a separate existence such as theirs for thousands of years? What society can find among its members such a glorious company of prophets, apostles and martyrs? The whole race for four thousand years has been one great miracle of divine interposition and wonderful preservation. The fiery trials through which they have passed would long ago have extirpated any other race, but they are still preserved in their entirety, because "He that scattereth Israel will gather him and keep him." For forty centuries they have fought shoulder to shoulder to preserve their national and religious identity. What a courageous, loyal army they would be if brought under the banner of King Jesus.

6th. Their testimony. If in the past they have been a perpetual astonishment to all people, with what interest will they be regarded when the glory of the Lord shall rise upon them. "When all the rich comfort of the gospel is at length poured into the very bosom of the once blinded, prejudiced and perverse Jews, what a humble, contrite, zealous, loving, holy nation will they be? What a testimony and pattern will they be to all nations of God's goodness. If the conversion of one Jew like Paul was this what in the conversion of the Jewish nation will millions of such patterns be?" When

the Lord shall arise in His glory and build up Zion, the greatful song of His ransomed people will be, "Oh, praise the Lord all ye nations; praise Him all ye people. His merciful kindness is great toward us, for He hath forgiven the iniquity of His people. He hath covered all their sin." No other nation can recount such a story of God's marvellous dealing and tender care, and none have had such visible tokens of the Divine presence. In the day of their deliverance Zion's children shall proclaim from shore to shore the triumph of Jehovah's grace, in Israel's redemption, on timbrels of thanksgiving and rejoicing.

7th. Because they are the children of the covenant. All God's people are dear alike to Him, yet the seed of Abraham is in a peculiar sense His chosen people, His kindred according to the flesh. They were taken from among the nations to bear his name. To them were committed the oracles of God. The founders of Christ's Church on earth were sons of Abraham. It is with them that God has promised to bring in the fullness of the Gentile nations. The day of their dispersion has been long and dark but the light of even-tide that shall shine upon the outcasts of Israel and the dispersed of Judah in the day that they are re-united will be glorious. "For the Lord thy God will turn thy captivity and will have compassion on thee and will return to gather thee from all the nations whither the Lord thy God hath scattered thee. If any of thine be driven out into the utmost parts of heaven from thence will the Lord thy God gather thee and from thence will He fetch thee, and the Lord thy God will bring thee into the land which thy fathers possessed and thou shalt possess it; and He will do the good and multiply thee above thy fathers." God's everlasting covenant with faithful Abraham still shines in the book of his remembrance. "I will make of thee a great nation and I will bless thee and make thy name great and in thee shall all the families of the earth be blessed." In the day that they are brought into the bond of the covenant the Gentiles shall see their righteousness and all kings their glory. God says: "This people have I formed for Myself and they shall shew forth My praise." If through their rejection such great blessings have come to the world "What will the receiving of them be, but life from the dead."

The Jewish people are fast approaching a great national crisis. The extremest date fixed by their Rabbi's for the advent of the Messiah is long past. Their ancient faith has proved inadequate to meet the needs of the human soul. The deep-rooted prejudices of eighteen centuries are gradually wearing away. Many of them are comparing the New Testament with the Old to discover whether the predictions concerning the Jew's Messiah are fulfilled in the lowly Nazarene, whom Christians regard as the Lord's anointed. Christians on the other hand are carefully perusing the Old Testament to learn more of the mind or Christ revealed in the prophecies concerning His ancient people. Thus a bond of sympathy is being established between the old, historical church, that still in darkness and sorrow sings the song Moses; and those who through faith behold the glories of the Lamb. Modern civilization is making rapid strides in the land of Palestine which so long lay desolate. The hearts of thousands of Jews are turning with expectancy and ardent longing to the country of their forefathers, the exodus in recent years being so remarkable as to cause comment. Many Christians think that there is little to encourage in the Jewish field, but De le Roy, formerly a Jewish missionary, now pastor at Eberfelde, recently calculated from official statements that more than 100,000 Jews and Jewesses have been baptized during the last seventy-five years and that these proselytes and descendants if taken together would number some 250,000 a greater proportion than have been gathered from among the heathen in the same period. A leading feature in Jewish missions is the world-wide dissemination of the Bible in the Hebrew tongue "It works silently and without

offence; it penetrates where the missionary can find no access; it is concealed in the bosom and read in the closet; and he who has the fears and scruples of Nicodemus may enjoy his privileges and converse in secret with Him of whom Moses in the law and prophets did write." Some of the greatest theologians and most profound thinkers that have adorned the Christian religion have been garnered from the white harvest fields of the Jewish Church. If we are characterized by the spirit that was in Christ Jesus we will not, as the late Dr. Schwartz said, take all the sweet promises of God to ourselves and leave all the curses to the poor Jews; but instead we will give them a foremost place in our sympathy, prayers and liberality. "Ye that make mention of the Lord (or are the Lord's remembrancers) keep not silence and give Him no rest, till He establish and till He make Jerusalem a praise in the earth." Notwithstanding their present rejection they are "still beloved for the father's sake," and a large remnant according to the election of grace are being added to the Christian Church. God's promise of blessing to those who bless them is still faithful and true. Would the world's evangelization not be sooner consummated if the Christian Church pursued its missionary operations more in the line of God's plan—"to the Jews first." If "there is joy in the presence of the angels of God over one sinner that repenteth" what emotions will fill the loving heart of Jesus, when His beloved country men, over whom he wept and for whom he died, are brought with singing unto the heavenly Mount Zion to shine, a royal diadem in the hand of the Prince of the house of David.

Written for THE CANADA PRESBYTERIAN.

VIRTUE MERGING INTO VICE.

BY REV. JOSEPH HAMILTON.

Every virtue has its corresponding vice. And virtue merges into vice often by insensible degrees. There is certainly a boundary line between right and wrong, a line which is plain to God's sight, but not always to ours. We glide from the realm of right into the realm of wrong often before we are aware. We pass the boundary line as we pass the equator, without seeing it. Dr. Cooke, of Belfast, said that a *hard* honest man is likely to be a *hardly* honest man. Very true, indeed.

"If self the wavering balance holds,
'Tis rarely right adjusted."

So our weak human nature is liable to turn every virtue into the vice most closely allied to it. Thus, Martha's over-carefulness was nothing more than industry pushed too far. In the same way, a young man who has the virtue of frugality may develop into a miser by and by, and not know it. On the other hand, a liberal man may insensibly become extravagant. Self-respect is a noble thing, but if not arrested at the proper point, it may easily glide into vanity. So charity degenerates into looseness, and orthodoxy too easily passes into bigotry. Our fallen human nature is so liable to extremes that if we get hold even of a good thing we are in danger of so accentuating it that it becomes an evil. It requires keen spiritual sight to notice the dividing line between the right and the wrong. It is like sailing on the Niagara River above the Falls. There is a part of the river where the smallest boat may sail in safety. But there is somewhere a dividing line between safety and danger, and we need to beware lest we cross that line without seeing it. It is a strange commentary on our weak human nature that we have to be on the watch lest our very goodness take us in a snare.

Toronto.

Dr. Kerr: When punishment in a school is frequent, it is not that the children are naughty, but that the teacher is injudicious; he is the best disciplinarian who punishes least.

Missionary World.

REV. DR. S. H. KELLOGG.

[The following extracts from a letter of Rev. Dr. S. H. Kellogg, late of St. James Square congregation, Toronto, published in the *Presbyterian Messenger*, Pittsburg, U.S., will be read with interest.—ED.]

Your kind letter came in a few weeks ago, welcome as always. It found me in the thickest of work overseeing my native masons and carpenters, etc., who are adding two rooms for our house, so as to give us a room for a study and a place to put a friend. What such work means, only those who have been in India or some such country can understand. You know from the beginning that every individual man of those around you intends to cheat if he can, and everything has to be watched or bad material will be put in, mortar made with mud instead of lime, the day's work cut at both ends, etc. The addition, like the rest of the old house, is of stone, as by far the cheapest material in these rocky mountains, and of course there is nothing better in itself.

Coming down from Landour a little over two weeks ago I went almost immediately to Ludhiana, where our Synod was to meet, leaving my family here. For two days before the meeting we held a series of devotional meetings in Hindustani which were very largely attended by our native brethren from all parts of North India. The tone was excellent and all felt that good must be done. The great subject kept in the foreground above all others was the need of the grace and gifts of the Holy Spirit for us all. The meetings were conducted sometimes by one of us American brethren, sometimes by one of the native brethren, two or three of whom in particular spoke with special power and unction.

After two days thus passed in prayer and conference, four sessions each day, the Synod organized. The brethren did me the honor to make me moderator, a position which I have always been more than glad to leave to others for many reasons. But seeing that they were intent on it, notwithstanding my strongly expressed desire that my name should be dropped, I accepted at last their manifest will. All the sessions were conducted in Urdu, excepting that as we had three young missionaries from Kolhapur, where no Urdu was spoken, I or others had to translate for their benefit all important items of business as they came before us.

I felt the position to be one of peculiar interest. We met in the very building in which after the terrible mutiny of 1857 the survivors of our mission met for the annual meeting, mourning eight of their number who had been put to death since their previous meeting, and where and when the venerable Dr. John Morrison moved the adoption of that resolution asking the world's Evangelical Alliance to appoint the first week in January of each year as a season of prayer for the outpouring of the Holy Spirit upon all flesh according to the promise and the speedy coming of the Kingdom. What immense advance since then in mission work, what doors opened, what hundreds of thousands gathered into the church! Then in the little grave yard near the Mission Church lay the body of the beloved brother Joseph Meyers, who with his wife, came out with me a classmate in Princeton in 1864, one of the saintliest of men, whose death when only four years here, remains one of the unsolved mysteries of which there are so many.

Then the composition of the synod had a peculiar personal interest to me. Four of us there were fellow students in Princeton thirty and more years ago. Three of us were sons of fathers who, like their sons afterward, almost sixty years ago were classmates in Princeton Theological Seminary. Of all the foreign missionaries present four were former students of mine in Allegheny, and of the ordained native ministers present no less than nine, it had been, in like manner, my privilege, in the former days in India

when I was in our theological school in Allahabad, to train for the ministry of the Word. I assure you it filled me with feelings of very great gratitude that the Lord should have permitted me to see with my eyes before leaving this world, under such affecting circumstances, so much fruit of what I had tried at home or here to do for His church in India. Something like David's language involuntarily came to my mind as he was so affected by the apprehension of God's great and undeserved goodness to him in II. Sam. vii. 18.

Other circumstances of interest to you all came out during our sessions. For instance, it appeared that no less than nineteen out of over seventy of our missionaries present, men and women, had come out of the number of that Student's Volunteer Movement of which you have been hearing so much at home of late years. Furthermore, we had one evening a meeting of all who had in any way been connected with the Christian Endeavor movement, and in a meeting of about thirty-five, it appeared that not only about all the younger men and women had been members of Christian Endeavor Societies at home, but that two were wholly supported by Christian Endeavor Societies and another was to be after a very short time.

Several testified that their connection with the Christian Endeavor Societies had been the means under God which led them in the first instance to think of coming out to the foreign field. Considering how very recent this organization is this record was, you will agree, very significant and encouraging.

Among the new missionaries who had just come out was a Miss Caldwell, M.D., from Johnstown, Pa. She herself went through that awful flood visitation, climbing out of the third story of their house with her father, mother and sister, on to the roof of a house that happened to be floating past, and drifting about for a long time in instant prospect of death, while both her mother's parents and all her mother's brothers and sisters, six in all, were drowned. Before coming out here she was a short time a missionary among the Mormons. She has impressed us all as an admirable person in every way for the ladies to have sent out here, and I may just add that the same impression was made by the other young medical ladies who came out with her all the way from Oregon.

As a Christmas reminder I am sending you a photo of the native Himalayan teacher whom my Toronto Young Peoples' Society of Christian Endeavor supports. Preaching in a village some five miles from Landour. I was with him, and the Zemindar, chief proprietor of the village, seemed disposed to be contentious and hinder preaching. I thought it wise to be crafty and catch him with guile, as Paul put it, and so having my camera with me, I asked him if he had ever seen one, etc., and finally told him I would take a picture of his village and his tenants for him, which pleased him greatly, has stopped all contention and has opened a way for preaching the Gospel without opposition, they all feeling that I am a friend. Only yesterday I had a message from him thanking me for the picture I had sent him, and asking me to come out again and preach in his village. The picture which I send is not much photographically, for, perforce, I had to take it at a time of day when the light was not right, and it is very flat, but it will give you an idea of the way these little miserable hamlets nestle around the shadow of these tremendous mountains. It is that same village seen from a distance, Toneta.

Commissioner Johnston reports of the Livingstonia Mission: "It is much to be commended for the way it has acquired an influence over the fierce Angoni tribes who settled on the highlands to the west of Lake Nyassa. They have practically saved the Attonga race from extinction at the hands of the Angoni."

Miss F. M. Williams, of the China Inland Mission, writes of "three Christmas days," beginning with 1891, and how, with but eight souls redeemed at first, the number rose to thirty-eight, and finally to eighty-six.

PULPIT, PRESS AND PLATFORM.

