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Dawn.

BY P. M'ARTHUR.

Awake! Arise! and with the birds
We'll revel through the royal hours
Ere yet the robber sun has filched
The diamond drowdrops from the flowers.

Brooklyn, N.Y.

Christ Crucified.

IT is the fashion just now to exalt the preaching of Christ; it is the custom to ignore Christ crucified. These wedded themes, inseparable in Gospel and Epistle, are divorced in the pulpit. And the revolution is carried on so silently, if not so unconsciously, that few even of those engaged in effecting it, realize how rapidly and how far the change has already proceeded.

Under the cover of loyalty to Christ the mission and purpose of the Messiah are obscured. That would be a strange biography of Abraham Lincoln which did not begin with some account of slavery; that would be a poor "life" of Christopher Columbus which made no mention of the new world discovered. It is hardly to preach Christ to tell the story of the birth at Bethlehem, and the miracle of the wine at Cana, and to leave man still in ignorance of the events which called the Prince of Glory down from heaven, and of the events which followed as legitimate results His death upon the cross. There are a thousand silver-tongued orators in the pulpit who can picture with sympathetic skill the great Teacher amid the lilies of Galilee, the dear Friend with children in his arms, but what means this Son of God upon the cross the world has never heard from their lips.

This might not be strange if the death of Jesus Christ were like the death of most men, an accident or vicissitude of fortune. In fact there are few things less characteristic of life than its usual close. It seems at times a part of that strange reversal of expectation which we call the irony of fate that gives to the hero an insignificant close of life and to the little soul a grand occasion. The conqueror of vast nations dies of a surfeit in his tent; and the greatest genius of the world of letters, from a pot of beer. A powerful senator is caught in a snow-squall, takes cold, and disappears, as if no more potent to resist the forces of nature than a girl; and a president of fifty millions of people falls beneath the senseless rage of a lunatic or a fool.

So far as the physical characteristics of Christ's death were concerned His death was no exception to this common rule. He did not die upon the field of glorious battle and win for Himself the pageant of a lordly sepulture. With reverence we may say it, there was nothing in the circumstances of His death themselves to place Him so high as Leonidas, or Winkleried, or our own brothers who fell supremely great at Gettysburg. If there were nothing to be told of Golgotha but the story of wagging heads and final cry, if nothing to be shown upon Calvary but the bloody nail and gory spear, better that we should pass it in silence and "preach Christ," but not "Him crucified."

Yet who can be blind to the fact that it was His death rather than His life which Jesus exalted? It was His being "lifted up" which should draw all men unto Him, not His

sweet discourse upon the slopes of Galilean hills, not His loving words by the table of His host, not His radiant glory in the holy mount when messengers returned from heaven held converse with Him amid radiant clouds. He of all the untold millions of the earth alone came to this sphere to die. We accept it as a penalty, He chose it as an end; and he said, "For this purpose came I unto this hour." That pulpit which does not present Christ crucified can not preach Christ.

Much of the popular Christology, therefore, is so faulty as to appear insincere. The characteristics of any man are not his sentiments, emotions and temperament; they are his aims, purposes and accomplished intents. It would be possible to write a biography of Abraham Lincoln which should be only a new jest book; or of General Grant which should only be a new manual of arms, but the life of each was centered in the unity of the nation and the liberties of man. The purpose of Jesus Christ was not simply to teach a higher code of ethics or to reveal more clearly the divine life in the soul, but to "save His people from their sins." It is something to have set before us the ideal of a great artist wrought in imperishable marble, but it is more to have the sentence of death within ourselves arrested, and to experience that new birth which is the guaranty of an immortal life.

It can never be forgotten, without a dismemberment of the living Gospel, that Jesus Christ "laid down" His own life. No man had power to take it from Him. He offered it because it was for this purpose He came into the world. His death was as diverse from ours as His life was superior to ours. It was not an accident of fortune but the completion of His priestly office. His self-surrender to His foes was not suicide, but sacrifice. To say that He lived our complete exemplar is to tell out one-half the story; He died as one who came "to make atonement for the sins of the people." It is not before the completion of that sacrificial work, as St Paul says, but after it that "being reconciled to God by the death of His Son, we shall be saved by His life." To preach Christ is to preach a perfect code of morals; to preach Christ crucified is to preach a perfect salvation from sin.

Accordingly we find in the Word that it is not the perfection of His obedience, but the acceptance of His offering which is made the basis of His heavenly intercession. It is this which is made the promise of that grand chapter in Hebrews when we are told that "now once in the end of the world hath He appeared, to put away sin by the sacrifice of Himself;" and therefore He has entered "into heaven itself, now to appear in the presence of God for us." It is not the cradle of Bethlehem but the cross of Calvary which gives Him His standing as our Advocate before the throne.

Let no one, therefore, think that he is "preaching Christ" who is not preaching as Paul did, "Christ and Him crucified." Up to the hour when Jesus went forth from the judgment hall bearing His cross, His life is indeed a sweet and moving story; but from that moment on it becomes "the power of God unto salvation, to every one that believeth, to the Jew first and also to the Greek."—Interior.

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Registers, Communion Cards and general Session Supplies.

Toronto, August 31, 1893.

Weary not in Well Doing.

VICTORY, for the moment, rests with the Anti-Sunday
car men. Whether it will be a temporary triumph
or a success which will be held for many years, largely de-
pends on the course which the friends of the Sabbath will
from this out pursue. We rejoice that Toronto has main-
tained her high reputation and once more on Saturday last
defended the right successfully. It is cause for profound
thanksgiving. It was like David slaying Goliath. The
armies of the living God were defied, His ministers
traduced, insulted and slandered. The enemy was huge
with vain boasting, swelled out with villainy and cor-
ruption. Who were the "Holy Willies," the parsons, the
simple-minded, good people that they should oppose the gig-
antic corporation? They were unskilled in voting manipula-
tion, in the wiles of the wary wire-puller and they must surely
succumb to the superior tactics of the gang. But the
Antis proved a little David. The sling and the stone were
simple engines of warfare, yet the giant was slain. There
is cause to praise the God of Battles for the victory. Be-
fore the result of the vote was known, it was said by the
legal men who so admirably and courageously defended the
Day of Rest, that should the vote be in favour of Sunday
cars, the question would not be then settled, that the fight
would only be at its beginning. Now the same thing is
said on the other side. The *pro* car party are already con-
ferring as to what steps will be taken to further their
object. They declare the fight will not be given up until
the battle has been won for them. Therefore we cannot
look upon Saturday's vote as having settled the question
once for all during the term of the lease held by the com-
pany. Let us consider the fight as but beginning and pre-
pare for the open outbreak which may come upon us at any
moment. On the stand made by the present victors as we
have said everything will depend.

It was therefore a wise thing on the part of the great
public meeting on Saturday evening to have reappointed the
Citizens' Association, and to have continued the organiza-
tion. It is not unlikely that the association will have
active duties on its hands almost immediately. It is said
that before the present Council dissolves an effort will be
made to get a by-law passed submitting the same issue to
the electors in January. In doing so, the Sunday car men
are actuated by two considerations: 1st, the subservience

of the present Council; 2nd, they would forestall legislation
which might render Saturday's vote binding for a period of
years. There is force in both of these considerations. It
is doubtful if a council will ever again rule Toronto who
will so shamefully surrender its trust as the present Council
has done, and the Sunday car people will try to get all they
can out of the aldermen before they are retired to private life
by the citizens; and it stands to reason if the matter is prop-
erly represented to the Legislature and pressure brought to
bear, an Act will be passed which will secure the city from
the turmoil and trouble of another vote for many years to
come. In view of these things it is probable the Associ-
ation will be called upon to face another vote a few months
hence. The organization should be kept alive and funds
should be subscribed which would be available on call when
the necessity for using them does arise. There would be
advantages and disadvantages in a January vote. There
would be the safeguards, the big vote on municipal ques-
tions, the election vote and the prohibition plebiscite vote.
On the other hand there would be the loss of the popular
indignation which was aroused by the manner in which the
late vote was sprung upon the people; the fact of the Street
Railway Company paying the cost; of the holiday season
being infringed upon; of the want of the legal protection
in casting ballots, but, whatever the advantages or the dis-
advantages, success must be earned by wise and incessant
activity.

The ovation given to Rev. Dr. Caven by the large meet-
ing on Saturday night was a tribute to the admirable ser-
vice he rendered to the cause of the Sabbath in the contest.
It was a tribute to the personal esteem in which he is held
by the right thinking portion of the community. It may,
also, be taken as a vindication of the part performed by min-
isters of the Gospel in the campaign. The community will
not forget what it owes to those men who in the face of
misrepresentation and impudent personal attacks stood
firmly in the breach and did their whole duty. The con-
test has brought the best element of the working classes
and the ministers of the Gospel close together. The Church
is the best friend workingmen have. Now that they have
been co-operating in a struggle for the Sabbath, it would
be well if the ministers would cement the partnership by
exerting themselves in behalf of a statutory half-holiday
for the benefit of toilers in every description of work where
such was clearly possible.

Defeat may make those in favour of Sunday cars more
desperate and determined, but victory and perfect faith in
a righteous cause ought to be an inspiration against which
even great odds should not prevail.

The Temperance Camp.

THE gathering of temperance workers, which was
brought to a close on Monday at Toronto, was not-
able in many respects. To accommodate the many who
attended a camp was formed on Centre Island Park and
there large crowds assembled day after day for a fortnight.
There were veteran workers who represented various shades
of opinion as to how the drink traffic can best be put down,
yet harmony prevailed, the proverbial lion and the lamb
lying down together. The topics which were discussed
were very varied, as might be expected, but the one aim
kept steadily in view was total prohibition. Education
Day was interesting on account of the address made by
Hon. G. W. Ross, on the teaching of temperance principles

in the public schools, a passage which produced a marked effect was expressed thus: "If the five hundred thousand children in the schools in Ontario to-day could be convinced that alcohol is a danger to be guarded against, the victory would in no long time be achieved." This is a tribute by first authority to the power for good of the public school. How important that our public schools should be controlled and conducted by men and women of high character, and that the curriculum of teaching should be of the right kind. The work of the public school teacher is not sufficiently recognized by the Church, by the Christian community. Moral principles ought to be instilled into the young mind in school as well as at home, and if the five hundred thousand young Canadians now on the school rolls of our country were convinced that evil thoughts and practices are a danger to be guarded against, the progress of religion and morality would be made easy and sure.