John Hall, D.D.: If all the members of the church would give to missions all the money they could save by doing without things that are not necessary, what an impetus would be given to the missionary cause!

Mid-Continent: "Honor the Lord with thy substance," is a divine command. It lays an obligation upon every Christian to give according to his ability to support the local church with which he is connected, and also to further the interests of Christ's cause in the world. This obligation holds whether one is able to give much or little.

Zion's Herald: He is considered a fool who tries to act up to the spirit of Christian love in the marts of trade, and refuses to take advantage of the weaker. Nevertheless we are fully persuaded that to have an eye to other people's interests as well as our own, to be ready to lend a hand and cultivate bowels of compassion—in a word, to be Christlike—is to be on the winning side in the long run even from a temporal point of view; and in the light of eternity what a dreadful mistake all others are making.

The Advance: Time brings danger to the Christian life because we grow older. The freshness of youth passes, and eagerness and enthusiasm are moderated, and then comes the temptation to think that we are losing faith and zeal. Many Christians think that they are losing piety when they are simply losing the enthusiasm of youth. What is needed is a readjustment of methods and views to the working forces and principles of action belonging to their time of life. They need to learn that as we grow older, deeper principle should take the place of youthful enthusiasm.

Rev. C. B. Pitblado: This one man has left by far the deepest impress for good of all her children on his country's history. A man of colossal moral weight and specially raised up and adapted to the times, every inch a hero, decided, true as steel, was the great reformer. Stern he was, but three centuries ago there was stern work to do in Scotland, both in church and state, and God employed Knox that work to do, and he did it well. Through his instrumentality those principles which gave singular sublimity and grandeur to the man an Overruling Providence has stamped into the genius and character of Scotland.

Presbyterian Witness: We have read of old foes with new faces—old errors under new guises. So, too, there are old truths which never change in substance but whose aspects towards us may change indefinitely. There are truths which must be apprehended anew by every generation and expressed in new terms. The great verities of religion can and ought to be expressed in the language of to-day. As religious truth concerns us practically and intimately we do well to express our thoughts and feelings in relation to it in terms that we can understand. Language changes; truth does not change. The point of view changes; but the substantive verity remains.

S. S. Times: Darkness and cold, night and winter, are as important, in their place, as light and warmth, noonday and summer. Life would be unendurable with never a shadow or a chill. Glaring light and burning heat would shrivel and destroy, if it were not for the relief of coolness and shade. This is as true in the spiritual life as in the natural. When we find ourselves in the shadow of a great sorrow, or in the chilliness of a bitter disappointment, we should know, even though it be hard to feel, that it is God's love that has permitted this, and that we have cause for gratitude that he who has led us in this way will sustain us while there, and will bring us out beyond.

Christian Endeavor.

EVERYTHING FOR GOD.

BY REV. W. S. McTAVISH, B.D., ST. GEORGE.

March 10.—Luke xiv. 25-33.

Great multitudes were following Christ. Was Christ pleased to have them follow Him? Certainly, provided they were prompted by proper motives. In this company there doubtless were some who really wished to enlist as disciples of Christ, but it is probable that many were prompted to follow Christ by motives which could not be commended. Perhaps some came simply for the pleasure of being in a crowd. Perhaps others came out of idle curiosity. Perhaps others came because they wished to see Him perform a miracle. Perhaps others were delighted with His teaching and desired to hear Him further.

But whether their motives were commendable or otherwise, Jesus advised them all to pause and consider. Turning to them He said, "If any man come unto Me and hate not his father, his mother, his wife and children and brethren and sisters, yea, and his own life also, he cannot be My disciple." What is implied in this strong statement? It signified that they must count the cost; that they must surrender themselves completely and implicitly to Him; that His word was to be unhesitatingly obeyed; that while earthly friends might have claims upon them, He had a stronger claim; that while earthly friends might be loved, He must be loved supremely—in a word, that everything must be subordinated to Him. This thought is beautifully wrought out in the opening part of Bunyan's *Pilgrim's Progress*.

Probably another illustration will make the thought clearer still. An eloquent writer says, "While discussing the passage (Luke xiv. 25, 26) one day I noticed that a beam of sunlight had fallen upon the mass of glowing coal in the grate, and where the sunlight fell, the bright redness was turned into actual blackness. Ah, thought I, there is the meaning of this passage. As the glowing coal appears black beneath the far more intense light of the sun, so Christ asks that the light of our love for Him should be so intense as to render our earthly loves even as hatreds in comparison. In reality, although the red coal appears black under the sunlight, it is still as hot as before—yes, hotter than before, because of the added heat from the sun; so our love for friend and relative although it should appear as hatred beneath our love for Christ will not be quenched by it, but added to it and rendered deeper, purer."

It may be thought by some that the conditions which Christ imposes upon His followers are somewhat exacting, but a moment's consideration will show that they are very reasonable and perfectly just. They are such as were naturally to be expected. Two or three considerations will show this:—

I. Christ would not have any one deceived by false hopes. Satan might, and does, dupe his followers with promises which he cannot implement, but Christ is very careful to state the conditions under which one might become His disciple. In clear, unmistakable terms He presents the absolute necessity of giving up everything for God. He would have all know at the outset what to expect.

II. He would save His followers the shame and disgrace of turning back. A man is ashamed of himself if he contemplate building a house, and yet is able only to lay the foundation. The foundation stands as witness of short-sightedness and want of calculating. It is a humiliating thing for a king, who is likely to suffer defeat, to go and sue for mercy at the hands of his enemy. "So the abandonment of religion exposes to contempt and disgrace. It proclaims the folly and weakness of the persons for not counting the cost. In some cases it proclaims a man to have been a hypocrite; in other cases a coward."

III. Those who count the cost can also count upon Almighty help even till the end of the course is reached. "As thy day thy strength shall be." The one who counts the cost can say:—

"Let fools my wiser choice deride
Angels and God approve;
Nor scorn of men, nor rage of hell
My steadfast soul shall move."

THE CANADA PRESBYTERIAN,

—PUBLISHED BY THE—

Presbyterian Printing & Publishing Co., Ltd.

AT 5 JORDAN STREET, - TORONTO.

Terms: Two Dollars Per Annum, Payable in Advance.

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The Presbyterian Printing and Publishing Co., Ltd.,

5 Jordan St., Toronto.

The Canada Presbyterian

G. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, FEBRUARY 27TH, 1895

WE are glad to add to other notices of a like kind that Rev. Dr. Cochrane has received the sum of £150 sterling from the Presbyterian Church in Ireland, in aid of Home Missions.

WE regret to learn from a private source of the breakdown of the health of the Rev. W. T. Herridge, B.D., of St. Andrew's Church, Ottawa. Overwork has resulted in nervous prostration, and he has been ordered off for rest to extend over several months, and will sail for Europe early in April. His congregation is now making arrangement for supply. We join with his people and all his friends in hoping that a period of rest will restore him fully to health, and that he may return reinvigorated to his important sphere of labour.

THE seventy-fourth public meeting of Knox College Literary and Theological Society, to be held in the college on Friday evening first, promises to be of more than usual interest. The Rev. D. S. Hossack M.A., LL.B., will occupy the chair, and in addition to his address, and excellent music, John A. Patterson, M.A., barrister, well known for his literary taste and ability, and Vice-President of the Astronomical and Physical Society of Toronto, will give a lecture entitled "Readings from the Star Book of Nature," of which illustrative stereopticon views will be given by Mr. D. J. Howell from views kindly loaned for the purpose by the Astronomical and Physical Society.

THE *Globe* of Saturday last, referring to the "Presbyterian Year Book" published a short time ago, says:—A valuable little book is the "Presbyterian Year Book" for Canada and Newfoundland for 1895, which comes from the Presbyterian Printing & Publishing Co. A good photogravure of Rev. Dr. George L. MacKay, the veteran missionary in Formosa, and also Moderator of the General Assembly, forms the frontispiece, and there are good pictures of St. Gabriel Church, Montreal, the Paris Presbyterian Church, and old St. Andrew's Church, Niagara. The usual ecclesiastical information, the list of the Moderators, the roll of the forty-eight Presbyteries of the church, and the alphabetical list of ministers, is fully and accurately given, and there are a number of special articles. Among these are a sketch of Rev. Dr. MacKay, by Rev. John L. Murray, M.A., Kincardine; "The Rise and Early Progress of the Foreign Missionary Movement in the Presbyterian Church in Canada," by Rev. Dr. George Patterson, New Glasgow, N. S.; "Presbyterianism in Newfoundland," by Mr. J. O. Fraser, St. John's, Nfld.; "The Church in British Columbia," by Rev. W. L. Clay, M.A., Victoria, B.C.; a concise and well-presented review of the Presbyterian Church in the United States, by Rev.

George Simpson, of the *Chicago Interior*; and a summary of the General Assembly Home Mission report, for the year 1893-4 by the editor, Rev. W. D. Ballantyne, B.A. Historical sketches are also given of the churches of which the illustrations are given, that of St. Andrew's Church, Niagara, being from the pen of Miss Jean Carnochan, the well-known historian. A great amount of other valuable information is given, and the volume is both tasteful and useful."

MANITOBA SCHOOL QUESTION AGAIN.

IN our issue of Feb. 6th we discussed at some length and in as fair, candid and conciliatory a spirit as possible this difficult subject. The conclusion reached was that the only way of permanently getting over the difficulty between Protestants and Roman Catholics, with regard to any system of common schools, with some form of religious teaching, is "the patient, persistent and kindly inculcation of that truth which in time will lead Roman Catholics to such clearer, broader views of it as will do away with their objections." We are glad to find that the *Catholic Register*, of this city, of the 21st inst., gives us credit for "fairness of argument" and commends as "humane and tolerant" the advice we give our readers in the premises. On the other hand, a Roman Catholic University College student writes us as follows:

In reading your article *re* Manitoba Schools, in the issue of your paper of the 6th inst., I was struck by the statement to the effect that it would be necessary to patiently wait till Catholics should have their views so broadened that *secular* education for all might be considered unobjectionable to their children's religion. Now, sir, how can this be accomplished when supposedly educated teachers furnish their pupils with remarks which form the basis of the enclosed editorial clipping from the evening *Telegram* headed "A British Columbian Incident"—the teacher priding himself on the committal of sacrilege; profaning the Holy Communion. Rather than subject our children to such perils let them grow up without education, if the cost is to be loss of their faith, for 'what profiteth it a man if he gain the whole world and lose his own soul?'"

The incident referred to is in substance this: The class of the first assistant master in the Collegiate Institute at Victoria, B.C., was studying the Test Act of the reign of Charles II., and that Act could not be fully explained without reference to the doctrine of transubstantiation. The teacher stated that "when in Paris, he had gone up with the faithful at the Madeleine, and received a wafer, which he put in his pocket. He added that Roman Catholics believed this to be the body of Christ, and that the body must have been very large to have supplied bread to the whole world." Naturally, the Roman Catholic pupils disliked this assault on one of the doctrines of their Church. He was arraigned before the Collegiate Institute Board, and escaped six months' suspension by one vote. On the face of it, as here recorded, we have no hesitation in pronouncing the conduct of this teacher as indiscreet, uncalled for and grossly offensive to Roman Catholic pupils. No wise man, who holds earnestly and sincerely some religious belief of his own, will ever wish to treat with contempt or levity the belief of another, however different it may be from his, or gratuitously wound his conscience.

Our student correspondent asks: "How can Roman Catholic pupils be taught with Protestant pupils without danger to their religion when supposedly educated teachers furnish their pupils with remarks" such as those referred to. We would say in the first place that no system, or body of men, should be condemned because one person therewith connected has acted unwisely or offensively. If this rule were to be uniformly acted upon we fear that every system or organization would have forthwith to be broken up. Next we would say: punish, as this teacher was punished, one who violates a well understood compact. Let him be suspended or dismissed, as the case may be, as unfit for his position, whether a Protestant or a Roman Catholic.

Again Student says that he was "struck by the statement that it would be necessary to patiently wait (for the education of both together) till Catholics should have their views so broadened that secular education for all might be considered unobjectionable to their children's religion." By *broadened* we simply meant the views of Roman Catholics to be so changed as regards what constitutes religious education, so far as it can be taught in public schools, as to accept and be satisfied with, as religious education in schools, reading portions of Scripture, committing to memory, say the Ten Commandments, and using some forms of prayer that all could agree on. This would be acknow-

ledging the Scriptures to be the basis and authority for morality, and constitute religious education so far as that can be taught in the common school.

We call attention to the word *secular*, used by Student. We do not call that education purely secular which includes what we have just spoken of. We are no advocates for secular education pure and simple, which eliminates God from its vocabulary and banishes the Scriptures from the schools. We do not want it. But here is precisely the difficulty. According to Roman Catholics all education is secular or Protestant, which does not teach Roman Catholic doctrine, under Roman Catholic teachers, with a view to make good Roman Catholics. This is not purely religious education; it might not be religious education at all; it is *sectarian* religious education. And this is what Protestants think the State has no right to give, and which no religious body has any claim to any part of the public revenue or domain to enable it to do, to teach its special doctrines. Roman Catholics continually regard the reading of the Scriptures and offering of prayer in schools as a Protestant exercise, and the schools in which this is done as Protestant, and so dangerous to the faith of their children, and accordingly of incurring possibly their soul's eternal damnation. Protestants contend, and we think justly, that there is no necessary connection whatever between the use of the Scriptures and prayer in the schools and any form of Protestantism, and therefore no danger to the faith or to the souls of Roman Catholics in uniting with Protestants in the schools in the exercises referred to. The Sermon on the Mount is not Protestant any more than it is Roman Catholic; the Lord's prayer is not Protestant or Methodist; and the decalogue, as given in the Scriptures, is no more Presbyterian or Protestant than it is Roman Catholic. Then where is the danger to Roman Catholic children, any more than to Protestant children, in the religious exercises proposed in the public schools? There is no more danger to what is properly speaking the religion of the one more than of the other, apart from special doctrinal teachings and beliefs which it is not at all the business of the State to teach.