A day was given to the Christian Endeavourers at the camp. It is a gratifying thing to note the interest manifested in temperance in a temperate living personally, and in the safety of others—by the young people of the land.

Apropos this interest the following paragraph from The Mid-Continent excites some suggestive thoughts:—"People often sing, 'Where is my wandering boy to-night?' but the truth is, when the parents went to church or temperance meetings this 'wandering boy' also left home and joined his associates on the street corner. The parents are singing this song and shouting, 'Down with the saloons,' while they are giving their boy full liberty to do as he pleases. And he generally lives up to his privileges. This is one phase of a large subject, and it is a phase which should be looked squarely in the face. However ardent people may be in supporting the cause of temperance, they may by their very neglect, by their shortcomings in home training, help to foster the liquor traffic. Their plain and manifest duty is to nip the evil in the bud by wise and careful training of their boys in all that is excellent and lovely and of good report. In the work of temperance reform everyone must build over against his own house."

Home Mission Fund. THE necessities of the Home Mission Fund brought before the Church by Dr. Cochrane's circular, which we published last week, appeal very strongly to the liberality of the people. The work of the committee has been regarded at all times as of the utmost importance, the upbuilding and extending of the Church resting very largely upon it. The western field is of special interest. Year after year mission stations become regular congregations and their place is taken up by other stations which minister to the needs of the new settlers who come in to occupy our vacant lands. The importance of providing the means of grace to these is exceptionally great, for on the character of the first settlers will depend in a high degree the character of the populated plains of the North-West when it will comprise many provinces and hold the political and commercial fate of Canada in its hands.

Ministerial Qualifications. IN the very citadel of Scottish Presbyterianism, Aberdeenshire, an alarming innovation has been introduced which should receive the attention of the Association for the Protection of Probationers without delay. It appears that vacancy committees have taken to issuing circulars in the following terms:—"The congrega-

tional committee request that you will confidentially favor them with information on the following matters regarding Rev. Mr. who has applied for the church of

—(1.) Age. (2.) Height. (3.) Physical strength and health. (4.) Personal appearance and manners. (5.) Father's occupation. (6.) Freedom from defect or deformity. (7.) Voice—whether loud, low, harsh, monotonous, whining, drawling, squeaky, provincial in accent, distinctly heard in a large church. (8.) Popularity in his present situation, causes. (9.) Sunday school work. (10.) Music—does he sing or play on any instrument? (11.) Visitation—does he visit in the parish where he lives, and do you believe, if appointed, he would visit the whole parish twice a year? (12.) Temperance—is he an abstainer from spirituous liquors; or if not an abstainer, does he abstain from spirituous liquors in his ministerial visitations; and is he strictly temperate always at other times, and has he always been so?" We expect next to hear of an enterprising Aberdonian at the head of a bureau of enquiry, giving out information regarding ministerial candidates on an approved business plan.

News From Uganda. The Christian Leader is informed that letters have been received by the Church Missionary Society from Bishop Tucker in Uganda, in which he says that as many as forty of the Protestant chiefs have expressed their willingness to dispense with domestic slavery. The Bishop writes in terms of warm satisfaction with this fresh evidence of the progress of Christianity among the natives, and he attributes it in no little measure to the wide circulation of the New Testament, or portions of it, in the vernacular. With regard to the agreement alleged to have been come to between the Protestant and the Roman Catholic leaders, the Bishop does not say much. The memorandum, which has been published, is at the most only a provisional agreement. The Bishop intended to confer with the chiefs respecting the redistribution of territory before coming to a final decision. He further says that the Roman Catholic Bishop made somewhat large demands.

Persecution at Sorel. It does not appear that the authorities have taken any steps to investigate the recent persecution at Sorel, Quebec, and to bring the real offenders to justice. For holding Protestant views on religion and for discussing these views with the people, Mr. Gendreau was fined in the Recorder's court. This was followed by a tirade against the missionaries in which the local priest employed language of so outrageous a character that the Bishop ought to have censured him. But no civil nor ecclesiastical authority has apparently interposed. A case so serious should not be allowed to drop out of sight. Even in the Province of Quebec Protestants have the common rights of citizens and the wealthy Protestants of Montreal should see to it that their poor brethren in Sorel or elsewhere in the province be not deprived of common justice.

THE SCOTTISH METRICAL VERSION OF THE PSALMS—The metrical version of the Psalms in our Bibles was compiled by a committee of ministers appointed by the General Assembly in 1647, the groundwork being the versions of Frances Rouse (1643) and Wm. Barton (1644). The Revision was approved of by the General Assembly which met in Edinburgh on Nov. 23, 1649, and by the Estates Committee, Jan. 8, 1650. It was then ordered to be used on and after May 1, 1650. Some copies of the Psalms printed by Evan Taylor, Edinburgh, and dated 1650, contain these documents.

Literature.

New Books and Periodicals

A MERCHANT PRINCE. Life of Hon. Senator John Macdonald. By Rev. Hugh Johnston, D.D. Toronto: William Briggs, Wesley Building.

THE promise made in the advance notices are more than fulfilled in this book which has issued from the press this week. A neatly got up, well bound and well printed volume of over 300 pages, the mechanical part leaves nothing to be desired, and when the contents are examined the kernel is found to be as attractive as the coating. The arrangement of the material first attracts attention. A chronological order is not followed absolutely but the chief events and phases of Senator Macdonald's life are grouped and a chapter is devoted to each setting. Dr. Johnston has had access to the papers, diaries, etc. of the subject of the book and the assistance of the family, consequently the narrative is invested with accuracy and interest peculiar to itself. Of the record too high praise cannot be bestowed. Mr. Macdonald's life was an eventful one, full of interesting passages; his character was writ large in his life-work, and the biography is fraught with inspiring incidents, with stimulating aims, and with examples worthy of imitation. The senator was a Highlander of the Highlanders. Born in the city of Perth, of Stratherrick and Aberdeenshire parents, he inherited the impulsive nature of the Celt and the more practical habits of the Teuton. He was born in the 93rd Highlanders, in which regiment his father rose to be a staff-sergeant, and he received his early education in the regimental school. The regiment having taken up quarters at Halifax, young Macdonald attended Dalhousie College, and later on in the Bay Street Academy, Toronto, where he acquired a good general education and carried off the medal in classics. At the age of fifteen he left school, the regiment having returned to Britain, and he entered as junior clerk in the mercantile house of C. & J. Macdonald & Co., Gananoque. His business career, now fairly begun, soon became prosperous, and the great house he established in Toronto is a tribute to the ability which he possessed as a business man. But his talents were varied, as the biography amply shows. He was an able legislator, a man of no mean literary powers, and a platform speaker of attractive parts. His benevolence was the outstanding virtue of his character. It would be difficult to describe or to enumerate his multifarious and munificent benefactions, but a grateful city will not soon forget what he has done for her institutions and for her poor. Dr. Johnston has done his part admirably. The story of a good life is lovingly told in a style of literary elegance and warm tone and the book will not fail of its object because of the biographer's execution.

THREE GENERATIONS OF ENGLISH WOMEN. MEMOIRS AND CORRESPONDENCE OF SUSANNAH TAYLOR, SARAH AUSTIN AND LADY DUFF GORDON. By Janet Ross. A new, revised and enlarged edition. New York: G. P. Putnam's Sons. London: T. Fisher Unwin. \$2.00.

THIS volume is for people who love good company and good reading and are willing to take it slowly. The Taylors, of Norwich, have been a wonderful family in themselves and in their associations. Sarah Austin, the prominent figure in this volume, lived as if she held *salon* every day and every hour in the day. She made no show and had no means to be lavish with; but she knew how to achieve the two points useful for the maintenance of a *salon*, to draw the right people to it and to keep the wrong ones away, both of which she managed with exemplary skill and firmness. In this second edition considerable additions have been made to the correspondence, which is, after all, the striking feature of the book, both for the intrinsic interest of the letters and for the extraordinary number and variety of distinguished persons who appear in it. In fact, the book is one of those rare ones which take you into the library of nearly every man or woman of distinction living at the time, and give you

some sort of an introduction to them on a comfortable footing of acquaintance, if not of intimacy. Between Susannah Taylor (1770) and her granddaughter, Lady Duff Gordon, lay a long interval of nearly a century, a century of such changes and revolutions that it began in mediocrity. One needs only to go through this book to see what a large fraction of the world's history three generations are, and what an extraordinary number of great characters have been on the stage in these particular three generations. Few families have remained so long a centre of attraction to men and women of this class as the Taylors. The charm of this volume lies in the fact that it represents not one or two but three generations of continuous, brilliant intellectual life, now in England now in France, Germany or Italy, and occasionally revolving around the tent of Lady Duff Gordon in Egypt. Such a book is not intended to be systematic except as it follows a chronological order. Any page, opened at random, makes a good beginning. We advise our readers, however, to begin at the beginning, to take time for it, and to go through rejoicing to the end.

WHAT IS INSPIRATION? By John De Witt, D.D., LL.D., Litt. D. New York: Anson D. F. Randolph & Company. \$1.00.

IS IT possible to adjust our theory and definition of the inspiring grace that has given us the Bible to the facts that have been ascertained by its critical and conscientious study during the last half century? This is the question which Professor De Witt discusses in his newly published book. He seeks to formulate a definition of inspiration consistent with undeniable fact, and the test by which every proposed definition must stand or fall is that the theory accord with the observed phenomena of revelation. There should be no conflict between our ideal and the actual. "Whatever it has pleased God to give us as suited to our need should be gratefully accepted. Our ideal, if different, is a delusion." The book is ably written, the product of a scholar, and will prove a useful essay on the subject. Yet the definition arrived at will fall before the author's own test. The problem is grappled with very fairly from the professor's point of view, and there can be no doubt of the sincere earnestness of the effort, but while the book can be taken as a good contribution to the literature of inspiration, the conclusions do not, in our opinion, cover the ground aimed at by the author. Even so far as they go, they will not convince quite a number of readers whose intelligence and scholarship entitle them to consideration. On the other hand, however, the book is not without its value and it ought to be extensively and carefully read.

JERUSALEM THE HOLY CITY. By Mrs. Oliphant. New York: Macmillan & Co.