The difficulty lies in this, and until our Roman Catholic fellow-citizens can see differently, can take a broader view of the subject, it appears to us insuperable, that their view of the Church, of the Scriptures, and of what constitutes religious education is so different from that of, we shall not say Protestants, but non-Catholics, that there can be no hope of their harmoniously uniting with their fellow-citizens to sustain and enjoy the benefits of a system of public schools. Non-Catholics believe that they have truth and right on their side, and so can indulge the hope that some day these differences will disappear, and all unite in the maintenance of a system of education which will be religious so far as Christian morality and the great verities of the Christian faith are concerned and common to all, becoming thus the nursing mother of patriotism, and religious tolerance and Christian charity.

THE LATE REV. WILLIAM M. TAYLOR, D.D.

BY REV. PRINCIPAL KING, D.D.

THE Rev. Dr. William M. Taylor, who passed peacefully away at New York, on the 8th of February, was born in Kilmarnock, Ayrshire, on the 23rd October, 1829. His parents were of the class, at once intelligent and pious, to which the Scottish pulpit has owed so many of its best men. Among his remoter ancestors, it is said, were some who had suffered for their fidelity to truth in the Covenanting times.

Having received his early training in the academy of his native town, he entered Glasgow University when sixteen years of age. His standing in his classes was high, though not, perhaps, such as to betoken the eminence which he was afterwards to reach. His name came before the writer of this notice for the first time, when in 1847, it appeared in the list of successful competitors for scholarships, instituted about that time by the United Presbyterian Church for its students in attendance on the four Scottish Universities. In the autumn of the following year, his acquaintance was made and his friendship formed, when both of us entered the Divinity Hall in Edinburgh of the United Presbyterian Church. In his course there, Mr. Taylor proved himself to be a student of great

intellectual vigor, of wide reading and of unusual frankness and cordiality. Not seldom was his merry laugh heard in the corridors of Queen Street Hall in those days. Many, perhaps a majority of the students, who that year entered the theological classes have either departed this life, or have ceased to be actively employed in the service of the Church. A few remain in more or less active service. These occur to me as I write: Dr. Kennedy, of Edinburgh, the senior clerk of the United Presbyterian Church; Dr. Drummond, of Glasgow, one of the delegates to the Presbyterian Council in Toronto; W. Parlane, of Burntisland, modest and retiring, but a minister of high character and of wide knowledge; and Dr. Morrison, of London, preacher and poet, Ayrshire born, like Dr. Taylor, and his life-long friend.

Mt. Taylor completed his theological course in the autumn of 1852 and received licensure from the Presbytery of Kilmarnock in December of that year. He very soon received a call to a prominent pulpit in the South of Scotland, that of Sanquhar, at that time vacant by the recent transference of Dr. Croom to Edinburgh. This call was, however, declined by the youthful probationer, the reason for his declination being stated with characteristic frankness. Another call received about the same time or soon afterwards to a much less important charge, Kilmours, in the immediate neighbourhood of his native place, was accepted. Here he was ordained to the ministry in June, 1853, and here he continued to labor with much acceptance for two years. Towards the close of this period, a call was addressed to him from a newly formed congregation in Bootle, a suburb of Liverpool. As pastor of this young and at first feeble Church, he laid the foundation of his fame as a preacher, and achieved his first marked success in the line of work in which he was afterwards to become so eminent. The membership of thirty or forty increased under his powerful preaching, and wise and gracious interest in his flock, until it numbered six hundred; the attachment of the people being of the most devoted kind. It was during this period that Dr. Taylor began his course as an author giving to the public, among other productions, a valuable work entitled, "The Miracles Helps to Faith." He was at the same time a public-spirited citizen and from his student days onward an earnest advocate of the temperance cause. It was while occupying this field that one of the closest and most cherished friendships of his life was formed, that with Dr. Wm. Graham, then minister of Mount Pleasant Church, Liverpool, afterwards Professor in the Presbyterian College, London, a man of singularly bright and sparkling and withal genial and kindly wit.

In 1871 Mr. Taylor was induced by a friend belonging to the Church of the Pilgrims, Brooklyn, N.Y., to accept an invitation to occupy that pulpit for two or three months, while its pastor, Dr. Storrs, with health then broken, was seeking rest and recuperation in Europe. Singularly enough it fell to Dr. Storrs, still in the active ministry in Brooklyn, to give the address—a graceful, affectionate and, indeed, deeply touching tribute to the memory of the deceased—at the funeral of him who, twenty-four years before, had come to his assistance, in the full strength of a vigorous manhood. The impression produced by the vigor, the warmth, the enthusiasm of Dr. Taylor's preaching during his brief occupation of Dr. Storrs' pulpit was such that the Broadway Tabernacle Church, of New York, in some respect the most influential one in the denomination, almost immediately addressed a call to him to become its pastor, with the full concurrence of the Rev. Dr. Joseph P. Thompson, who had been for years in charge of it but was anxious to retire from the ministry. The call, all unexpected as it was, was accepted. Dr. Taylor was installed into the pastorate in New York in April 1872, and for nearly twenty years he continued to maintain in it a ministry of great power—one singularly attractive and helpful not only to the members of that Church, but to others, residents of the city and visitors from all parts, who found their way in great numbers to the Tabernacle. One could not say that Dr. Taylor required to come to America to find appreciation, for his reputation was a great and a growing one, before he left Britain; but one may say that America was either more quick in discovering his eminent abilities as a preacher or more successful in calling them into full exercise than was his native land. Perhaps his is not the only instance of the kind.

These twenty years, or thereabouts, were crowd-

ed with work, preparation for the pulpit, pastoral visitation which was never neglected, contributions to the religious press, publication of books, one volume following another in rapid succession, public work for the Denomination, especially in connection with the effort to secure parsonages for ministers and missionaries on the frontier, courses of lectures to colleges, and other forms of labour too numerous to mention. It was a life, no doubt, of great usefulness and even of rich enjoyment, arising from continuous evidences of good done and affection evoked; but it must have been, at the same time, one of incessant strain, which only a constitution of unusual vigor could have stood so long. At last the illness came nearly three years ago, not without its premonitions, which may be said to have brought his active labours to a close. His mind, indeed, continued to retain its clearness, and his interest in the great religious movements of the age, never flagged. New books were read with as great zest as ever. His withdrawal from the exercise of the ministry was, as it must have been, to one of his character, a great trial; but this, and the successive attacks of illness which made it imperative, and which soon cut off all hopes of return to the pulpit, were borne with a submission, the result of his simple and large faith, so complete and so cheerful that, as one who witnessed it has said, "it was like a benediction to behold it."

The main features of Dr. Taylor's character and preaching are too well known to many of the readers of THE CANADA PRESBYTERIAN to make it necessary for me to enter into much detail concerning them. And, in any case, this is not the time, or the present writer is not the person, to attempt an elaborate analysis of either the man or his preaching. I can only speak of him as after long and intimate acquaintance I found him.

He was, to begin with, a man of strong sense as of deep and tender feeling. His mind, naturally vigorous, was enriched with a wide knowledge both of books and of men. It had the added charm of a rich vein of humour and of pathos. He was a careful student of the Word of God, and he possessed a deep and immovable attachment to the great verities of the gospel, as these were understood by the fathers of the Secession Church of Scotland, on whose breast he was reared. He was before all a man of deep and healthful piety, which advancing years only mellowed. And as was the man, so was the preacher, as indeed it must ever very largely be. Dr. Taylor, as a preacher, was at once tender and powerful. His discourses, healthfully objective, dealing with facts and characters more than with mental states and spiritual frames, amply illustrated with material gathered in his wide reading, and set in a frame of gracious human feeling, were both instructive and impressive. They were delivered, as all who have heard him know, with the passionate energy which is so characteristic, or at least used to be, of the best Scottish preaching as distinguished from the calmer or more restrained English style. Such as they were, there is little doubt that they helped to elevate and mould many a life. Moreover the conduct of the devotional part of the service must, we imagine, have been for many as great an attraction as his preaching, powerful and inspiring as the latter was.

Like most men, if not all, who are really great, Dr. Taylor was more quick to discover and more ready to dwell on the excellencies of others than their defects. Many in Toronto will remember his characterization at a social meeting in St. James Square Church, of the five Professors of the United Presbyterian Church, whose lectures we had both attended,—a characterization so appreciative, while discriminating, so affectionate.

He was moreover a warm and steadfast friend, and especially of those who had been the companions of his student days. The chief attraction, indeed, of his yearly visit to Britain seems to have been the opportunity which it afforded him of renewing these friendships.

It is not allowed us to speak of Dr. Taylor's domestic life except to say that in this he was unusually happy. He was married in early life to the sister of a fellow-student who entered college in the same year with himself but who was early called away. Mrs. Taylor and a family of five sons and two daughters survive him.

In Dr. Taylor's death, a useful life, a life which had won much love, has closed here, but, as the gospel of Jesus Christ permits us to believe, it has not ended, it has but begun in some higher, to us unknown form.

Winnipeg, Feb. 20th, 1895.

Books and Magazines.

THE PADDOCK LECTURES FOR 1894. By C. W. E. Body, M.A., D.C.L. Longman, Green & Co., New York, U.S.

"The Permanent Value of the Book of Genesis as an Integral Part of the Christian Revelation" is the subject discussed in this volume. The literature of the book of Genesis is already almost alarmingly voluminous. Owing to the author of this fresh contribution to it being so well known and highly esteemed in this city, it will be read with interest by many. We can only give such an idea of the work as is suggested by the titles of the lectures which are as follows: "The Critical Problem in General"; "The Literary Analysis Critically and Historically Considered"; "The Creation and Paradise"; "The Fall and its Immediate Results"; "The Deluge and the Patriarchs." In the preface the writer states his object to be "to plead for a re-examination from certain fundamental standpoints, to which adequate attention does not seem to have been given of modern critical hypotheses, which are clamouring for immediate acceptance." This is the position which we believe the great body of sound theologians would at the present time recommend to be taken.

THE LIBERATION OF ITALY. By Countess Evelyn Martminengo Cesaresco. Charles Scribners' Sons, New York. Rev. Wm. Briggs, Toronto.

The story of the liberation and unification of Italy is full of romance. It was not won without some failures and many disappointments. In connection with it the names of Garibaldi, Count Cavour, King Victor Emmanuel and Mazzini, with some others, have been immortalized. As far back as the days of Dante it was a dream, but only at a time well within the memory of men still living was it realized. The story, with the events which led up to it, and the names and deeds of the men who took a large part in it, is told by the Countess Evelyn Martminengo Cesaresco in "The Liberation of Italy." It has been translated into smooth and flowing English, and her narrative carries her readers along with her. Besides having access to many valuable state documents, her interest in her subject, and some special qualifications for her task, above all the labour, while one of love, being at the same, done with judgment and discretion, make this volume both interesting and reliable. The book is embellished by four excellent steel portraits of Garibaldi, Mazzini, King Victor Emmanuel and Count Cavour.

THE MINISTRY OF THE SPIRIT. By A. J. Gordon, D.D., with an Introduction by Rev. F. B. Meyer. (235 pages, 12mo.) Fleming H. Revell Company, Toronto.

This book possesses a sad and hallowed interest from the fact that its well-known and beloved author has so lately passed away to his reward. While those who heard him during his last visit to Toronto may not agree with him in some of his opinions, it was impossible not to feel the spell of his goodness and acknowledge the power of his intellect. His last published work is sure to be widely read. We can only endorse the opinion that, "no man was better qualified than Dr. Gordon for writing on this subject and his work will be eagerly read. His sweetness of spirit brought him in touch with Christians everywhere, and his special qualifications for writing on the office work of the Holy Spirit, assured to them the most thorough treatment of this subject."

OUR BEST MOODS, SOLILOQUIES AND OTHER DISCOURSES. By David Gregg, D.D., E. B. Treat, 5 Cooper Union, New York, U.S.

The writer of the discourses given in this book is the pastor of Lafayette Avenue Presbyterian Church, Brooklyn, New York. They are given as preached in ordinary course at the urgent request of those who heard them. When this request is made voluntarily and by a goodly number, it is of itself an evidence that they have been found profitable by the hearers. They are written in an incisive style, are practical and suggestive, and will be found helpful by the reader.