Perhaps the most marvellous thing about Mrs. Oliphant's books is the frequency with which they appear. Few writers known to the history of literature can sum up the number of her books. For more than fifty years she has been before the public and still her work goes on undiminished in quantity or in quality. Her brain is many-sided, her pen ready in many fields. Fiction, biography, history, antiquities, criticism, all yield to her touch and she has won glorious laurels in them all. Her volume on Jerusalem will not add to her literary fame, but that fact does not take away from the interest or value of the work, which is admirably written. It will maintain an honoured place on the shelf and will be read long after, in the course of nature, the talented and versatile authoress has passed the bourne. The get-up of the book has all the excellencies looked for in productions which issue from the Macmillans.

COUNT CAMPELLO, and Catholic Reform in Italy. By Rev. Alexander Roberts in San Remo. Toronto: The Fleming H. Revell Co.

FEW subjects are of deeper interest to the student of reforms than that with which the author of this work so ably deals. Then the personality of Count Campello and the fortunes of the Italian Catholic Reformed Church, of which he is the founder, are replete with special interest to the religious

world. The author has given a well-written book on this subject, which can be unreservedly recommended to the public.

THE firm now known as Macmillan & Co. is in its fiftieth year, its first issue being "The Philosophy of Training, by A. R. Craig, late Classical Master in the Glasgow Normal Seminary." "Published by D. and A. Macmillan, 57 Aldersgate Street" (1843). From 1844 to 1863 the headquarters of the firm were at Cambridge, with a large list of Cambridge men as authors, among whom were Haro, Kingsley, F. D. Maurice, Trenoh, Colenso, James Payn, F. W. Farrar, etc. In 1863 the headquarters of the firm were transferred to London. The present members of the London house are: Mr. Alexander Macmillan (one of the founders), Mr. George Lillie Craik (admitted 1865), Mr. Frederick Macmillan (1874), Mr. George A. Macmillan (1879), and Mr. Maurice Macmillan (1883). The founder of the firm, Mr. Daniel Macmillan died in 1857. The branch house in New York was opened in 1869; and on the death of Mr. George E. Brett, who had held its management, it became an independent firm, consisting of the members of the London house, with Mr. George Platt Brett as American partner. The New York office is now removed from Fourth Avenue to its new quarters, No. 66 Fifth Avenue.

"THE Bronte Family," by Dr. William Wright, will be published by D. Appleton & Co., with illustrations. This remarkable book contributes absolutely fresh information to the history of the Bronte family, and it presents certain romances of family history, almost as strange and thrilling as anything in the novels of the gifted sisters. The complete book will prove a work of absorbing interest, and one which will be indispensable for those who wish to understand the influences which directed the development of the Bronte sisters.

THE Church at Home and Abroad (Presbyterian Church U. S. A.) in addition to a number of special articles of great merit, contains a copious supply of news of Foreign and Home Missionary operations. The leading place is given to an article on the American Sunday, which at the present time is opportune. Rev. Alexander Robertson writes of Venice and the Bible, in his usual pleasing style; the work at Northfield, and Asheville is described and an article on the Christian Endeavour Convention at Montreal are the special features of the number.

THE HOMILETIC REVIEW for September (Funk & Wagnall Co., Toronto, etc.) is altogether excellent. The articles are fresh and able, the subjects timely and important. They are learned, varied, apt and practical. The general reader, the minister and the worker in the Church will find much to interest, instruct and elevate in its pages.

THE MISSIONARY RECORD (Funk & Wagnall Co.) is always welcome. The September number is strong in good contributions. From all over the world intelligence is furnished, problems discussed and interest aroused. To know the mission problem well is a requisite of the present day, and no better means can be recommended than publications such as the Missionary Record.

THE September Missionary Review will publish as a leader an article illustrating the power exerted by missionary physicians entitled "Medical Missions in Syria and Palestine," by that pioneer of medical missions the Rev. George E. Post, M.D., of Beirut, Syria.

THE September number of Scribner's Magazine will contain from Andrew Lang a "Letter" to Samuel Pepys, being one of four to be added to the new edition of his "Letters to Dead Authors." In the same issue will appear a study on the home life of Richardson, author of "Sir Charles Grandison," by Austin Dobson.

Church and State.

BY REV. WM. MOORE, D.D., OTTAWA.

I.

I. THE STATE.—The most practical definition of the State is found by an examination of what it does or claims to do. The State is a power claiming and exercising supreme jurisdiction over a certain portion of the earth. Here it acknowledges no superior except God. It is the sovereign arbiter of life and death. It fixes civil status. It regulates social action. To a very large extent it determines, according to its sovereign pleasure, the rights, the duties, and the relations of all human beings within its territorial sway.

As a matter of fact, the liberty of the individual is circumscribed by the will of the State. If the subjects of one power enjoy a larger measure of personal liberty than those of another, it is simply under a concession from the same absolute source.

The State assumes to determine the public good for which it exists and for this end claims the highest prerogative of sovereignty. It takes charge of the person, and of personal conduct. It defines crime. It makes its prohibitions and commands the measure of what is lawful and right. Hence, even in the teeth of its own disclaimer, it raises or lowers the standard of public morals. It employs force to an unlimited degree. It punishes by the infliction of pain to any amount it may think necessary. It banishes, imprisons, and puts to death.

The State claims to be the source of all rights of property. Whatever is held, whether of land or chattels, is by its permission and under its regulation. The State grants, confiscates, and determines the tenure or conditions of holding as it pleases. It prescribes how property shall be obtained, transmitted, inherited, or devised. It determines what shall be money. It has unlimited power of taxation. It demands the sacrifice of individual convenience for the sake of what it deems, rightly or wrongly, to be the general good. It makes war and peace with other nations. It suppresses rebellions at whatever cost of treasure and blood. It claims the life of every man for the public defence, and, for that matter, in every conflict it may choose to wage, whether aggressive or defensive, whether right or wrong.

The State determines ultimately all political rights as they are commonly called; all political duties, as I would prefer to call them. It prescribes the age, sex, and qualification for the exercise of the franchise. As its most important power, and one inseparable from its action for good or ill, it regulates all social relations. It declares and must declare what shall constitute marriage and what shall cause its dissolution; whether it shall be an invincible bond, or a mere contract to be terminated at the convenience or whim of the parties.

The State educates, prescribing both who shall teach and what shall be taught. It takes possession of us at our birth, keeps us under control during our whole life, and when we die it marks the time, and place, and cause of our departure, and the place of our burial.

All these sovereign attributes are inherent in the State, and have their times of practical exhibition. In short, there may be predicated of every such ultimate political organization what has been said of the British Parliament, as the representative of the British nation, "It is omnipotent. There is no earthly power that can touch its hand or say unto it, 'What doest thou.'"

And all these powers or prerogatives belong to every State irrespective of form. They inhere in a republic as truly as in an absolute despotism.

People sometimes talk of the State as if it were the creature of the constitution, whereas the very framing of a constitution is one of the highest exercises of sovereignty. The limitations woven into the constitution are self imposed, and, being thus imposed at pleasure, may, at pleasure, be repealed.

Forms of procedure cannot ultimately restrict the State in this respect, for the

simple reason that it makes the forms themselves. The State can be what it pleases to be, either through formal proceedings which it calls constitutional amendment, or through a steady tendency of judicial and political constructions always moulded by the popular tendencies lying behind them, or, if these be considered too slow, or some real or fancied exigency demands it, by falling back upon the absolute sovereignty as something never lost, and from which constitutions emanate, as being, even in their restrictions, an expression of ultimate unlimited power.

Whence comes this marvellous entity, the State?

Does it come from the consent of the parts? No; for the simple reason that it claims and exercises powers which no social compact can possibly confer. This is a case in which the whole is greater than all its parts. As the temple was more than the stone and timber and brass and iron and gold and silver and jewels of which it was composed; as the human body is more than the simple aggregation of all its particles, so the State is more than all the individuals within the scope of its authority. The State stands; the parts are in perpetual flux. The State may say, as does the brook,

"Men may come and men may go,
But I go on forever."

There is indeed a sense in which it is true that government exists by consent of the governed. But here we must distinguish things that differ. The form of the Government, or the personnel of the administration is one thing, the State itself is another. The form of Government or the personnel of the administration may be, and often is, changed at the behest of the people; but the State, or Government of some sort, tense and powerful as that which acts under our own Imperial Constitution, or tenuous and weak as that which rules among the wandering Eskimo of the far north, there must be, and from this not even anarchy itself can set us free.

Again. Is the State founded on brute force? We have been told that civil government, in its first stages, classes rather with the dynamic than with the moral forces. It is the law of the strongest, a mere physical absolutism without any consideration of right whether as due to enemies or subjects. But surely this is idle talk. Government from its very nature cannot begin with the strongest. As between rulers and ruled, the strength is always with the mass of the people. A physical absolutism is absolute absurdity. Men or factions can get possession of the powers of the State only under some pretence of right, under some claim of moral or religious sanction. Take even the case of Parkinson, of New Orleans. His power over the mob, of which he was the leader and inspiring genius, lay in his appeal to the instinct of self-preservation. In substance he said, when the law, or State, is powerless to protect, the people must resume the original right of self-defence and enforce it, if need be, by the destruction of robbers and assassins. The plea is not, we have the power, but we have the right; in other words, in the last resort the use of brute force must vindicate itself on moral grounds. As Aristotle long ago said "men are political animals." There is a pre-existent necessity for the State, and its foundations are laid in the constitution which we received from the hand of God.

Let us not obscure the real issue. The State must be, to use the imagery of John Milton, either a grand Christian man or an atheistic brute. There is, in point of fact, no middle term.

Let us for a moment assume the current secularist theory of the nature and functions of the State and see where it leads. It follows, as a necessary consequence, that there can be no prayer at the opening of the parliament or legislature, no chaplains appointed for the army or navy, or for the asylums or other institutions under the care of the State; that legislation must proceed on purely non-religious grounds, that marriage becomes a mere civil contract; that the Sabbath, if protected at all, must be upon purely sanitary grounds, the absolute necessity for a periodic rest, an interruption of the incessant

grind of competition, in order to preserve the physical well-being of the race; that churches must be taxed because the secular state cannot recognize the Church except as a mere club or fraternity, one among many. There follows, also, the entire secularization of education, so that the very name of God must be excluded from the text books of the public schools, and finally the abolition of the oath in courts of justice in so far as it implies an appeal to the revising judgment of the heart searching God, and the substitution thereof of an affirmation sanctioned only by the civil penalties of fine and imprisonment. In a word, it implies the practical adoption of four at least out of the five planks of nearly every infidel convention, the report of whose proceedings has come under my observation in the last twenty-five years.