In the ranks of the pictorial weeklies *The Illustrated American* deservedly takes a high stand. Aside from reading matter of much excellence, touching upon topics of current interest, as also upon important literary, scientific and social themes, the accompanying pictures, which serve to enhance the value of the subjects discussed, are of exceptional merit. There has just been concluded in its columns a series of articles on "The Seven Deadly Sins of America," various evils of present-day life being handled with much power and discrimination by Mr. Cleveland Moffett. To show the up-to-date character of this publication, it is only necessary to state that the number for last week was devoted to Washington's Birthday—the event uppermost in the minds of residents in the neighboring republic. Its typographical appearance is unexcelled. [Lorillard Spencer, 5 and 7 East Sixteenth Street, New York. Ordinary subscription, \$4 per year. The Edition de Luxe, \$5.]

The Biblical World, for February, continuing "The Old and New Testament Student," after some interesting notes on Israel and Israelitish history and institutions, contains two somewhat lengthy articles on important subjects—the first by Rev. Professor Brown, D.D., of Newton Theological Institute on "The Interpretation of the Old Testament as Affected by Modern Scholarship"; the second is on "The Teaching of Jesus," devoted especially to the method of His teaching, and is by Rev. Prof. Stevens, Ph.D., D.D., of Yale and Divinity School. Comparative Religion Notes contain several testimonies to the value of the Parliament of Religions in connection with the institution of the Barrow's Lectureship as a result of it. Other departments, well-sustained, complete a good number of this periodical. *The Biblical World*: The University of Chicago Press, Chicago, Ill., U.S.

The Family Circle.

YOU NEVER CAN TELL.

You never can tell when you send a word
Like an arrow shot from a bow
By an archer blind—be it cruel or kind
Just where it will chance to go.
It may pierce the breast of your dearest friend
Tipped with its poison or balm,
For a stranger's heart in life's great mart
It may carry its pain or its calm.

You can never tell when you do an act
Just what the result will be;
But with every deed you are sowing a seed
Though its harvest you may not see
Each kindly act is an acorn dropped
In God's productive soil;
Though you may not know, yet the tree shall
grow
And shelter the brows that toil.

You can never tell what your thoughts will do
In bringing you hate or love;
For thought are things, and their airy wings
Are swifter than carrier doves,
They follow the law of the Universe—
Each thing must create its kind;
And they speed o'er the track to bring you back
Whatever went out from your mind.

—Ella Wheeler Wilcox.

LADY BETTY.

Elizabeth Stansfield Merton was certainly a stately name for a mite of pink and white humanity to bear. Judge Henry Barton declared it was absurd to christen his grandchild such a name. And, as the latter grew and developed into a laughing, dimpled lassie, the judge assumed his most judicial aspect one day, and announced that henceforth she should be known by the name of Betty, affirming that it suited her from the crown of her head to the sole of her foot. As no one had the courage or the heart to oppose the judge, his word became law in the matter.

There were those in the pretty village of Churchtown who nodded their heads sagely when a babe was born one morning in the house on the hill, where Judge Barton and his daughter and her husband lived—nodded their heads and wagged their tongues, informing each other, with many a wise look, that the child was "sure to be spoiled by her grandfather." It was a well-known fact among the townfolk that, though Judge Barton on the bench was severe and dignified, Judge Barton at home was affable and social, ever betraying an intense love for his only child, and the busybodies predicted would extend and embrace with added fervor his daughter's daughter.

But Betty had left babyhood behind and was enjoying girlhood, and still, to the outward eye, gave no signs of having been "spoiled." One could scour the hills for miles around to find a sweeter, rosier face, a more generous, loving disposition than were Betty's. To her mother and grandfather she was all in all. To her father? Well "Lady Betty," as Mr. Merton loved to call his blue-eyed daughter, was precious above and beyond all estimating.

Across the road from Judge Barton's, and a little further down the street, stood a low, rambling house whose ancient walls resounded to the tramp of boyish feet and the ring of merry young voices day in and day out. The Carleton boys made life sweet and burdensome alternately to their invalid mother, and to the other inmates of their home. But to Betty they were never wearisome. She commanded, she entreated them. She scolded and commended them. She was their queen; they her loyal subjects. Never queen had more faithful ones. Whether in her most imperious or most gentle moods, she was alike charming, wholly irresistible to these sturdy boys, who had never possessed, yet always lounged, for a sister of their own.

"I couldn't come in, could I?"

It was Betty who uttered these words, one cold January morning, as she appeared at the door of the boys' workshop and peeped within.

"We'd like to have you," answered Harold, the eldest, "but we've got everything spread round in here. You may spoil your pretty dress."

"Hannah could lend her an apron," suggested Philip, next in age, looking up from the paper he was pasting together, to smile a welcome at Betty.

The latter's inquiry, however, had been a mere matter of form, as she now made apparent by entering, and proceeding to make herself comfortable on the end of the carpenter's bench, Harold's especial property.

"There's nobody at home and I thought you'd like to have me," she explained, watching Gerald, the younger brother, as he struggled valiantly with the prow of a boat he was fashioning. "The toboggan slide is nearly finished. Grandpa said for you all to be sure and come to the opening on Saturday. And I've asked Tom Beecher," she added, smilingly.

"Betty Merton!" It was Harold's voice that rang out sharply. "Then I sha'n't come, if he's to be there. That's all." The smile vanished from Betty's eyes, and she looked severely at the speaker.

"For shame, Harold!" she cried. "Why are you unkind always to Tom. Why don't you like him?"

"Tom won the prize at school that Hal ought to have had," Philip interposed. "It was when you were away, Betty. Some of the boys think he didn't get it fair."

"But he did," Betty maintained, stoutly. "Wasn't my grandpapa there? I guess he wouldn't have had anything to do with it if there was cheating going on. Tom's a gentleman, and honest, if he is poor. Mamma says so."

"And he pulled me on my sled clear to the top of the hill," remarked Gerald, stepping closer to Betty. He always thought and said the best of every one, this brown-eyed lad, with his father's face.

"I wouldn't be jealous of a boy that never has good times, and has to work so hard," Betty continued, looking sternly at Harold.

"He's always studying. I hate to see a fellow pegging away all the time," the latter returned, glancing out of the window, not caring to meet Betty's eyes.

"He studies hard because he's going to be a teacher and take care of his mother. He told me so," Betty replied. Then, suddenly slipping down from her perch, she stepped closer to Harold and added, earnestly: "It isn't like you, Hal, to be so unkind. He does not have things as you do. Why, he's never had a real new overcoat. And think of the nice ones that you boys have just got."

"The boys at school laughed at Tom 'cause he had his uncle's coat made over," Philip said, "and it's an old one and thin at that."

"Mother said she wished she knew someone that would take Hal's old one. It is good, and warm, but too small for him," Gerald said. "I guess it would fit Tom."

"Tom Beecher have my coat? I think not, Betty Merton!" Harold cried, his face flushing angrily.

For a minute Betty was silent, but her lips quivered piteously. Philip saw them and cried hastily:

"Don't, Betty. Hal didn't mean to speak like that."

It was the first time any one had spoken in that voice to Betty. Only loving tones had been hers. But she was a brave little woman and rose to the occasion, even though it was hard.

"No; he didn't mean it," she said, slipping a soft, warm hand into Harold's and looking up with sweet, wistful eyes. "It's so easy for words to slip out when we feel cross. But you'll come on Saturday, won't you, Hal, dear, because you promised. Never mind about the coat, but just be nice to Tom."

Lady Betty imperious was charming. But Lady Betty half-tearful and coaxing was irresistible.

Harold shifted uneasily from one foot to the other. Long ago he had acknowledged to himself that his dislike to Tom Beecher was unreasonable and unworthy of him. The difficulty lay now in owing to his fault

and making amends. But there stood Lady Betty, clearly expecting the best of him. And then, there were his father's words, spoken just before leaving for his last trip—his tall, strong, dearly beloved father, who had said:

"Take good care of mother, Hal, and look after Phil and Gerald. You're the man of the family when I'm away, you know."

The "man of the family" should set a good example.

"Yes; I'll come," Harold said at last.

"Oh, Hal!"

Only two words, but Betty's voice in itself was enough.

"And be nice to Tom?" after a moment's pause.

"Yes. Let's go and get the cookies now that Hannah promised us." Harold answered, turning to the door, but not before Betty had seen the light of his eyes that made him appear a very different Harold from the one of a few minutes ago. So do one's feelings alter the face.

Saturday dawned clear, bright, but cold. The Carleton boys gathered at the slide early and had enjoyed two or three delightful trips when Gerald whispered mysteriously to Betty, his eyes sparkling mischievously:

"There's a surprise for you, Lady Betty."

The latter was about to question, when a shout from Philip arrested her attention, and she turned to see Tom Beecher coming toward her, happy, smiling, rosy, wearing a cape overcoat that she had seen many a time before, though on a different boy.

"Hannah and Hal went down with it last night," Gerald said, bustling with the importance of his knowledge, while Betty looked around for Harold. The latter, however, was half-way down the slide, and as he reached the bottom, he called back, in answer to Betty's glad cry of—"You dear, dear boy!"

"Oh, it's nothing to fuss about."

But later, when Harold stood beside her, and the slides were being taken more frequently and more merrily, and Tom was the happiest boy in the yard, Betty said earnestly:

"Oh Hal, I'm so proud of you."

"And you helped me," the boy answered quickly. "If it hadn't been for you Lady Betty, I couldn't have done it."

It was nearly dusk when Mrs. Beecher heard laughing voices coming nearer and nearer to her tiny cottage. She arose and looked out of the window, and the sight she saw gladdened her heart for many an hour.

Harold, Tom, Philip and Gerald, a prancing four-in-hand, driven by Lady Betty, were coming down the hill in the grandest style.

"Bless their hearts," Mrs. Beecher murmured. And then, looking past the boys to Lady Betty's sweet, happy face, she added: "And everyone said she'd be spoiled. If she is, it's in the right way. There isn't one to equal her in the land."

And then, as the turnout landed with a grand flourish in front of the door, and gay voices bade a pleasant "good-night," the widow said, softly:

"God bless her and keep her always as loving and true as she is to-day, and the boys, too.—Marie Deacon Hanson, in the *Churchman*."

DUTIES OF A HOSTESS.

There are homes in which you are always conscious of your bounden duty to conform to rules. You feel that you must get up to a 6 o'clock breakfast when you have been accustomed to indulge in morning naps until 9; you cannot don your wraps and saunter out to enjoy an hour or two in an art gallery or a library of rare books, where one wants to invite one's own soul for companionship, without your too solicitous hostess urging you to wait till she has ordered luncheon so that she may "go with you and tell you all about them."

There are homes where the rules are not

flexible because the makers of them are cast-iron people, but there are others where they lack elasticity simply from the family's want of tact in pleasing those whom they are anxious to please.

The really hospitable house is the one where the guest has been asked to come in order that she may be given an unusual pleasure, and where, for the time being, all the uncomfortable requirements of her individual home are set aside for a bohemian freedom and unaccountability.

The young married hostess may chaperon without monopolizing the callers of her girl guests. She sees these callers frequently in general society, and on many occasions for a chat, while the visitor, of whom they are also old friends, is only in town for a brief stay, and often groans inwardly at having to sit in enforced silence while her hospitable hostess rattles away the precious moments.

The visitor, like the editor, can stand a good deal of letting alone. Of course, if she be what is called a "born sightseer," one who must be taken from the crown of the Liberty statue to the roof garden crushes, she will not want to be let alone or to let any one else alone.

To be indifferent about a guest's enjoyment is the grossest evidence of ill breeding and callous feeling, after extending an invitation, but far too few people understand the exquisite spirit of hospitality underlying the greeting of the Spanish hostess, when she so graciously says, "The house is yours, senorita."—*New York Herald*.

THE GOOD HINDOO.

When a Hindoo jogi, with his hideous ashen face, his shock-headed Peter superfluity of hair, and his Adamite wardrobe, passes us on the road, we are, most of us, says a writer in the *Madras Mail*, impressed with the idea that we are in the presence of a scoundrel rather than of a saint. Often, no doubt, we are right, but often, too, according to the Swami Vivekananda, we are altogether wrong. According to the Swami, most sanyasis are "noble and disinterested," and are veritable "gods on earth." It is hard to realize it, but the Swami has been behind the scenes, and knows more about jogis than we do. The Swami makes the statement, moreover, in an epistle to the Hindoos of Madras, and he would hardly have dared to make it if it had been ridiculously untrue. The classic proverb says that when auger met auger in Rome, they "tipped each other the wink" in recognition of their being fellow frauds, and whether or not the Swami would wink the other eye if he met a fellow sanyasi on the New York Broadway we are unable to state. However that may be, the Swami declares that the sanyasis "are the representatives and repositories of the highest Indian spiritual culture even at the present day." There is one altogether saintly sanyasi that the Swami knows in Upper India—Blanket Swami by nickname, because his sole possession is his blanket. He begs his bread from door to door, but never takes a whole dinner from one house, lest it should be a tax on the householder: he never touches a coin with his hands, yet he has been instrumental in establishing hundreds of schools and charitable asylums all over Rajputana: he has opened hospitals, too, in forests, and thrown iron bridges over gorges in the Himalayan hills. "Blanket Swami," we are told, is not by any means a single exception to his tribe, and even the most ignorant of the lot, when he goes into a village, tries his best to do good with his diminutive stock of pious lore. The Swami's statements certainly belie our ordinary ideas, but, as a matter of fact, our ideas on the subject are not worth much: they are not founded on experience, and it is our unfair practice to condemn the tribe of sanyasis as reprobates without hearing counsel for the defence. Swami Vivekananda has spoken, and would teach us that the man who gives half a dinner to one of these repulsive-looking padres is likely to be entertaining an angel unawares. Perhaps, though it is hard to accept it on faith, to know Blanket Swami would indeed be an honour, and we would give him a whole dinner of the best vegetable curry, if he would allow himself to be interviewed in our form.