That I am not overstating the logical consequences of the adoption of this theory of the nature and functions of the State, I think, is clear from the positions already assumed under its guidance.

As far back as 1842-43 a law was passed in the State of New York forbidding sectarian teaching and books in the public schools. Under this law everything was regarded as sectarian to which anyone objected on religious grounds. In some instances teachers were actually dismissed for using the Lord's prayer in the presence of the pupils at the opening of the school.

In the State of Wisconsin, on the platform of one of the State Normal Schools, a regent of the University of Wisconsin publicly protested against the prayer with which the exercises of Commencement Day had been introduced on the ground that, the moment a teacher, in his capacity as such, begins to exercise any religious function whatever, to exert any religious influence upon the minds of those under instruction, that moment he infringes upon the reserved rights of the people.

The Popular Science Monthly, vol. 30, page 356, says, "What more dishonest and unworthy method of pre-empting and prejudicing the mind of the young could possibly be devised than that of school worship." The same writer says "The one thing in connection with religion in the school which is most indefensible of all is worship."

Dr. Guyot's series of geographies, said to be the best in the market at the time, were rejected by the School Board of Chicago after a year's trial because they recognized the existence of God.

A Christian college President said to the Rev. H. D. Jenkins, D.D., "That is my Political Economy prepared for use in High Schools and Academies I sent the other day to one of our State Superintendents of Education; but it was returned to me with the note that its first sentence condemned it for use in public schools. The first sentence was, 'The source of all wealth is the beneficence of God.' Further illustration is useless."

Well might President Theodore Woolsey, in his great work on Political Science, vol. ii, page 414, ask "shall it come to this, that even the existence of the Supreme One is not to be assumed in the schools, nor any book introduced which expresses any definite faith in regard to providence or final cause."

It has come to this long ago, that a minister of the Gospel, (the Rev. Dr. Spear, of Brooklyn) has justified the State inasmuch as he affirms it "Proposes to give only a secular education, that would be useful and needful if there were no God and no future for the human soul."

If it were possible to vacate the premises and leave them absolutely void; if it were possible for us to eliminate revealed religion from the whole circle of human learning without at the same time putting something else in its place; if it were possible to leave conscience in perfect darkness, entirely undeveloped, it would be bad enough. But it is not possible. No religion is irreligion. The denial of Theism is Atheism. Exclude religion from the public schools and a godless evolution must take its place only to be poured into the minds of youth in the most pliant and receptive period of their existence.

(To be continued).

Church News.

In Canada.

Meetings of Presbyteries.

- ALBANY—Manitowaning, Tuesday, Sept. 26th, at 10 a.m.
 BARRIE—Barrie, Oct. 3rd, 10.30 a.m.
 BRUCE—Palsley, Sept. 12th, 9 a.m.
 CALGARY—Calgary, Sept. 5th, 8 p.m.
 CHATHAM—First church, Chatham, Tuesday, Sept. 12th, 10 a.m.
 GUELPH—St. Andrew's church, September 19th, 10.30 a.m.
 HAMILTON—St. Catharines, First Church, Sept. 19th, 10.30 a.m.
 HURON—Clinton, September 12th, 10.30 a.m.
 LINDSAY—Cunnington, Oct. 17th, 11 a.m.
 MAITLAND—Wingham, Sept. 19th, 11.30 a.m.
 ORANGEVILLE—Orangeville, Sept. 12th, 10 a.m.
 OTTAWA—Ottawa, Sept. 26th, 2 p.m.
 OWEN SOUND—Knox Church, Owen Sound Tuesday, Sept. 19th, 10 a.m.
 PARIS—Knox church, Woodstock, Oct. 3rd, 11 a.m.
 PETERBOROUGH—First church, Port Hope, Sept. 19th, 9 a.m.
 QUEBEC—St. Andrew's church, Sherbrooke, Aug. 29th, 8 p.m.
 REGINA—Broadview, Sept. 13th, 3 p.m.
 SARINIA—Strathroy, Sept. 3rd.
 SARGENT—Mount Forest, Sept. 10th, at 10 a.m.
 SYDNEY—Falmouth Street Church, Sydney, Sept. 6th, 10 a.m.
 VANCOUVER—Nanaimo, St. Andrew's church, September 6th.
 WHITBY—Oshawa, Oct. 17th, 10 a.m.

Presbytery of Minnedosa.

The Presbytery of Minnedosa met for the induction of Mr. C. Moore at Hamiota on the 24th inst. Mr. McArthur being unavoidably delayed, Mr. Rowand proceeded to the pulpit and preached. Thereafter the usual questions were put to Mr. Moore and satisfactorily answered. Mr. Moore was then solemnly inducted into the pastoral charge of Hamiota and associate stations, Mr. Frew leading in prayer. Mr. Frew then addressed a few suitable remarks to the minister and afterwards Mr. Hosie exhorted the congregation in appropriate terms. The regular July meeting of Presbytery was held in Minnedosa on the 26th ult. Members present: Messrs. J. E. Munro (moderator), T. Beveridge, J. Patterson, John Hosie, A. Smith, Geo. Flett and W. L. H. Rowand. Minutes of recent Birtille, Rapid City and Hamiota meetings were read and approved. Messrs. Munro, Beveridge and Rowand were appointed a committee to strike standing committees. The conveners for the current year were as follows: Home missions, Mr. J. E. Munro; foreign missions, Mr. R. Frew; Sabbath schools, Mr. J. L. Logie; state of religion, Mr. A. Smith; Sabbath observance, Mr. Wm. Rogerson; examination of students, Mr. W. L. H. Rowand; Manitoba theological department, Mr. McArthur; finance and statistics, the clerk; systematic beneficence, Mr. Hosie; temperance, Mr. Beveridge. Mr. Beveridge submitted the treasurer's report for the past year, showing that the receipts had been \$49.25; expenses, \$18.65. The report was received and adopted. Mr. Beveridge was thanked for his diligence and re-appointed for the ensuing year. Mr. Lang stated that preparations were being made at Arden to build a new church, and that they would want to borrow \$500 from the Church and M. B. B. He stated further that the application blank had not been filled out, but that he expected it would be soon. After making full inquiries the Presbytery agreed to authorize the Moderator and Clerk to sign the application when properly filled out, recommending it favourably to the Board. A motion in favour of a grant to assist the erection of a church at the McConnell's Station was also agreed to. Texts were prescribed to the students labouring within bounds, on which to prepare discourses to be read at the September meeting. Mr. Flett made a statement of the need of mission work among the Rolling River Indians. The matter was submitted to the Foreign Mission

Committee to investigate and report. The Presbytery, having received leave of the General Assembly to take on trials for license and ordination Mr. James Lang, proceeded to examine him on the usual subjects. Afterwards it was agreed, on motion of Mr. Beveridge, that his trials be sustained. Thereupon the Moderator asked Mr. Lang the questions that are appointed to be put to candidates for license and ordination, which were satisfactorily answered. Presbytery did then, with the laying on of hands, Mr. Rowand leading in prayer, license and ordain the said Mr. Lang to the office of the Gospel ministry. Mr. Lang then signed the formula, and the Clerk was instructed to add his name to the roll. A letter from Mr. D. Morrice, of Montreal, Commissioner to the General Assembly for this Presbytery, was read, giving a brief review of the work of the Assembly. On motion of Mr. Hosie it was agreed to tender a vote of thanks to Mr. Morrice for his service in representing this Presbytery. An extract minute of Assembly was read, stating that Mr. A. T. Colter had been granted leave to retire and to have his name placed on the list of annuitants for the Aged and Infirm Ministers' fund. Mr. Beveridge submitted the auditors' report, stating that they had gone over the books of the Home Mission Committee, and had found them neatly and correctly kept. This report was received and adopted. Arrangements were made for the dispensation of ordinances in the various mission fields within bounds. Presbytery then adjourned to meet on the first Monday of September next, at 7 p.m., in Minnedosa.—W. L. H. ROWAND, Clerk.

Presbytery of Brockville.

A SPECIAL meeting of the above Presbytery was held in the Presbyterian Church, Winchester, on Tuesday, August 22nd, 1893, at 1 p.m., for the ordination and induction of Mr. D. G. S. Connery, late graduate of Queen's College, Kingston, to the pastoral charge of the above church. After duly examining the candidate as to his qualifications and character, the committee reported results as highly satisfactory. At 3 p.m. a public meeting was held in the church when a large number of people were present to witness the ordination of the new pastor. The Rev. Mr. McCulloch, of Hallville, preached the usual sermon; Mr. McDiarmid, of Kemptville, presided and addressed the new pastor; Mr. Cameron delivered the charge to the new pastor, and Mr. McArthur, of Cardinal, addressed the people. The call of the congregation to Mr. Connery was most hearty and unanimous, and, from all that can be learned, there is every evidence that the pastorate will be a happy and successful one. The stipend promised is \$1,000, being an increase of \$200 over that paid by the congregation before, showing they are progressing in numbers and strength as well as in financial ability. At the close of the services the new pastor was introduced to such of the congregation as were present at the meeting. The next regular meeting of the Brockville Presbytery will be held at South Mountain on Tuesday, Sept. 12th, 1893. The Presbyterial Sabbath School Convention will be held at the same place on the following two days, Sept. 13th and 14th, when delegates from the various Sunday schools within the bounds of the Presbytery are expected to be present and report the standing of their respective schools on all requisite points.

Presbytery of Halifax.