Our Young Folks.

TWENTY TIMES A DAY.

Twenty times a day, dear,
 Twenty times a day,
 Your mother thinks about you,
 At school, or else at play.
 She's busy in the kitchen,
 Or she's busy up the stair,
 But like a song her heart within
 Her love for you is there.

There's just a little thing, dear,
 She wishes you would do.
 I'll whisper, 'tis a secret,
 Now mind, I'll tell it you.
 Twenty times a day, dear,
 And more, I've heard you say,
 "I'm coming in a minute."
 When you should at once obey.

At once, as soldiers, instant,
 At the motion of command:
 At once, as sailors seeing
 The captain's warning hand.
 You could make the mother happy
 By minding in that way,
 Twenty times a day, dear,
 Twenty times a day.

--Mrs. M. E. Sangster, in the Congregationalist.

IN TIME OF STORM.

"Stephen, our supply of groceries is running low," said Mrs. Murray one morning in the autumn, as she placed a pile of well browned pancakes upon the breakfast table. "We're in need of flour, and sugar, and tea, and of some other things. Beside that I want to get stuff to make little Bennie some thick clothes. Do you think that you could take me to town to-day?"

Now going to town with the Murray's was quite an affair. They were not only eight miles from the nearest city, but they were at least a mile from the shelving coast. Their home was on a small island which, as they sometimes said, seemed to have been made expressly for them. It had been in possession of the family for more than fifty years. Stephen Murray's father had built upon it a small house, which now had become his own inheritance. A carefully worked garden furnished fruit and vegetables more than enough for himself and wife and the two boys, Alfred and Bennie. Often in the summer time, when the small village on the nearest point of coast was filled with visitors, the father was able to sell them not only the products of his garden, but also many of the fish which he was expert in catching.

Sometimes when he went to the village Alfred accompanied him, taking on his young shoulders a load of baskets manufactured by his mother and himself. These he usually succeeded in selling, and thus, by various means, the Murray family contrived to gain a respectable livelihood.

Now, in the late autumn, all the summer visitors had departed, and the gay little village of the warmer season was only the abode of a few fishermen who lived in the small houses near the shore.

When Mrs. Murray asserted her need of groceries and drygoods, her husband replied that things being in that condition, it would be well to start for town as early as possible.

"There's a storm coming," said he, "or else I'm not weatherwise. All the signs show it, and I think 'twill be here by night."

Accordingly, soon after breakfast the worthy couple set off to do what they were pleased to call their "trading." They went in a row boat to the shore, and there engaged the services of the only horse in the place, a thin, hungry-looking animal which somehow always had strength enough to do the carting for the neighbourhood.

Upon leaving home Mrs. Murray's last words to Alfred had been, "Take good care of Bennie."

"Yes, mother, I will," was the boy's reply.

Little did he foresee what the keeping of the promise might imply. The three-year old brother was to become a weighty charge before the setting of the sun.

For some hours the boys had a quiet, pleasant time. It was mere play for Albert

to do the small amount of necessary house-work with which he was in the habit of assisting his mother, and when that was done he and Bennie ran about the island amusing themselves in sundry ways. But while they were playing the sky became overcast, and soon a heavy rain began to fall. The wind blew a hurricane. Great waves dashed upon the island. Alfred took Bennie into the house and closed the doors. Then for a long while the two boys stood looking out of the kitchen window, watching the falling rain, the swaying of the trees, the rapid rising of the waters. After a time they heard a great crash. Their chimney had blown over. Bennie shuddered and took fast hold of Alfred's hand.

"Look, Alfred," he cried, "the sea is drowning our island."

Sure enough, the angry waves were mounting higher and higher. Each succeeding one seemed to wash further in upon the small bit of land. The water was coming up over the pebbly beach where the brothers had been playing; now it was covering the garden, now it was at the cottage door. Soon, too soon, it entered the room. It crept up to their very feet.

"We'll go in the other room and climb on the bedstead," said Alfred.

This refuge served them for a time, but the flood was still rising about them. They must find a higher spot. There was no room above them, nothing but the peaked roof.

Alfred determined to climb up on that and to take Bennie with him. It was a desperate resolution for a slender boy of ten, but Alfred had nerve and pluck, two qualities which served instead of greater strength.

He felt the seriousness of the position, and like many another in time of danger, he said, gravely, "let us pray." He and Bennie knelt upon the bed, but at first Alfred could think of no words to utter. Then there came to him a few words from a hymn which he had learned in the village Sabbath-school in summer. These words he now turned into a prayer: "Oh, Lord, be to us a shelter in a time of storm." There was no time for more, but it was enough. Cannot the Lord answer a short prayer as easily as a long one? And does He not hear the cry of the youngest and feeblest, who call upon Him in truth?

By the side of the bed was pinned a card, which Alfred had received in the Sabbath-school. Upon it were the words, "Thou wilt keep him in perfect peace whose mind is staid on thee." He put the card into his pocket, reached over to the nearest window, opened it, and climbed over to the sill with Bennie on his back.

"Now, Bennie, hold fast, we've got to get up on the roof."

It was a hard climb, but it was accomplished. At length the ridge pole was gained, and Bennie deposited upon it by Alfred's side.

"Shall we drown," asked Bennie.

"I hope not," said Alfred.

He could say no more, but he was trusting that the Lord would help them in some way. He had done all he could. Now he must trust and wait. After what seemed a very long time, help finally arrived. Stephen Murray and another fisherman came in a small boat and rescued the brothers. It was hard to reach them, it was hard to get back to land, but it was done at last.

In a cottage on the shore Mrs. Murray was waiting for her children.

"It was the good Lord who saved you," she exclaimed, as she took them in her arms.

"Yes, mother, we trusted in Him, and He helped us." This was Alfred's reply.—*Mary Joanna Porter, in The Christian Intelligencer.*

TEASING.

How many children enjoy being teased, I wonder! Not one hand up! Well, that is what I expected. Now how many of you like to tease? Be honest! O my, how many hands I see! But I notice they go

up reluctantly as though they were admitting something of which they were not altogether proud. I am not surprised at that, for teasing is mean fun, I think. If you will look in your dictionaries you will see "tease" means to vex, annoy, disturb, irritate and mortify; all of these words imply something which ruffles and excites the feelings or causes pain and disappointment. You hadn't intended to be guilty of any such unkind amusement when you were led into teasing brother or sister, or a little playmate, had you? Yet, my dears, that is just what you were doing, having fun at another's expense, and wounding a heart by thoughtless words and actions. Only the other day I saw a gentleman offer a child a tempting bonbon, and just as the eager little hand was outstretched to take it, it disappeared within his own mouth. The dear little girl burst into tears and hid her face in her mother's lap, and the promise of a whole box of bonbons could not comfort her. I felt a great wave of indignation sweep over me at such thoughtless and wicked treatment on the part of the gentleman, and I am very sure he must have been considerably lowered in his own esteem. I hope you will all remember the golden rule whenever you feel disposed to tease any one again, and the companion text which goes hand in hand with it—"With what measure ye mete it shall be measured unto you again."—C. A. W.

PRESBYTERY MEETINGS.

ORANGEVILLE: This Presbytery met on the 8th inst at Orangeville, Dr. McRobbie, Moderator, in the chair. Present sixteen ministers and six elders. The Moderator's term of office having expired, the Rev. J. Wells, M.A., was appointed Moderator for the ensuing six months. Rev. J. Goforth, of China, and Rev. W. J. Hewitt and Mr. W. Black, elder, of the Presbytery of Barrie, being present, were asked to correspond. Mr. Farquharson reported that he had visited Caledon East and St. Andrew's, Caledon, and recommended that application be made for \$175 supplement. The recommendation was adopted. Dr. McRobbie reported a supplement for Laurel and Black's Corners and recommended that their case be deferred until next regular meeting. On report by Mr. McKenzie a supplement for Corbetton, Riverview and Gaudier, their case also was deferred until next meeting. The clerk reported that he and Mr. McLeod visited the Saugeen Presbytery at its last meeting in Palmerston, and acquiesced in their request that St. Andrew's, Proton, be transferred to them to be brought in connection with Cedarville and Erispili and we recommend accordingly. It was agreed to adopt the recommendation, ask Synod to sanction said transfer, and Messrs. Crozier and McLeod were appointed to support said application before the Synod. A call from Cookstown, Town Line and Ivy, in the Presbytery of Barrie, to Rev. P. Fleming, of Caledon East, was considered. The call was signed by 115 members and 58 adherents and \$900 stipend and free manse promised. The clerk was instructed to cite the Session and congregations of Caledon East and St. Andrew's, Caledon, to appear for their interests at an adjourned meeting of Presbytery to be held at Orangeville on the 29th inst., at 2 p.m. Rev. W. J. Hewitt and Mr. W. Black, elder, delegates from the Presbytery of Barrie, expecting that the call would be issued at this meeting, were present, and, at their own request, were heard in support of the call. The Presbytery appointed committees to consider the Assembly's remits. Mr. McKenzie reported subjects for a conference on the State of Religion, as follows:—(1) Whose children should be baptized? (2) How to conduct pastoral work. (3) A model popular sermon. (4) That said conference be held on the evening of the March meeting. Mrs. Steele, treasurer of the W. F. M. Presbyterial Society, then in Session, reported that the work of said society had progressed favorably during the past year, that \$739.72, a sum larger than any previous year, had been collected. The Presbytery expressed its gratification at the continued success of the society and appointed Messrs. Wells and Neilly to convey the congratulations of the Presbytery.—H. CROZIER, Clerk.

STRATFORD: This Presbytery met in Knox Church, Stratford, on Tuesday, 22nd. Rev. A. Henderson, Moderator, presiding. Rev. E. W. Pantou was appointed moderator for the current six months. A call from Listowel in favor of Rev. Wm. Cooper was presented by Mr. Henderson. The call was sustained and arrangements made for the ordination and induction of Mr. Cooper on the 31st inst., if he shall accept the call. The remit ament students was unanimously approved. The proposed new hymnal was discussed at length, and the following was the finding of the Presbytery:—"In view of the fact that the finding of the last General Assembly was arrived at against the expressed opinion of a majority of the Presbyteries of the Church, this

Presbytery resolves to recommend the General Assembly to take no further action in regard to a new Hymnal in the meantime; and further, that the mind of the Presbytery is that a book of praise must contain the whole psalter. The Presbytery sees no need of a selection of psalms and desire that no such selections be made or printed." A resolution was passed in view of the removal from the bounds of the Presbytery of Rev. A. Stewart, of which a part is as follows. It is now hereby recorded that the Presbytery in accepting this resignation has acted in this matter with deep regret. The long and faithful services of Mr. Stewart both within his charge and otherwise, as a member of Presbytery, have raised him to a high place in the esteem and respect of his brethren. The success which has attended his ministry within the congregations of N. Easthope has been observed with pleasure. The Presbytery sympathizes with Mr. Stewart and his family in the fact that he feels the burden of infirmity, especially that which has resulted from a perilous accident. In parting with Mr. Stewart the Presbytery's desire and prayer for him is that he may enjoy in the fullest measure the same consolation of religion which he has so faithfully ministered to others, and that with improved health and growing grace and comfort in the Lord he may still be enabled, even to old age, to bring forth fruit to the glory of our Lord and Saviour." The Presbytery also expressed their sympathy with Dr. Hamilton as follows: "In view of the death of Mrs. Hamilton, wife of Dr. Hamilton, of Motherwell, who was for some years secretary of our Presbyterial W. F. M. S., the Presbytery desires to put on record its sorrow at her removal, and its deep sympathy with Dr. Hamilton and his family in their great loss, and sincere desire and prayer that the God of all consolation will sustain them in their affliction."—A. F. TULLY, Clerk.