THE Presbytery of Halifax met at Chalmers' Hall, Halifax, on the 15th inst., Rev. John Murray, Moderator, presiding. Rev. Isaac Patterson, of the Presbyterian Church of the United States North, and Rev. Alex. Laird, of the Presbytery of Pictou, being present, were invited to correspond. Rev. F. S. Coffin accepted the call from the congregation of Lower Stewiacke. The Presbytery acquiesced in his decision, and agreed that his translation take place on October 2nd, on which day at four o'clock in the afternoon, he will be inducted into the pastorate of the Lower Stewiacke. In going to Stewiacke Mr. Coffin leaves a deeply attached people at Waterville and Lakeville, who part with him reluctantly. It is hoped this comparatively small but spirited congregation will soon obtain another

pastor. Presbyterianism in the "west" cannot afford long-extended vacancies. It was left for the clerk to arrange the time and place of Mr. D. J. Fraser's ordination. Rev. F. W. Thompson was appointed to supply Carleton and Chebogue for six weeks beginning with September. The Presbytery was glad to hear, through the Moderator, that Mr. Grant, of Middle Musquodoboit, is considerably improved in health. The following arrangements were made for the induction of Mr. Coffin at Lower Stewiacke, Oct. 2nd: The Moderator to preside, Mr. Rattee to preach, Mr. James Rosborough to address the minister, and Mr. McPherson the congregation. Sessions will oblige by sending in to me as soon as possible the names of the elders elected to represent them in the Presbytery and Synod for the current year. Rev. A. Simpson was nominated for the Moderatorship of the approaching Synod to be held at Truro.—ALEX. SIMPSON, Clerk.

Ordination and Induction.

On the 21st ult, the Presbytery of Guelph met in the church at Preston, in the forenoon, to hear Mr. H. T. Thomas, M.A., undergo his trial for ordination to the holy ministry and induction into the pastoral charge of the congregations of Doon and Preston. Mr. Thomas delivered a popular sermon and lecture, and read portions of a Greek critical exercise, which were sustained. He was next examined in the subjects of Hebrew, Greek, Theology and Church History, in each of which he acquitted himself in a highly satisfactory manner, and the Presbytery agreed to proceed to his ordination and induction at two o'clock in the afternoon, according to their previous arrangements, notice of which had been duly served upon the congregation at the two immediately preceding Sabbaths. At the afternoon service there was a good meeting. Mr. Horne, who had been settled two weeks previously over the congregation of Chalmers' Church, Elora, preached according to appointment, taking for his text 3rd John, 2nd verse—"Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." Dr. Dickson, of Galt, who has been Moderator of the Session and who presided on the occasion, and acted as Moderator pro tem of the Presbytery, gave a narrative of the steps to the call to Mr. Thomas, put to him the questions usual at such times, and satisfactory answers having been given to these by him, he was by solemn prayer and the laying on of the hands of the Presbytery ordained to the ministry and inducted into the pastoral oversight of the congregations. Dr. Torrance then addressed him, and Mr. Smith the people on their respective duties. On the close of the services, Mr. Thomas was introduced to the people at the door of the church as they retired, and to the session after the rising of the Presbytery. Among other business transacted the following may be mentioned: A committee on the State of Religion was appointed, with Dr. Dickson as Convener. The names of Mr. Reid was reported from the session of St. Andrew's church, Berlin, and that of Mr. James Ross, from Chalmers' church, Guelph, as representative elders, and they were added to the roll. An application by Mr. William Stables Smith, for remuneration for a Sabbath on which he had been thrown out of employment, was submitted and referred to the sessions of Doon and Preston. Notice was read from the Presbytery of Orangeville that they had suspended, for cause shown, Mr. Stinson, from the exercises of the Christian ministry for one year, and from that of Regina that the name of Dr. Jardine had been removed from the roll of ministers in consequence of divergence of views from the doctrines of the Confession of Faith. A certificate of transference from the Presbytery of London, in favour of the Rev. Alex. MacKay, D.D., was received, and the name was ordered to be placed on the appendix to the roll as a minister residing in the bounds. The clerk reported names of congregations still in arrears to the Presbytery Fund. The minutes of the last ordinary meeting and of the adjourned one in Elora having been read

and approved, the Presbytery adjourned to meet in the church at Waterloo on the forenoon of the following day to take Mr. John Mc Nair, B.A., who had accepted a call from the congregation there, on trials for ordination, and to induct him to the pastoral charge should these prove satisfactory. The proceedings were closed with the benediction.

REV. EDWARD GRANT, Middle Musquodoboit, is much improved in health and it is hoped he will be ere long in the active discharge of his ministerial duties.

THE call from Fort Massey church addressed to the Rev. A. Gandier, B.D., Brampton, will be considered by the Toronto Presbytery on the 5th Sept.

REV. W. F. ALLAN, B.A., of Newcastle, a former student of Queen's College, has resigned because of his wife's ill-health, and goes to Colorado.

A UNANIMOUS call has been extended to Rev. MacLeod Harvey by the congregation of Coldstream, Presbytery of Truro. Moderation took place on Wednesday last week, Rev. J. Robbins presiding.

REV. THOMAS DUNCAN has left for Scotland. He and Mrs. Duncan have spent a happy holiday among Halifax friends, and they return to Bridge of Weir with renewed vigor.

THE Rev. Henry Dickie's resignation of the congregation of Summerside is now on the table of the P.E.I. Presbytery. Mr. Dickie, after five years of faithful labor, leaves a deeply attached people solely because he intends to pursue collegiate studies at the Chicago University.

THE Committee of Arrangements for the Synod in Truro consists of the following:—First Presbyterian Church—Rev. J. Robbins, Messrs. S. H. Tupper, and W. Y. Longhead; St. Andrew's—Rev. T. Cumming, Messrs. J. B. Calkin, and E. Smith; St. Paul's—Rev. A. L. Goggie, Messrs. A. McLeod, and Archibald. Cards have been sent out to all ministers within the bounds as to their attendance, and that of their elders. The three prosperous and influential congregations of this flourishing town will do their best to make the visit of the brethren both pleasant and profitable. The last Synod convened in Truro seven years ago.

THE case of the Rev. W. S. Ball, Presbyterian minister of Vanneck, will be the subject of a full investigation by a commission of ministers and elders of the Church on the 29th. The congregation at Vanneck numbers some 250 members, and all concerned have been cited to appear at the trial and give evidence. There will thus be "a cloud of witnesses" for and against the minister, and the determination seems to be among them that the issue shall be decided at this trial formally and finally. The people of this vicinity are much stirred over the matter, which has been the cause of much bitterness and personal estrangement. To such a pass has the broil come, that in the words of one of the residents of Vanneck, "there are some people who will not thresh with one another," because of such differences. The Rev. Mr. Ball has many strong supporters, and there are many against him, and who insist on his removal. They will, of course, have to sustain the charges that have been presented in order to accomplish this end, and this, it is said by Mr. Ball's friends, they cannot do. The result of the trial on the 29th will be awaited with considerable interest in the neighborhood.—The Age.

The Congregation.

REV. F. W. THOMPSON is to supply Carlton and Chebogue for a few weeks. He will then likely proceed to Edinburgh for the winter.

ON Friday last the Presbyterian Sabbath school of Deseronto picnicked at Carman's, Glen Point, on the Prince Edward shore.

REV. W. ROBERTSON, M.A., Duff's church, East Puslinch, was taken ill on Sabbath, the 13th, and had to dispense with preaching in the evening.

REV. A. CURRIE, of Sonya, has recovered from his recent serious illness although still

finding his asthma complaint very troublesome.

REV. D. A. THOMPSON, of Hastings, preached able and interesting sermons at the Presbyterian church, Lakesfield, on Sabbath of last week.

REV. J. HAY, B.D., of Cobourg, occupied the pulpit of the First Presbyterian church, Port Hope on the 20th inst. Rev. Dr. Smith was so far recovered as to be able to preach in Cobourg on the same day.

REV. MR. CRAIG, of Fergus, preached two very acceptable sermons on Sunday of last week in Knox church, Galt, to large congregations. He also gave an excellent address at the Christian Endeavor meeting at the close of the evening service.

THE anniversary services of Knox church, Little Current, were conducted on the 6th inst. by Rev. G. C. Patterson, B.A., of Embro. On the following Monday evening a very successful concert was held in connection with the choir: proceeds \$36.

REV. ROBT. JOHNSTON, of Lindsay, conducted the services of the Presbyterian church, Wingham, on Sabbath of last week and delivered two eloquent discourses. The church was well filled at the evening service and the sermon was one especially for young men. Mr. Johnston is a young man, and he pleaded with the young men to cast in their lot with Christ. He pointed out that Christ always invited to a feast, and not a famine, as most people seem to think. The discourse was listened to with close attention.

THE Presbyterian manse at Appin was the scene of a happy gathering on Monday evening of last week. The pastor and his wife having just returned from holidaying for a brief period, a goodly number of their many friends, not all Presbyterians, assembled to extend to them a hearty welcome. A short programme, prepared by a committee of the Y.P.P.H.M. Society, who had taken things in charge, was proceeded with, consisting of speeches, diversified with appropriate vocal musical selections. The physical, or inner man, was amply satisfied by tasty refreshments prepared by the ladies. Prominent in the programme was an address presented to Rev. Mr. Henderson and Mrs. Henderson.

THE Presbyterian and Methodist Sabbath schools of Stanhope and Covehead, P. E. I., held their picnic on Wednesday, 9th inst., at Point Pleasant. The day was beautiful. After tea the merry crowd all went to the North Shore and here they were joined by the guests of the Mutch Hotel. Rev. Mr. Brewer, of Charlottetown, was among the number, and soon he had the children running races, the winner being rewarded with handfuls of candy. After these there were sack races for the larger boys. The children thoroughly appreciated Mr. Brewer's kindness and all were eager to join in the hearty vote of thanks given. But perhaps the height of excitement was reached when the children being tired out, a few of the married ladies agreed among themselves to run a race for the bucket with the five or six pounds of candy still left in it, and in a few minutes six took their places, ready for a start. Mrs. John Allan of Covehead came in ahead with Mrs. A. MacLaughlin for a close second, but it was thought that the other competitors, Mrs. James Hughes, Mrs. Reardon, Mrs. Sank and Mrs. D. MacLaughlin had done so well that the contents of the bucket should be divided among them, Mrs. Allen carrying off the bucket as first prize.

REV. DR. JAMIESON'S charge in Chatham Presbytery is prospering beyond all expectation, a strong Young People's Society having just been organized at the Bethel appointment. Just three years ago, on the retirement of Rev. Mr. Waddell, two appointments of the old Harwich charge were separated and with a new one opened at Bridge End, formed into a separate charge. The members of Chatham Presbytery all expected that for years to come this would be an augmented charge, but by the impulse given by the induction of Dr. Jamieson some twenty months since, and by the earnestness of the people, no call has ever been made on the augmentation fund, and the charge is now easily paying a salary of \$900 in advance. A new

church has also been built at Bridge End at a cost of about \$4,000, two-thirds paid for, which has been greatly admired, and will, we believe, be taken as a model by some others about to build. Such advancement in the church work in such a short time is pleasing to relate, but to those knowing Dr. Jamieson's past record, it is not surprising. His former charge was at Garden Hill, which he filled for seven years and did splendid work. This he gave up in spite of strong opposition from his own people, because his judgment had shown him how the field could be re-arranged to the advantage of the Church. After his retirement this change was effected, but in order that he might not be accused of having opened up the way for the change for personal purposes, Dr. Jamieson declined to be a candidate for the re-arranged vacancy. Such consecration to the work of the Master has, we believe, been honored by unusual success in his new field of labor. Mr. Jamieson has, also since his arrival in Chatham Presbytery, successfully completed his examinations at Knox College for the degree of B.D.—COM.