GUELPH: This Presbytery held its stated bi-monthly meeting in Chalmers' Church, Guelph, on the 15th January, under the moderatorship of Mr. Archibald Blair, B.A. A letter was read from Mr. Craig, explanatory of the circumstances connected with his departure, and asking leave of absence for six months on account of his health was, as were resolutions by his Session and congregation, consenting to the same, and asking that Dr. Wardrope occupy his pulpit, and act as Moderator of Session while he was away. The Presbytery unanimously agreed to express their sympathy with Mr. Craig under his affliction, and their earnest trust that the means to which he has had recourse may be blessed to his perfect recovery, and their approval of the provision made to supply his place in the pulpit and Session till his return. Dr. Jackson, convener, presented a very full report from the committee appointed to look into the matters sent down by the General Assembly for the consideration of Presbyteries. It will come up for disposal at a subsequent meeting. Almost all the afternoon was spent upon the Report of the Hymnal Committee, which was presented by Dr. Torrance. The first recommendation of the committee, that there be but one Book of Praise, that the whole Psalter be included in it, and that the General Assembly give its imprimatur only to such, was approved. The second recommendation, dealing with the Selections from the Prose Psalms and other portions of Scripture, was adopted after a few changes. The third recommending, that selections from the metrical version of the Psalms now in use, and from other versions be not printed in the Book of Praise, was adopted. The fourth recommendation that all the new Hymns, about one hundred and forty-five in number, proposed to be inserted be omitted, on the grounds, among others, that they are unnecessary, that they will so increase the size of the volume as to render it unwieldy and add materially to its price, thus entailing upon the families of the Church a serious outlay. This recommendation called forth a long discussion and finally it was resolved to proceed no farther in the subject at present, but take it up at an adjourned meeting to be held in the same place on the 29th ult., at half past ten o'clock on the forenoon. The remainder of the report on the selection of Scripture sentences, of proper tunes, and one or two other points, were then considered, and the report as a whole disposed. A request from the Session of Eden Mills for the continuance of Mr. Strachan's services as pastor for another year was promptly and cordially granted.

HAMILTON: This Presbytery met in Hamilton on January 15th. A conference on Sabbath Observance and State of Religion had been held on the previous day. A committee was appointed to visit Carluke and the congregation was urged to build a new church so that worship alternately in the two churches may cease as soon as possible. Mr. J. B. Hamilton and Mr. Langill were received under the care of the Presbytery. The former was appointed to supply Ancaster for a year and to act as Moderator of Session. Mr. J. W. Mitchell's resignation of Thorold was accepted to take effect after February 2nd. A call from St. John's, Hamilton, to Rev. Dr. Bayne, of Pembroke, was sustained, and Mr. Jas. Murray was appointed to prosecute it. It was agreed and recommended that the Psalter be revised with the aid of the American W.P., and other revisors for the Book of Praise. Mr. N. Penker submitted a carefully prepared report as to the best method of keeping the accounts of congregations. Consideration of it was postponed. The Home Mission Committee were instructed to arrange for visiting supplemented congregations.—JOHN LAING, Clerk.

Ram's Horn: Some people who sit in front seats in church, leave their religion behind them whenever they go away from home.

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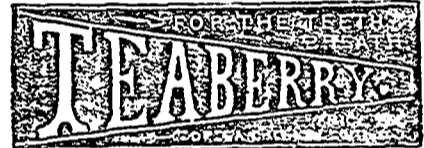
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THE IMPROVED VICTOR INCUBATOR.

Our readers will be pleased to learn that the Ertel Improved Victor Incubator and Brooder are now being manufactured in Canada. Our illustration this week shows the Improved Vic or Incubator as it appears filled with eggs and ready for use. Many incubators have been invented of late years, but only a few of them have proved successful because of a lack of some of the points necessary to perfection. Some of the most essential points of a good incubator are the supply of moisture and ventilation; in both of these the Victor is par excellence. The heat regulator is simple and unailing, and the turning of eggs can be done without even opening the glass door.

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Ministers and Churches.

The Rev. J. G. Shearer has completed his fourth year as pastor of Erskine Church, Hamilton.

The Blenheim Presbyterians have decided on a new church to cost \$7,000. The building will be erected during the summer.

The Ladies' Aid of St. Andrew's Church, Amherstburg, has expended in the last five years \$1,112.38 for congregational purposes.

In St. Andrew's Church, Belleville, the collections from plate and envelopes for 1894 show an increase over the previous year of \$95.05.

The Hamilton Times says: "Rev. Dr. Grant Orillia, one of the ablest preachers in the Presbyterian Church, and the popular 'Knoxonian' of THE CANADA PRESBYTERIAN has gone to Bermuda for two or three months for the benefit of his health."

The Presbyterian Church, Tilbury, is making substantial progress. Twenty-two members were added to the church roll last year. The total income was \$1,032.70 and the expenditure about the same. The Rev. J. Hodges, the pastor, is encouraged in his work.

The membership of Cooke's Church, Toronto, is now 1,333, probably the largest in Canada. The total receipts for the past year amounted to \$11,422.21. The trustees at the last annual meeting were elected: P. C. Close, James Allison, Charles Miller, James Wilson, Wm. Tafts and A. Smith.

Miss Davidson, teacher of the primary class in the St. Andrew's Sabbath School, Guelph, was recently presented by the children of her class with a beautiful oak rocking chair, upholstered in blue brocade velvet. Miss Davidson was much touched by their sweet thoughtfulness and appreciation of her labors.

Mr. G. Ferrier Burns, having retired from the eldership in Knox Church Toronto, after twenty years service, was presented by the Session with a handsomely illuminated address, expressive of their esteem and regard, and regret at "parting with one who had proved himself an active and zealous, co-worker."

The programme for the meeting of the Sabbath School Union to be held in the lecture room of Knox Church on the evening of March 1st, at 8 p.m., contains an address by Rev. Principal Caven and a study of the Sunday school lesson for March 3rd by Rev. Dr. Parsons. The meeting cannot but be profitable. The annual dues are asked for by the treasurer.

On a recent Sabbath the congregation of Knox Church, Neepawa, Man., in response to a request for a special collection, placed upon the plate five hundred and sixty-three dollars and eighty cents as a freewill offering to the Lord. This congregation, which consists of about 90 families, raised for all purposes during the past year \$3,900. For a hard year this is a very good showing.

On Friday, Feb. 15, the members and adherents of the congregation of Willis Church, Jarret's Corners, met in the manse and presented their pastor, the Rev. A. F. Webster, with a handsome fur overcoat. An address was read by Mr. Jno. Clark, treasurer, which showed the high esteem in which Mr. Webster is held by his people though only just recently settled among them.

The amount raised during the past year for congregational purposes by Bank St. Church, Ottawa, was \$5,960, permitting the treasurer to wipe off the deficit of last year and leaving a small balance on hand. The Session reported that 65 new members had been added. Encouraging reports were received from other departments of the Church work. In the neighborhood of \$700 was raised for missions during the year.

The pulpit of St. Andrew's Church, Amherstburg, was occupied on Sunday last by Rev. F. H. Larkin, of Chatham, who preached two very excellent sermons to large congregations. In the evening, the services in Wesley Methodist Church were cancelled by the Rev. Mr. Allin with great good neighborliness, to allow the members of that Church to attend the services on the occasion of the fifth anniversary of Rev. T. Nattress' pastorate at St. Andrew's.

At the annual meeting of the Lakeside congregation the pastor, Rev. A. C. Reeves, occupied the chair. The Session reported 175 communicants. The financial statement was considered satisfactory. The receipts were as follows: Stipend Fund, \$900.85; Building Fund, \$87.58; General Expenses, \$333.67; Missions, \$55.15; Sabbath School, \$75.32; Sunday school missionary account, \$85.50; W.F.M.S., \$69.27; Ladies' Aid, \$234.32. The pulpit was vacant for eight months.

The First Presbyterian Church, Seaforth, Rev. Dr. Macdonald, pastor, at the annual meeting, showed not only an increase of zeal, but increased contributions in every department. This, especially in view of the very depressed times, is most encouraging and must be cheering to the pastor as it is creditable to the people. The membership of the Church is larger now than at any previous period in its history. It was decided to engage a student for the summer six months to aid the pastor in his work.

A good sized audience, considering the roads and weather, attended the anniversary services at Lynden Church, on Sabbath morning, 10th inst., and in the evening it was well filled. Rev. R. J. Beattie of Knox Church, Guelph, preached, and

was listened to very attentively. His sermons at both services were thoroughly enjoyed. Proceeds by voluntary contributions instead of the regular tea meeting amounted to about \$50, a very creditable and satisfactory showing considering the stormy weather which prevented very many being present.

London South congregation makes a good showing, notwithstanding the vacancy. An increase in the aggregate givings was reported. The treasurer's accounts showed the following receipts and disbursements: Receipts—Balance from 1893, \$70.32; Sabbath collections, \$2,662.90; interest earned, \$7.64; check from Mrs. Marshall to cover cost of pulpit lamp donated by her \$8. Disbursements—\$2,521.94; cash on hand at close of year, \$226.92. The amount received for schemes of the church was \$363. Mr. Alex. McQueen has been elected Session clerk in room of Mr. C. H. Elliott, resigned.

The Rev. R.G. Macbeth, of Winnipeg, recently returned from a trip to Roland and Clegg, Southern Manitoba, where he had been preaching and lecturing. He reports the field as prospering under the charge of Mr. C. T. Baylis, whose energy in the work is highly commendable. At Roland a new Presbyterian Church will be completed next summer, the full cost being nearly all provided for by subscriptions, many of which are already paid up. At Rosebank the building of a new church is also being discussed, while the people at Clegg are rapidly reducing the debt remaining on the handsome church building erected a few years ago.

The anniversary services of Strabane Presbyterian Church were held on the 17th inst., when the Rev. R. J. Beattie, of Knox Church, Guelph, preached morning and evening to large and appreciative audiences. On the Monday evening following, the annual tea-meeting was held, when the Church was again filled. The chair was occupied by Mr. Thos. Baio, M.P., a former member of the congregation. The pastor, Rev. D. G. Cameron, and Rev. J. Mooney, of Carlisle, were the speakers. Recitations by Miss Allan and Miss Klodt and music by the German choir of Morrison made up the remainder of the entertainment. The musical selections were specially appropriate and well rendered.

The Rev. P. T. Hutchinson, M.A., was inducted into the pastorate of St. Andrew's Church, Huntingdon, on the 18th by Montreal Presbytery. The day was fine, and there was a large congregation present. The Rev. Dr. Campbell, Montreal, presided. The Rev. James H. Beatt preached an excellent and appropriate sermon from Ephesians vi. 19-20. In suitable terms the Rev. Dr. McDonald addressed the minister and the Rev. Dr. Warden the people. In the evening, the ladies of the congregation tendered a reception to Mr. and Mrs. Hutchinson in the Moir Hall. There was a large number present. The entertainment consisted of music, vocal and instrumental, and speeches from the Rev. Messrs. Craig, Morrison, Rowat, Campbell and Hutchinson. The Rev. Hugh Niven recited his poem on snuff, which brought down the house in raptures of applause. Dr. Cameron occupied the chair, and discharged its duties with his well-known grace and tact. The Rev. Mr. Hutchinson enters upon his large and scattered field under very favorable auspices. He is the first Irishman who has been pastor in St. Andrew's Church.

DEATH OF DR. J. H. ORR.

BY REV. SAMUEL HOUSTON, M.A.

It is but meet that more than a passing notice be taken of the death of Rev. John Henry Orr, D.D., who for well nigh thirty years was clerk of the General Assembly of the Irish Presbyterian Church, and for a great deal of that time was one of the most trusted advisers of the Church in all matters of delicacy and difficulty. He was moreover one of the staunchest friends of the Colonial Churches, and of that in Canada in particular. His death was very unexpected; no one dreamed of his being taken for many years to come. His loss will be keenly felt, for he occupied a most unique place in the work of the Church and discharged his functions with rare skill and fidelity.

As a pastor he was most methodical and conscientious in the performance of his duties. Of late years his public work must have engrossed his time greatly; nevertheless, his congregational duties were attended to with as much regularity as if he had nothing else on hand. It is some forty-four years since he was ordained over the charge which he held at his death. It was then a new congregation—a handful of people with no building of any kind. In time a Church and schools were erected, and then a manse, where the writer spent two delightful days last summer. He gathered around him a good congregation, which is in the best working order. The town of Antrim, where he spent all these years, is an old-fashioned town prettily situated on the banks of Lough Neagh. Close by are the castles of two of the great magnates of the county, those of Lord Massarene and of Lord O'Neill. It was after he was some 15 years in Antrim that he was elected clerk of Assembly, and a hard tussle he had to get it, for the other candidate was one of the strongest men in the Church. He came into the succession of giants in such work, but very soon it was seen that he was no way inferior to those that preceded him. His immediate predecessor was Robert Tark, a man as venerable and as much looked up to as Dr. Reid is in our own Assembly. There had preceded Mr. Tark in the same office the Rev. Dr. James Seaton Reid, who will ever be remembered as the historian of his Church. As far as it was possible to surpass such men Dr. Orr surpassed them. He might be regarded as



Disease is an effect, not a cause. Its origin within; its manifestations without. Hence to cure the disease the cause must be removed, and in no other way can a cure ever be effected. Warner's SAFE Cure is established on just this principle. It realizes that

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of all diseases arise from deranged Kidneys and Liver, and it strikes at once at the root of the difficulty. The elements of which it is composed act directly upon these great organs, both as a food and restorer, and, by placing them in healthy condition, drive disease and pain from the system.