REV. MR. TOLMIE, preached to the Presbyterian congregation, Mount Pleasant, on Sabbath of last week, and to many from other churches also, with his usual ability and acceptance. Rev. Mr. Sinclair is expected home for next Sabbath, when service will be held at the usual hour. Sabbath school at 10 and 11 a.m. The Y.P.S.C.E. of Mount Pleasant, held a very interesting meeting last Sabbath evening in the Methodist church, when Miss F. Phelps gave a report of the great Convention in Montreal. The paper was a very finely worded and condensed statement of many good things delivered at that great assembly, and was very instructive, helpful and inspiring. The society decided to change the hour of meeting till after the public service on Sabbath evening, Rev. Mr. Mooney consenting thereto and changing the public service back to 7 p.m. The funeral of Miss Frankland, who died so suddenly at St. George railway station, took place here on Monday.

PREACHING recently in his church in Vancouver, B.C., Rev. E. D. MacLaren M.A., B.D., made a strong appeal for a well observed Sabbath. He referred regretfully to the state of things that has come to prevail in Vancouver. Unnecessary Sunday traffic on railway and steamboat, Sunday work in the post-office, for which there is absolutely no excuse, the publishing of a Sunday newspaper—even though it may involve less actual Sunday labor than is performed in most offices in the preparation for a Monday issue—and last, but by no means least, the running of Sunday street cars, have combined during the past few years to bring about a laxity of views and conduct in regard to this matter that large numbers of our most earnest and thoughtful citizens very deeply deplore. Individuals, in a comparatively quiet and ostentatious way, turn the Lord's Day into a day of sport; private picnics and public excursions are arranged for as if there were no distinction to be made between Sunday and other days of the week; and, what is worst of all, a company that comprises some of our own citizens, is not only willing to hire out its steamers to Sunday pleasure seekers and so to deprive its employes of the Sunday rest to which the laws of God and man alike entitle them, but actually itself makes arrangements for Sunday excursions, and so tempts many to put aside their religious scruples and trample under foot their ideas of what is right and dutiful. In speaking of this subject he wished to avoid everything like exaggeration, or wholesale denunciation, and to appeal to the public conscience in words of quiet, sober argument. Four positions were taken against a Sabbath of pleasure: 1st. It implied a very superficial view of man's capabilities and requirement; 2nd, it often meant toil to others; 3rd, it is a grievous offence to the religious element in the community and cannot fail to have an evil effect upon the young; 4th, it tends to weaken all the sanctions of religion and is therefore a serious menace to the stability of our national life.

The Church Abroad.

REV. JACOB PRIMMER is still **SCOTLAND.** holding conventicles as a protest against the modern tendencies of the Church of Scotland.

GLASGOW town council does not seem to favour the removal of St. Enoch's church to a more favourable site.

THE net professional incomes in St. Mary's College, St. Andrews, are: Dr. Cunningham, Principal, £512; Dr. Menzies, £425; Dr. Mitchell, £408; and Dr. Birrell, £430.

THE Christian Leader announces that Rev. Dr. Jackson, of Galt, Canada, has been the guest during this month of Mr. P. B. Bryce, Mount Vernon, Glasgow.

REV. DR. JAMES MACGREGOR, speaking at a church defence meeting in Leslie, said that the three leading Presbyterian bodies were so similar that no lassie ever refused to marry a "chap" because he did not belong to the same one as herself.

MR. ALLAN MACKENZIE, divinity student, is to be licensed by the "Free Church Presbytery of Scotland" at their meeting in Portree on 14th inst. A central committee is being formed in Inverness to raise a sustentation fund.

A MEMORIAL service of the late Dr. Campbell of Kirkcaldy (son of the minister of Markinch and brother of that of Barrio) held in the Beveridge-park was attended by several thousands, Rev. Messrs. Agnew and Milne officiating. The trades band led the praise.

LOCHCARRON Presbytery found the door of Shieldaig church locked on their going to deal with Rev. Mr. Macdonald, one of the seceders. He was reasoned with in vain. The parish church was then offered by Rev. Mr. McIntyre, but they preferred to meet in the open air. They urged their audience not to sign the bond of union and to withdraw from it if they had given their adhesion under misrepresentation.

THE Highland secessionists from the Free Church have just formed a Presbytery. At a meeting held at the Island of Raasay, they resolved, in name of the head of the Church, to solemnly constitute themselves a Presbytery, to be known as the Free Church Presbytery of Scotland. The ministers present were the Rev. Mr. MacDonald, Shieldaig, and the Rev. Mr. Macfarlane, Raasay. Mr. John R. Mackay, M.A., was duly licensed as minister of the Gospel.

THE office-bearers and workers of Blochairn church, Glasgow, gave a reception to Rev. R. W. Dobbie, on his return from the United States and Canada. Tea was served in the church hall, after which speeches were delivered by various gentlemen. In reply, Mr. Dobbie spoke of the Presbyterian Church in the States and the success of prohibition in America and Canada. In the 13,000 miles journey many photographs were taken. Some of these were on view, and contributed to the enjoyment of a happy evening.

GLASGOW Presbytery have sanctioned plans for the erection at Titwood to cost £8,500 and to seat 1,000 persons, with a hall accommodating 270. £2,000 has been subscribed by the congregation out of £6,500 raised, and the remaining £2,000 is to be lent by several members or their friends on condition that the interest be a first charge on the revenue, after the stipend of £420 and the ordinary expenditure for ordinances.

A MEETING of the Gravesend congregation was held lately for the purpose of choosing a minister in room of the Rev. Martin Lewis, B.A., translated to Queen's Cross Free church, Aberdeen. The Rev. W. M. Macphail, M.A., of Streatham, interim moderator of Session, presided. It was unanimously agreed to address a call to the Rev. W. D. Campbell, a probationer of the Free Church, and son of the late Rev. W. B. Campbell, of Lockerbie, Dumfriesshire, N.B.

ON leaving Wolverhampton, the Rev. W. Johnston, B.A., who has been called to Clapton, London, was presented with a gold watch, and several articles of study furniture,

as a token of the esteem in which he is held by his late congregation. Mr. Johnston's removal from Wolverhampton, where he laboured with acceptance and success for six years, was occasioned by the ill-health of his only child.

THE congregation of Seacombe, which was formerly a mission station in connection with Egremont, Cheshire (Rev. Dr. James Muir's), has resolved to address a call to the Rev. John Grassick, a probationer of the United Presbyterian Church.

A NEW church in Nowington, Hull, erected mainly through the efforts of friends connected with Prospect street congregation in that town, is to be opened by the Moderator of Synod (Rev. Dr. Walter Morrison), on Thursday, the 31st inst. The opening sermons are to be preached on the following Sunday by the Rev. J. G. Train, of Upper Norwood, formerly of Hull.

AT the last meeting of the Presbytery of Belfast the Rev. W. J. McCaughan obtained vacation to visit America, and Mr. Charleton, elder, raised a question relative to ordinations taking place on the Sabbath day. Plans of a new church for St. George's street congregation were approved of.

MR. A. M. CAMERON, a licentiate of the Belfast Presbytery, has been ordained to the ministry of Second Cookstown as successor to the late Rev. J. P. Wilson.

MISS JESSIE KERTLAND, daughter of the late Rev. Dr. Kertland, Presbyterian Chaplain to the Forces, was accidentally drowned on the 30th ult. while out boating with a party of friends in the neighbourhood of Anahong, Co. Down.

IN the recent Royal University Examinations the students of the Queen's College, Belfast, have, as usual, taken a very large proportion of the honours and prizes. The Rev. Dr. Hamilton is proving himself a very able president, and the college is prospering as it never has done before.

THE death is announced of the Rev. Andrew Crawford, senior minister of Newtonbreda. A throat affection led Mr. Crawford to give up the active duties of the ministry thirty years ago. The Rev. Robert Workman became his successor; and through his instrumentality the church has recently been rebuilt and the services much improved.

THE holiday season is in full swing; licentiates for the most part are occupying the city pulpits, and the ministers, where they have not crossed the Channel, are to be found enjoying the sea breezes at Portrush, or some other of the many interesting retreats so largely to be found about the North Coast.

THE following bequests have been left to the Pre-byterian Church in Ireland by the late Henry Boggs, Carndonagh—£15 to Foreign Missions, £15 to Jewish Mission, £5 to the Irish Mission, £10 to the Home Mission, £10 to the Zeana Mission, and £10 to the Protestant Orphan Society, making £65 in all.

PROFESSOR ELLIS EDWARDS, M. A., vice principal of Bala College is spending a holiday in Switzerland. He is at present stopping at Murren, a pretty mountain village not far from Grindelwald, the scene of last year's Re-union Conferences. It is probable that Professor Edwards will, before returning, visit Lucerne where the Re-union Conferences are now being held, and take part in the discussions.

THE friends of Rev. Griffith Ellis, M.A., Bootle, will regret to hear that he is indisposed. He is staying at Tywyn, Deganwy, near Llandudno.

AS the anniversary services in connection with Hyfyddle church, Holyhead, which is under the pastorate of the Rev. W. R. Jones, Golefyn, the preachers were the Revs J. Hughes, M.A., Liverpool, and J. Hughes, Carnesau. The sum collected during the services was £53 14s.