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conservative in many of his ways and modes of thought; he was, at the same time, most progressive. He made a wide study of the way in which clerks of Church Courts on both sides of the Atlantic did their work and was ever ready to adopt anything that appeared to be an improvement. At the same time he was much more than a mere official. When matters of difficulty or of diplomacy of a delicate kind came up, to him, in conjunction with a few others, the Assembly were turned, and at such crises he never failed in what was expected of him. He was Moderator the year of the Queen's Jubilee, and it fell to him with one or two others to present the address to Her Majesty at Windsor, and, even there, he acquitted himself admirably. All things considered it is felt on every side that his place will be a hard one to fill. Moreover he was one of the truest and most warm-hearted of friends as the Presbyterian writer knows well. He feels Dr. Orr's death to be a personal loss. In Dr. Orr's treatment of me on several occasions that I was over in Ireland within the past few years I came to regard him in even a nearer relation than many whom I could call life long friends. I can never forget what he was, in some measure it may be on personal grounds, but also and largely because of the interest he took in our work in Canada. In his departure Canada has lost one of the best friends she had in Ireland. I speak this advisedly. Dr. Wilson, who died since last Assembly, was another. Kingston.

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BIRTHS, MARRIAGES AND DEATHS.
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BIRTH.

In Amherstburg, on Wednesday, February 13th, the wife of Dr. John Proudfoot, of a daughter.

MARRIAGES.

At Newmarket, on the 6th inst., by Rev. J. W. Bell, M.A., Mr. Geo. Campbell to Miss Jane McDonald, all of West Gwillimbury.

At the residence of the bride's mother, on February 13th, by Rev. S. Acheson, Mr. Alexander J. Ross, of Stanley, to Miss Annie M. Allan, of Tuckersmith.

At the residence of the bride's father, on February 6th, by Rev. A. McKay, Mr. William McPherson, of West Wawanosh, to Miss Bella, daughter of Mr. John Webb, of St. Helens.

At the residence of the bride's father on the 31st inst., by the Rev. Geo. Cuthbertson, Mr. Ed. J. Goulding, of Stanish, Mich., U. S., to Miss Henrietta, daughter of Wm. Booth, of Wyoming, Ont.

On the 2nd January ult., at Dunskaith House, Nigg, Ross-shire, Scotland, by the Rev. John Frazer, Minister of the Parish of Nigg, James Romanes, eldest son of the late Rev. George Romanes, LL.D., to Margaret Wardrop, of St. John's House, London, second daughter of Robert Wardrop, late of Buttevant, County Cork.

At the residence of the bride's father, Dr. T. P. Tisdale, Alameda, California, on January 29th, by the Rev. Dr. E. Y. Garrette, assisted by Rev. Mr. Brush, of Alameda, and Rev. Dr. Minton, of San Francisco, Miss Louise Lincoln Tisdale, to Rev. J. Cumming Smith, B.A., pastor of Trinity Presbyterian Church, San Francisco, and son of Rev. Dr. J. K. Smith, Port Hope, Canada.

DEATHS.

At Thorah, on February 6th, Archibald McEwen, aged 76 years.

At Thorah, on February 5th, Wm. McRae, aged 88 years.

At Argyle, on February 3rd, Sarah Campbell, aged 88 years.

At Onitla, on Friday, February 8th, Mrs. P. Murray, Sr., aged 75 years.

POTAGE LA PRAIRIE: Knox Church congregation held its annual meeting recently, which was opened by the pastor, Rev. Mr. Wright. Hon. Robert Wats n was elected to preside. The Session's report was read by the pastor. It covered all departments of church work, and conveyed thanks to the many earnest workers in the cause. It stated that the drain on the membership had been unusually severe on account of the large number that had left for Winnipeg and other places during the year. Number on roll at beginning of 1894, 477; added during the year, 53; total 530. Removed by certificate, 26; removed by death, 3; dropped from roll as not likely to return, 34; total 63. Leaving at date, 467. The report also spoke of the mission schemes of the church, and urged liberality. The distribution of mission funds last April, guided by the assessment of Presbytery, was as follows: Home Mission, \$300; Augmentation, \$125; Manitoba College, \$150; Foreign Mission, \$120; Contributed by W. F. M. S. \$200; French evangelization, \$50; Widows and Orphans' Fund \$15; Aged and Infirm ministers' Fund, \$15; Assembly Fund, \$12. The managers' report and treasurer's statement showed the receipts from ordinary sources had been \$3,040, and ordinary expenditure \$2,900. The purchase of a

new site had added to the liabilities of the congregation \$755, and to its assets \$1,250, the price paid for the lot. The balance on hand at the beginning of the year had enabled the managers to pay the difference. The average attendance at Sunday School was 326. A large and valuable addition to the library had been made during the year. The gross income was \$710, of which \$530 was from Sabbath collections, or an average of \$10 per Sabbath. Among the items of expenditure were \$300 for home and foreign missions; \$165 for additions to library; \$46 toward salary of Mr. Irwin, organizer of Sabbath schools for the province of Manitoba. The W. F. M. S. showed a contribution of \$196 to the general funds of the W. F. M. S. The Ladies' Aid reported an income of \$96, part of which had been expended on manse improvements. The C. E. meetings were interesting and well attended. A large number of the young people took an active part in the meetings. \$50 were given to French evangelization and \$10 for the new Indian Church. A pleasant and harmonious meeting was brought to a close by the pastor pronouncing the benediction.

BRITISH AMERICA.

Encouraging Statement at the Annual Meeting.

PRESIDENT G. A. COX'S ADDRESS.

Progress of the Past Year Reviewed.

MR. COX DISCUSSES THE QUESTION OF MUNICIPAL INSURANCE—REFERENCE TO THE RECENT FIRES.

The annual meeting of the shareholders of the British America Assurance Company was held in the company's office, in this city, recently.

The President, Mr. Geo. A. Cox, occupied the chair. Among the shareholders present were: Messrs. S. F. McKinnon, Robert Thompson, Robert Beatty, J. K. Niven, John Hoskin, Q. C., George A. Cox, Augustus Myers, E. G. Fitzgerald, H. M. Pellatt, J. J. Kenny, J. Stewart, John Scott, James M. Hamilton, P. Jackes, A. E. Ames, Dr. Daniel Clark, Dr. J. C. Warbrick, Jas. O'Hara, J. K. Osborne, Robert Bond (Guelphe), H. D. Gamble, W. H. Banks and H. O'Hara.

Mr. P. H. Sims, who was appointed to act as secretary, read the following

ANNUAL REPORT.

The directors have pleasure in submitting to the shareholders their report on the business of the company for the year ending 31st December, 1894.

From the accompanying statements of account it will be seen that the company has made satisfactory progress during the year. The total income amounted to \$1,464,654, and the balance of income over expenditure was \$97,690.84. Two half-yearly dividends, at the rate of 7 per cent. per annum, have been declared; the "surplus," or reserve fund, has been increased to \$17,424, and, after making ample provision for a re insurance reserve to run off all existing risks, the net surplus of the company has been increased by \$12,264.

The directors regret to have to record the death of Mr. A. M. Smith, who has been a valued member of the Board for the past two years. The vacancy thus caused has been filled by the election of the Hon. S. C. Wood as a director.

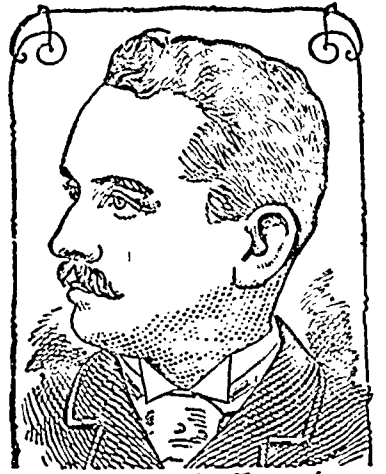
SUMMARY OF FINANCIAL STATEMENT.

Total cash income	\$1,364,654.84
Total expenditure, including appropriation for losses under adjustment.	1,366,964.00
Balance.	\$ 97,690.84
Dividends declared.	\$ 52,500.00
Total assets	\$1,467,482.15
Total liabilities	200,377.16
Surplus to policy-holders	\$1,267,124.99

The President, in moving the adoption of the report, said: "I desire in the first place to say, on behalf of my fellow-directors, as well as for myself, that it affords us more than ordinary satisfaction to be able to meet the shareholders with a statement of the business of the company for the past year, and of its condition at the close of 1894, which I think we can say, without laying ourselves open to the charge of egotism, bears evidence of the realization of the expectations which we entertained when we assumed the responsibility of the direction of the affairs of the company at the close of the year 1892. At the annual meeting in the February following, when the shareholders ratified the changes which had been made in the directorate, we expressed our confidence in the future of the company on our belief that notwithstanding the somewhat discouraging experience of some preceding years, the British America Assurance Company might be placed upon a footing such as its old-time standing among the financial institutions of this country and as one of the

oldest insurance companies on the continent entitled it to occupy. I am free to confess that had we realized that at that time we were just entering upon a period of almost unprecedented financial stringency and business depression, bringing with it, as such conditions invariably do to fire insurance companies, an abnormal ratio of losses, we might have hesitated in assuming this responsibility. Our task, however, has been rendered less difficult than we might have anticipated under these adverse circumstances: first, by the promptness with which shareholders accepted the \$250,000 new stock which at the outset we decided it would be well to strengthen the financial position of the company by issuing; and, secondly, by the hearty manner in which our representatives, in both Canada and the United States, have seconded our efforts to place the business upon a satisfactory basis. To the support and co-operation we have thus received, and to the great advantage of having in our Vice-President, who has fulfilled the duties of Managing Director, an able and experienced underwriter, I attribute mainly the progress we have made during 1894, and the profit we are able to show as the result of the transactions of a year, which, generally speaking, has not been a favourable one in the business and financial world. We have, as the figures of our statement demonstrate, entered upon the present year stronger in every respect than we were a year ago, with a larger business on our books, an increased reserve fund, and, after making provision for all losses which occurred up to the 31st of December, and for the increased liability under unexpired policies, a gain in net surplus. I think we may also claim that by prompt settlement of losses, and by affording our agents every possible facility for conducting business, we have placed the company upon a footing which will command for it a full share of the benefits which must accrue to fire insurance interests, in common with others, from a revival in trade and a return to more prosperous conditions throughout the country.

"In relation to the business of the present year it will be of interest to shareholders to know how we were affected by the two serious fires which occurred in this city last month, and I am pleased to be in a position to say that for disasters of such magnitude, involving together a loss of nearly one and a half million dollars, the net losses sustained by this company were moderate, being some \$33,400 by both fires. These fires afforded a forcible illustration of the necessity of care on the part of companies in distributing their risks, even in the most substantially constructed sections of our cities, to avoid the chance of excessive loss in any one conflagration. They can scarcely have failed also to have had the effect of shaking the faith of the advocates of municipal insurance in the scheme having this object in view, which has been discussed in our City Council during the past year. There have been many practical demonstrations on this continent of the necessity of such protection as is afforded by the capital and resources of fire insurance companies, deriving their income, in millions annually, from the extended, and, in some cases, world-wide fields in which they have agencies established, and who are thus in a position to distribute the burden of fire losses, and particularly that of serious conflagrations, so widely as not to materially affect any community or any individual by the contributions in the shape of the premiums which they require to enable them to afford protection against loss by such disasters. That we in Canada are not unduly taxed in this respect may be seen by reference to the Dominion Government insurance reports. These show that while during the past twenty five years some companies have made a fair profit, others have paid out more than they have received, and that on the entire business the companies reporting to the Insurance Department at Ottawa are realizing a small margin of profit upon the premiums they are receiving in this country that they have to rely for their dividends to shareholders, as far as Canadian business is concerned, largely upon the interest on their investments. I would not take up your time discussing this question were it not that I observe a bill is about to be introduced in our Local Legislature to authorize municipalities to undertake the insurance of property within their corporate limits. I may say that, in common with many of you, I am much more largely interested as a property-owner than an insurance shareholder, and although I have little doubt as to the fate of the bill referred to, I feel it my duty to avail myself to this opportunity to point out some of the dangers which such an experiment would involve. It would, I feel confident, seriously affect the credit of any municipality which embarked in it, and de-



Mr. J. Alcide Chausse
Montreal, P. Q.

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The following letter is from Mr. J. Alcide Chausse, architect and surveyor, No. 163 Shaw Street, Montreal, Canada:

"C. I. Hood & Co., Lowell, Mass.:

"Gentlemen:—I have been taking Hood's Sarsaparilla for about six months and am glad to say that it has done me a great deal of good. Last May my weight was 152 pounds, but since

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I began to take Hood's Sarsaparilla it has increased to 163. I think Hood's Sarsaparilla is a marvellous medicine and am very much pleased with it." J. ALCIDÉ CHAUSSE.

Hood's Pills cure liver ills, constipation, biliousness, jaundice, sick headache, indigestion.

preciate the value of its bonds. The holders of debentures of such a city or town would be placed in the position of shareholders in an insurance company which had assumed a liability for loss by fire in one locality many times in excess of its available assets. In case of a serious conflagration, a city relying upon its own resources for insurance would present a spectacle which might well be compared to that of a man endeavoring to lift himself out of the mire by his boot-straps. Does anyone for a moment suppose that Chicago, Boston, St. John, New Brunswick, or St. John's, Newfoundland, or, in fact, many of our Ontario towns which have suffered from severe fires, would have been rebuilt under any system of municipal insurance? It would, moreover, fail to afford such security as financial institutions require, and, consequently, it would involve the necessity of other insurance being procured by borrowers beyond that charged for by the municipalities. But I need not enlarge upon the many objections to which this proposed system of so-called insurance would be open. The single fact that it would place my city undertaking it in daily danger of being rendered hopelessly bankrupt must condemn it in the judgment of all who give the matter serious consideration. I feel, as I have said, interested in this question chiefly as a citizen and as a tax-payer, and my reason for touching upon it here is that, having constantly before us in our business the dangers of conflagration hazard, it seems fitting that a word of warning (even though the possibility of the consummation of this project may be remote) should be given to those who would impose upon us a liability which might involve such disastrous consequences to us both as individuals and as a community."

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

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

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

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British and Foreign.

Bread is sold in Oxford, England, at two-pence, halfpenny the quarter loaf.

Earthquake shocks occurred in Norway, causing an avalanche, resulting in eleven deaths.

Dr. A. K. H. Boyd, of St. Andrews, is seriously ill from the effects of a chill caught last week.

There are said to be only twenty-five Chinese women in New York. They carefully avoid the public gaze.

The income of St. Enoch's, Belfast, for the past year amounted to £6,000, of which sum £3,450 was for the extinction of the church debt.

The death-rate for London, notwithstanding the arctic weather, is below the average for the season. Sixteen deaths were attributed to influenza.

The people of Italy are the most heavily taxed of any civilized nation. The state taxation equals twenty-two per cent. of the earnings of the people.

The committee appointed to consider the admission of women to the English Methodist conference have reported substantially in favour of the innovation.

Rev. W. J. Patton, who has died at Dro-mara, county Down, Ireland, was minister there for forty-one years, and was the best known evangelist in the Irish Presbyterian Church.

The Germans having refused to allow Mr. Rhodes to plant his telegraph poles on their side of Lake Tanganyiki, he will lay them on the other side through the Congo territory.

The "martyrdom" of Charles I. has been commemorated in St. Margaret's in the East end of London with much Popish ritual. The congregation included several gentlemen in Highland costume.

A bill is now pending in the State Legislature of Tennessee to prohibit infant life insurance. The practice of murdering infants for the purpose of securing insurance money is on the increase in that State.

The Established Church of Scotland has 1,146,000 members, the Free Church 771,000, the United Presbyterian Church 445,000, smaller Protestant bodies 238,000, and the Roman Catholic 352,000 members.

Three committee has resolved to nominate Rev. Norman Maclean, M.A., Waterliss Slys, for election as minister of the church and parish of Tیره in succession to Rev. Hector Mackinnon, M.A., now of Stornoway.

Principal Douglas is to be presented with his portrait at the meeting of Assembly. The idea originated with the Glasgow students, and the picture is intended to be a companion to that of Principal Fairbairn in the common hall of the college.

A native of India has sent a young lion as a present for the Duke of Connaught. The animal, which is not quite fully grown, was a regular pet on board the steamer, and liked to be stroked through the bars of its cage. The lion has been placed in the Zoo.

Owing to the illness of Principal Miller, of Madras, Dr. J. Hood Wilson, of Barclay Church, Edinburgh, will be nominated as Moderator of the next General Assembly of the Free Church. Dr. Wilson was ordained in 1854, and was for many years chairman of the Jewish Committee. He holds the chair of Evangelistic Theology in connection with the Edinburgh and Glasgow Colleges.

A TALE TOLD THE EDITOR.

MR. THOS. STRANG SPEAKS THAT SUFFERERS MAY READ AND LIVE.

Attacked with La Grippe, the After Effects Developing Heart Trouble—His Friends Thought Him Near Death's Door—After Many Failures He Has Once More Regained the Blessing of Perfect Health.

From the Comber Herald

Strange-field is a post office corner about six miles from Comber. It was named after the highly respected and well known family of Strangs. The neighborhood is a quiet one, being inhabited by a church-going, sober, industrious people. Among the people of that neighbourhood none is better or more favourably known than Mr. Thos. Strang. Mr. Strang is a man of middle age and a bachelor. A few days ago he related to the Herald the story of his recovery from an illness which he believes would have resulted fatally but for the use of Dr. Williams' Pink Pills. The origin of Mr. Strang's trouble was la grippe which developed into heart disease. He laid for months with every nerve in his frail body unstrung. He tried many medicines, but none seemed to materially benefit him. He would rally at times and endeavour to walk, but his system being reduced and weakened he would frequently fall prostrate to the ground, and his friends had to carry him into the house. This terrible state of things lasted for months and all the while he was getting weaker, and even the most hopeful of his friends feared the worst. Mr. Strang was strongly urged to try the world renowned Dr. Williams' Pink Pills and consented to do so. A neighbour was dispatched to the Comber drug store for a supply. In a few days after beginning their use he began to improve. In a couple of weeks he was able to walk around, and to-day Mr. Strang is rejoicing and telling the same old story that hundreds of others are telling in this fair Dominion—the story of renewed strength through the use of Dr. Williams' Pink Pills. Mr. Strang is now a sound man. Quite frequently he walks to Comber, a distance of six miles, to attend church. He informed the Herald that he was only too glad to give his experience so that suffering humanity may also reap the benefit and thus be released from the thralldom of disease and pain. To his benefactors for such they are Mr. Strang feels that he owes a debt of gratitude. With him the days when beads of agony stood on his brow have passed away, and his body has been regenerated anew by the use of Dr. Williams' Pink Pills.

The after effect of la grippe and all troubles due to poor blood or shattered nerves, speedily yield to a fair treatment with Dr. Williams' Pink Pills. They cure when other medicines fail, and no one should suffer for an hour without giving this great remedy a trial. Sold by dealers or sent by mail postpaid, at 50 cents a box, or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, or Schenectady, N.Y. Refuse all imitations and substitutes.

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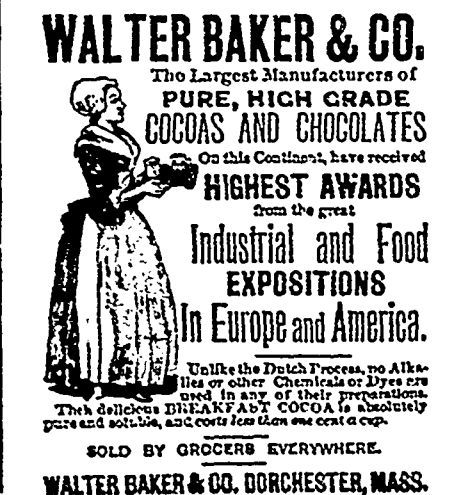
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There are several candidates in the field for the clerkship of the Irish General Assembly, vacant by the death of Dr. Orr. Among these are Revs. A. J. Wilson, Malone; W. J. Lowe, Londonderry; John Gibson, Broughshane; Wm. McMordie, Mourne; and D. S. K. Coulter, of Gilnahirk.

When Princess Louise launched the new battleship *Majestic* at Portsmouth, she was accompanied by Princess Beatrice. A portion of the ceremonial was the presentation to the Princess of a handsome casket, containing a mallet and chisel with which she cut the rope holding the vessel.

The Australian Colonies have adopted the standard zone time. By the new reckoning Victorian time will be advanced twenty minutes, thus making Melbourne, Sydney, and Brisbane time alike ten hours ahead of Greenwich, while Adelaide will be nine hours ahead, Perth eight, and Wellington eleven.



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Louisiana has the largest farm in the United States. It is 100 miles one way and 25 the other. The fencing alone cost \$50,000.

A missionary in Liberia, Africa, reports hundreds of steamers, some carrying 4,000 tons, running to that country "laden with rum, the very vilest that chemistry can concoct."

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Dr. Conan Doyle's new series of short stories is to be entitled "The Adventures of Brigadier Gerard." The hero is a cavalry officer in Napoleon's army. The stories are to appear in the Strand Magazine.

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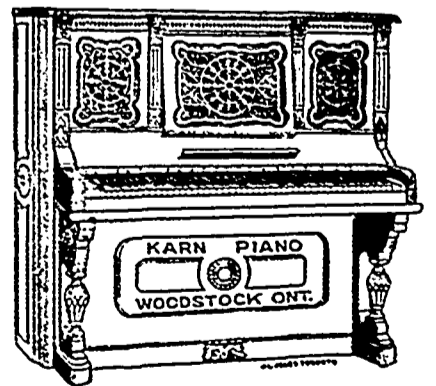
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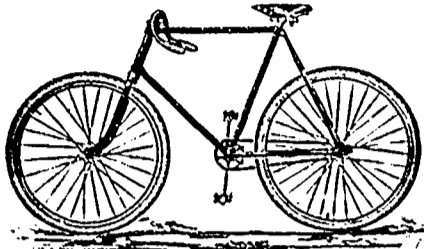
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MEETINGS OF PRESBYTERY.

ALGOMA.—At Bruce Mines, on March 13th, 1895. BRANDON.—At Brandon, on March 12th. BRUCE.—At Paisley, on March 12th, at 1.30 p.m. BARRIE.—At Allandale, on March, 19th, at 10.30 a.m. CALGARY.—In Knox Church, Calgary, on first Tuesday March, at 8 p.m. CHATHAM.—At Ridgeway, in Zion Church, on March 11th, at 7.30 p.m. GUELPH.—At Acton, on March 19th, at 10.30 a.m.; for Conference on State of Religion, etc., on March 18th, in the evening. GLENGARY.—At Cornwall, in Knox Church, on March 5th, at 11.30 a.m. HURON.—In Clinton, on March 10th, at 10.30 a.m. HAMILTON.—In Knox Church, Hamilton, on March 19th, at 9.30 a.m. KAMLOOPS.—At Kamloops, on March 6th. KINGSTON.—In Cooke's Church, Kingston, on the 3rd Tuesday in March (19th), at 3 p.m. LINDSAY.—In St. Andrew's Church, Lindsay, on March 12th, at 11 a.m. LONDON.—In First Presbyterian Church, London, on March 12th, at 11 a.m. MAITLAND.—At Wingham, on March 19th, at 11.30 a.m. MONTREAL.—At Montreal, in Knox Church, on March 19th, at 10 a.m. ORANGEVILLE.—At Orangeville, on March 12th, at 10.30 a.m. OWEN SOUND.—In Knox Church, Owen Sound, on March 18th, at 2 p.m. for conference; on 19th, at 10 a.m., for business. PORTAGE LA PRAIRIE.—At Neepawa, on March 4th, at 4 p.m. PARIS.—At Brantford, in Zion Church, on March 19th, at 10.30 a.m. PETERBOROUGH.—At Port Hope, in Mill street Church, on March 19th, at 9 a.m. ROCK LAKE.—At Minden, on March 6th, at 2.30 p.m. REGINA.—At Wolseley, on second Wednesday of March, 1895. TORONTO.—In St. Andrew's on first Tuesday of every month. VICTORIA.—At Nanaimo, in St. Andrew's Church, on March 5th. WINNIPEG.—In Winnipeg, at the usual date in March. WESTMINSTER.—At Vancouver, in First Church, on March 6th, at 2 p.m.

NEWS OF THE CHURCH.

The Rev. J. Cumming Smith, of San Francisco, son of Rev. Dr. J. K. Smith, of Port Hope was married recently to Miss Louise L. Tisdale, daughter of Dr. T. P. Tisdale, of Alameda, a suburb of San Francisco. The local papers give detailed reports of the happy event. Mr. Smith has the hearty good wishes of many friends in Canada in the important step he has taken.

The local papers speak in high terms of the lecture on the "Scottish Covenanters," recently delivered in the Presbyterian Church, Oshawa, by Rev. A. McMillan, of Mimico. Mr. John Cameron, of the London Advertiser, after hearing the same lecture, in moving a vote of thanks to the speaker, expressed the wish that it might be heard by every congregation in the Dominion.

The annual meeting of St. Andrew's Church, Stratford, was held under the chairmanship of Rev. E. W. Panton, the pastor. All the reports showed the various activities of the congregation to be in a healthy condition. The total receipts for 1894 were \$1,637.04. The assets are valued at \$10,113.11, while the amount of liabilities is \$1,988, the chief item in the latter being a mortgage of \$1,600.

The Rev. J. J. Elliott has been four years in charge of the congregations of Hillsburg and Peices' Corners. During the term there has been an encouraging increase in the membership, the additions last year being 35. The pastor's salary has been increased from \$800 to \$1,000; and over \$100 has been expended in improving the church building. A site has been purchased for a manse, which will be erected during the year.

The showing of the year at the annual meeting in St. Andrew's Church, Fergus, was on the whole satisfactory, the treasurer reporting a considerable balance on hand, which will be devoted to reducing indebtedness for the renovation of the Church a year ago. It was decided to raise by subscription the whole amount of the congregation's indebtedness for repairs—about eight hundred dollars. The Session reported a considerable increase during the year in the communion roll, notwithstanding the large number that have been removed by death and by leaving the neighborhood. A beautiful marble clock was presented to Mr. T. J. Hamilton, secretary-treasurer of the congregation, as a token of the congregation's esteem and appreciation of years of service gratuitously and efficiently rendered.

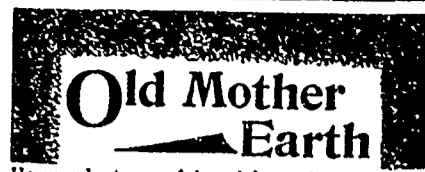
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