THE following account of the great work being done among the Italian people by the Lehigh Presbytery will be of interest to our readers: The new Italian Evangelical

Presbyterian church at New Italy, near Bangor, Pa., was dedicated with appropriate services on Tuesday afternoon (the 1st) and evening of this week. The afternoon exercises were in English, except some of the singing. Rev. W. W. McNair, of Audenried, chairman of the Italian Mission Committee of the Presbytery of the Lehigh, presided. He gave a report of the history of the Mission and of the subscriptions towards the church building. Congratulatory and encouraging addresses were made by pastors of several of the neighbouring Evangelical churches, and also an address by Mrs. Angelini, a representative from the Free Evangelical Church of Italy. In the evening all the exercises were in Italian. The Rev. Emanuel Tealdo, recently ordained by the Presbytery of Lehigh, pastor in charge, presided with ability. Addresses were made by Rev. Francesco Pesaturo, pastor of the Italian Presbyterian church, of Newark, N. J., by Mr. Mangero and Mr. Peruzzi, of Hazleton, and by Mr. Gozzelino, formerly of Hazleton and now a missionary in New Jersey. Mrs. Angelini and Miss Tealdo, a sister of the pastor and a missionary in New York city, also gave addresses, directing their remarks mainly to the large number of Italian women present. The church, which, with its Sabbath school, will seat about 250 persons, was filled at both services, the evening audience being composed almost exclusively of Italians. The cost of the church has been about \$1,300, of which the Italians have paid a very liberal amount, one of them also donating the very desirable lot upon which the church is erected. The cupola of the church and the houses of the Italians were decorated with American and Italian flags. Some of the Bangor ladies had very neatly furnished the church with carpet, matting, pulpit, settee, chairs, etc., and the Presbyterian church of Pen Argyl, had, in addition to cash subscriptions, given two chandeliers. Several citizens of Bangor had given liberal subscriptions. These subscriptions, with the contributions on the day of dedication, and other promises of help, will be sufficient, it is believed, to meet the entire cost of the church. The Italian congregation is giving liberally every Sunday towards the current and future expenses of the church, and bids fair to soon become, very largely, a self-sustaining congregation.

THE First United Presbyterian church, Omaha, is still without a pastor, but is making a strong effort to secure Dr. J. T. McCrory, of the Third United Presbyterian church in Pittsburg. Dr. McCrory preached the dedicatory sermon in that church some years ago, and created a very favourable impression, as well he might, being one of the most eloquent divines of that denomination. He has promised to come out and look over the field in September.

REV. W. W. TOTHERON, D.D., has resigned the charge of the Hyde Park church, Chicago, with a view to leaving the denomination. It is announced that the reason for it is his disagreement with evangelical positions as held and defined by the Presbyterian Church. If he holds such radical views as to make him at variance with the Gospel spirit of Presbyterianism, it is well for all concerned that he chooses to take the step which he has announced.

The Mission Field.

REV. DR. PATON will visit New Glasgow, N.S., on Sept. 10. He will also visit Pictou, Stellarton, Westville, etc., at the same season.

THE W.F.M.S. of the Presbyterian church, Brooklin, Ont., have just sent off a large parcel of warm clothing for some of the Indians of the Northwest.

REV. W. J. MACKENZIE, late minister at Lower Stowiacke, who leaves this fall as missionary for Corea, addressed a missionary meeting at Truro on Tuesday, the 15th inst.

THE Golden Rule Mission Band of the Church of the Redeemer, Deseronto, donated the sum of \$15 to Dr. Paton for his new mission vessel. In a letter the venerable mis-

sionary thanks the Band for its generous gift and states that it is the first mission band in Canada to subscribe for that purpose.

THE New Glasgow local union of Christian Endeavour met in the hall of James church, New Glasgow, N.S., on Monday evening last, to hear reports of the International Convention, also of the Maritime Convention.

MISS GURDON CUMMING, in "Two Happy Years in Ceylon," writes "It is a sore subject that, whereas Hindu, Mehammodan and Buddhist conquerors have ever abstained from deriving any revenue from the intoxicating spirits which are forbidden by each of these religions, a Christian Government should so ruthlessly place temptation at every corner both in Ceylon and in India, where, as has been publicly stated by an archdeacon of Bombay, the British Government has created a hundred drunkards for each convert won by Christian missionaries."

THE Mount Pleasant W.M.S. meeting took place on Wednesday evening of last week. Miss Preston was warmly welcomed on behalf of the auxiliaries by the Rev. Mr. Mooney, and gave a very interesting address, depicting her life and work in Japan, and giving much information, closing by contrasting the condition of the heathen with those who have embraced Christianity with all its consoling and elevating power, and expressing her joy at having been the bearer of the Gospel message to needy souls. After the address refreshments were handed around, and a time of social enjoyment followed. Among those from a distance were Mrs. McMurray, of Toronto, an active worker in the W.M.S. of the Episcopal Church, and Miss Heath, of Brantford, who favoured us with a solo. Mrs. Dr. Mott presided at the organ. The lecture room was tastefully decorated for the occasion and was fairly well filled, although the longed for rain had begun to fall early in the evening. Rev. Mr. Mooney presided in his own happy manner and voiced the wish of all present when he said they hoped to have many opportunities of hearing Miss Preston again.

THE first volume of the general tables of the census of 1891 has made its appearance and seems to be a work of extraordinary interest. According to the figures of this report, Calcutta is a city of a million inhabitants. In the empire no less than 85 million persons are reported as speaking Hindustani, or rather Hindi, as these tables have it; but to these must be added over three millions speaking Urdu, which is practically the same language, but reported in certain districts by a different name. A further addition of probably fifteen millions should also be made for portion, of Rajputana and Central India, which were omitted from that table when the census was taken, so that altogether the language known as Hindustani is spoken by no less than 103 millions of people. Next to Hindustani, Bengali takes the most prominent place, being spoken by over forty-one million human tongues. Then comes Telugu, represented by nineteen millions; Marathi by eighteen; Panjabi by seventeen; Tamil by fifteen, and so on. There are ten leading languages spoken in India, of which these are the first six, but fifty-seven other languages are enumerated, ranging from the Shive spoken by six persons, to the Sindhi spoken by two and a half millions. Burmah adds eleven languages to the above list. Only ninety-three persons speak Japanese, and 38,000 Chinese. One lone soul is reported as speaking Nicobar. The question is, to whom does he speak? No stranger entry is found in all interminable columns of the census reports than that of 308 persons who gave Sanskrit as their mother tongue. From the footnotes appended by the compiler it is concluded that this entry was not regarded as correct, and yet it is possible that a very few people can be found in India who never speak anything else than Sanskrit. All the entries belong to Western and Southern India, except twenty-five in the Punjab. The compiler suggests that these Panjabis really spoke their own provincial tongues, but does not attempt to explain how it came to pass that this was mistaken for Sanskrit.

Emerson to Walhalla.

EMERSON, Aug. 14th, 1893.

Editor of THE PRESBYTERIAN REVIEW,

ON Monday, July 31st, Mr. Scott, a prominent member of our congregation here, called for me to go for a drive across the line to visit the home of his uncle, Rev. John Scott, a pioneer missionary of the West, at Walhalla. We went via Gretna, which is about 18 miles west of Emerson, near the boundary line. On the way from Emerson to Gretna we pass through the Mennonite settlement for nearly the whole way. There are some things noticeable about these people seen in driving through the settlement that might be of interest to your readers. As one passes their farms and notices the appearance of the farmhouse surroundings (for they are fast drifting out of the custom of living in villages) he is much struck with the neat appearance of everything. There seems to be a place for everything and everything in its place.

Many of them have beautiful flower-gardens, containing many varieties of the most lovely flowers. Their houses, though not large, are usually neatly painted, and look bright and cheerful from without, though, it is said, when they first settled they usually lived in one part and their horses and cattle in another, of the same building. Signs of industry are seen on every hand. Even the condition in which they keep their horses is in itself an evidence of thrift. They were busily engaged cutting and stacking their hay, and as we looked across the prairie on either side, we saw about as many women as men engaged in this work. Their women are strong, and seem to feel quite at home in the hayfield. They utilise all the force they have on the farm, and hence their exposures are comparatively small, which, no doubt, goes a long way toward accounting for the fact that their credit is always better with banks and loan companies than that of the average Canadian. About half way between Emerson and Gretna we meet a Mennonite missionary, and conclude that the spiritual interests of the people are not neglected. In point of intelligence they are not behind their Canadian neighbours when given the same chance.

My companion informed me that in many of the houses the only book to be found is the Bible (a sign of the highest kind of intelligence). Others are holding positions of trust, and in which no small amount of intelligence is required. Their mode of providing fuel for the long, cold winter is somewhat interesting. They cut the manure in the barnyard into square pieces or cubes about a foot each way, and pile it up in the sun to dry. When properly dried and required, it is burned in large sheet-iron furnaces made for the purpose. It is said these furnaces are so arranged as to render the disagreeable odour, necessarily accompanying the burning of manure, scarcely perceptible. Their houses are kept warm in winter. They believe in comfort, and the only one we noticed among them driving without a covered rig was their missionary.

At Gretna we report and cross the line into North Dakota. Gretna is a compact little town with a population of about 400. It has one church, under control of the Presbyterians, the congregation of which is composed of adherents of twelve different denominations. Lutheran service is also held in the town occasionally.

Proceeding in a direction south-west by west towards our destination, we call at the house of an enterprising young farmer, a friend of my companion and a former resident of Detroit, Mich. His wife is the daughter of a Mr. Henderson, formerly of the vicinity of Kingston, whose father was an intimate friend of Father Chiniquy, and is said to have been instrumental in his conversion to Protestantism. After having tea with these kind-hearted people, we proceeded to our destination through fields, miles long, of waving grain, promising to the extreme, on either side of the road. How much, in a temporal sense, have these people to be thankful for!

A little before dark we arrived at the house of the Rev. Mr. Scott. A half mile nearer the foot of the mountains there is the historic little town of Walhalla (city of the gods). Here we remain over the night. We are at once impressed with the kindness of Mrs.

Scott, and recognize in her a faithful and devoted servant of our Lord and Master. Her health is not the very best just at present, having almost worn herself out waiting on the sick people of the neighborhood, of whom there have been quite a number. After a pleasant walk through Mr. Scott's flower garden (he is a practical botanist) we retired for the night, being somewhat fatigued by our forty-nine mile ride. Next day we visited the cemetery, which is very beautifully situated along the side of the Pembina Mountain, near where the river of the same name forces its way through the mountains. Some of the inscriptions on the grave stones and monuments tell stories of a more interesting nature than do those on many of more pretentious appearance in larger and more wealthy places. Perhaps the most interesting monument of all is that erected to the memory of a faithful Christian martyr, a most earnest worker for the cause of Christ. It reads as follows:

Sacred to the Memory

of

Mrs. CORNELIA LEONARD SPENCER,

Born August 3rd, 1825,

Killed by Indians

August 30th, 1854,

At Walhalla,

Where she and her husband were labouring as missionaries.

"Be thou faithful unto death and I will give thee a crown of life."

It is thought by those who, living near, know best the history of this cowardly deed that it was a Roman Catholic prejudice in the hearts of wicked and ignorant Indians, which was at the bottom of the plan to fire through the window on a dark night and put an end to the earthly life of that faithful servant of Christ, and loving wife and mother, whose life was devoted to the salvation of the souls of those who put her to death. Close beside the grave of Mrs. Spencer is that of another faithful Christian woman, in whose memory is erected a marble stone bearing the following inscription:

In memory

of

SARAH PHILENA,

Wife of Alonzo Barnard,

Who died Oct. 25th, 1853,

Of quick consumption, the result of ten years exposure and suffering as

A missionary

For the good of Indians,

Aged 34 years, 19 days.

—Ps. xxviii. 8, and xxxvii. 8.

This stone has been broken and lost, but found again and placed upon the grave.

I can assure you, dear editor, it was with great interest we read the inscriptions on these stones, which tells something of the life and death of two of God's faithful messengers of the Gospel to ungrateful sinners. It should be a source of inspiration to any reading the history of these two faithful women, an interesting sketch of the lives and work of whom has been written by Mrs. Charlotte O. Van Cleave, and published by the Presbyterian Board of Publication, Philadelphia; entitled, "The Martyrs of Walhalla." Having spent most of the day among the tombs and flowers, we were pleasantly surprised at the return home of Father Scott, as he is reverently called by all who know him, on a visit from Langdon, where he is stationed as a missionary for the summer. Having become acquainted with our host, I could not wonder that every one calls him by such a dignified name. He is loving and kind and as humble as a child. For some years Mr. Scott was pastor of the Presbyterian Church in Napance, Ont., and is well known to many of the readers of THE REVIEW. He has laboured in Manitoba and North Dakota as a missionary since about 1876. His chief delight seems to be in ministering to the spiritual needs of the humble settlers, and while a ripe scholar, he prefers to place himself on a level with the humblest, and sit with them learning from the Great Master and Teacher of His own. In his wife is to be found a worker no less faithful to the greatest of all Masters.

Remaining over the second night we return home profited and delighted by our trip.

A. E. CAMP.

North American Life Ass. Co.

Steady and Substantial Increase in the Company's Resources — Wonderful Growth.

A repetition of what happened in Australia a short time ago is at present sweeping over the great republic of the United States, and it is to be greatly regretted that there are no immediate signs of this disastrous financial disturbance and distrust, with its attendant dire results, passing away. A financial crisis in a country of such close proximity, extending thousands of miles from north to south and from the Atlantic to the Pacific, greatly injuring and inconveniencing all kinds of commercial and financial enterprise, might naturally have been expected to have extended across the border line, and with that lightning rapidity which has over characterized its entrance wherever it has secured a grasp, spread devastation and distrust over our own fair Dominion.

That such is not the case is fortunate, and, more than this, the indications are that Canada will be spared from such an experience for at least many years to come. Our country being in a relatively prosperous condition,



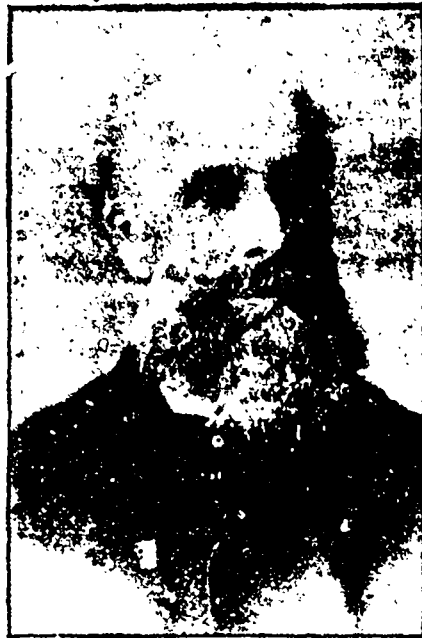
WM. McCABE, F.I.A., F.N.S., ENG.
Managing Director, North American Life Assurance Co.

contentment reigns in the minds of the people, and their confidence in Canada's boundless resources instils in them the truth that we have a land as rich and as good as any people might desire. While other nations' financial institutions are tottering, Canada's are strong, running their even course without the slightest sign of danger. Perhaps one of the great secrets of the strength and security of our institutions is to be recognized in the fact that they are chiefly organized, founded and guided by British principles and experience, in which thoroughness, substantiality and security are the main stays. Our banks are prosperous and retain the confidence of the people, for their shares are selling at almost as high a price as ever they did; our great loaning institutions give no indications of financial stringency, while our insurance companies report that their business is being pursued with the same amount of vigor and progress as heretofore. Some of the life insurance companies exhibit clearly and unmistakably what we have said—that Canada's institutions are strong, great and prosperous.

A striking example of this is to be found in the history of the North American Life Assurance Company, whose head office is located in Toronto and which has branch offices and agencies in every Province and important centre of the Dominion. The progress of the North American, especially during the past ten years, can be gathered from the following

table, taken from the Dominion Government report on insurance:—

Dec. 31st, 1883, assets.....	\$ 193,807 32
Dec. 31st, 1880 "	422,402 07
Dec. 31st, 1889 "	816,710 00
Dec. 31st, 1892 "	1,414,401 00



JOHN L. BLAIKIE,
President, North American Life Assurance Co.

This steady, substantial increase in the company's resources is truly great, the increase in the last triennial period being over 70 per cent.

There is, however, in passing, a most important matter not to be overlooked. When we go over the financial reports of our great monetary institutions the questions are often suggested—How are these funds employed? In what are they invested? Is a remunerative rate of interest secured?—and the same questions might be asked in respect to the funds of the North American. The Government reports give full and interesting information on this point. First mortgages on properties constitute the company's chief investment, while debentures and bonds of cities, towns and municipalities are leading securities held by it. The class of securities held can best be judged by the prompt manner in which the interest has been paid up, while the high rate of interest earned on its securities, being the second highest rate in a list of seventeen Canadian, British and American life insurance companies, is evidence of the remunerative character of its investments.

The greatness of the North American Life can be judged from considering the extent of its policy obligations, being the amount it has pledged itself to pay to its members or their representatives. These are the figures at the close of the years indicated:—

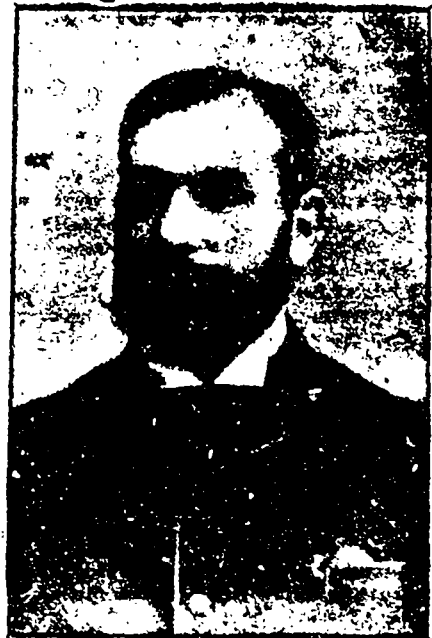
Dec. 31, 1883, insurance in force..	2,939,552
Dec. 31, 1886, insurance in force..	5,706,805
Dec. 31, 1889, insurance in force..	8,491,483
Dec. 31, 1892, insurance in force..	12,060,030

These are large obligations to undertake, yet the North American is fully and well equipped to meet them, for, testing its financial position by the Dominion Government standard, it has for every \$100 of liabilities, assets of \$120 to meet them. The proportion of assets to liabilities is thus greater in the case of the North American than in any other Canadian life insurance company, while there is but one American company doing business which exceeds the North American in this test. It thus follows that the North American has a relatively greater surplus fund than the companies referred to. As all the profits to policy-holders are payable out of this fund, it stands to reason that a company without a surplus of assets over its liabilities, or with but a nominal surplus, cannot be a satisfactory one to insure in.

Perhaps not a little of the remarkable success of the company is to be attributed to its method of doing business, its plans of insurance and the men who are directing its affairs. It has always been the aim of its man-

agement to offer to the insuring public those policies of insurance which contain the greatest number of advantages, consistent with safety and equity, to existing members. In this its success has been most marked. The North American can claim for its compound investment policy a contract of insurance containing advantages not given by the policy contract of any other insurance company. The immediate payment of its policies on receipt of proof of death and the unqualified satisfaction which the results of its ten-year investment policies have afforded their holders, have combined to make the North American Life a policy-holders' company in the best sense of the term.

The President, Mr. John L. Blaikie, who is also President of the Canada Landed & National Investment Co., of Canada, has brought to bear in his office the ripe judgment and experience of many years of a successful financial business life. His connection with the company from its organization as director, Chairman of the Executive Committee and Vice-President, well qualified him for the important position his colleagues called him to when electing him to the Presidency of the company. His counsel and advice in the company's investment department have proved invaluable, the solid character of the company's securities being ample evidence of this.



L. GOLDMAN, A.I.A., ENG.
Secretary, North American Life Assurance Co.

The company's managing director is Mr. William McCabe, fellow of the Institute of Actuaries of Great Britain, and fellow of the Statistical Society of England. He has been the leading spirit in the company's operation, and to his unremitting efforts and conservative management the unexcelled financial position of the North American is unquestionably attributable.

In his work he has been ably assisted by Mr L. Goldman, associate of the Institute of Actuaries and Secretary of the company. Everything tending to the greater prosperity and progress of the North American receives his earnest support.

Hon. G. W. Allan, the company's first Vice-President, was elected to that office on the demise of the Hon. Alex. Morris. The Hon. Mr. Allan is well and favorably known to most Canadians as Speaker of the Senate of Canada.

Mr. J. K. Kerr, Q. C., the company's second Vice-President, has been closely associated with the company since its organization, as director, and subsequently as Vice-President. He is senior member of the well-known law firm of Kerr, Macdonald, Davidson & Paterson.

Dr. James Thorburn has been continuously the company's medical director. To his skill and care in the selection and admission of applicants for insurance, the favourable mortality which the company has experienced during these many years is, no doubt, largely to be attributed.