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Thy Way, Not Mine.

Thy way, not mine, O Lord!
However dark it be!
Lead me by Thine own hand,
Choose out the path for me.

Smooth let it be or rough,
It will be still the best.
Winding or straight, it leads
Right onward to Thy rest.

I dare not choose my lot.
I would not if I might.
Choose Thou for me, my God.
So shall I walk aright.

The kingdom that I see
Is Thine; so let the way
That leads to it be thine,
Else I must surely stray.

Take Thou my cup and it
With joy or sorrow fill
As best to Thee may seem.
Choose Thou my good and ill.

Choose Thou for me my friends,
My sickness or my health;
Choose Thou my cares for me,
My poverty or wealth.

Not mine, not mine, the choice
In things or great or small.
Be Thou my guide, my strength,
My wisdom and my all!

H. Bonar.

Total Abstinence, a Duty.

REV. JAMES DENNY, D.D.

IT has been said that the intellectual interest of the Temperance cause has been exhausted. That is true. But its moral interest is as deep as ever; and the same remarks apply to many other causes. When we read these words we see how deeply our Lord was moved by questions like those which concern Total Abstinence. You may say that societies of this kind tend to narrow and distort our interests in life. Christ, you say, came eating and drinking; He taught that not what enters into the mouth defileth a man; everything that God has created is good, and may be partaken of with prayer and thanksgiving. But Christianity has another aspect; it works through abstinences and sacrifices; it has a place to-day for martyrdom and Puritanism.

These words bring home to our consciences the fact of our individual responsibility. The offence of which Christ speaks may be given by an act, or by a word, or by a look, or by other form of conduct intentionally on our part, or it may arise out of mere thoughtlessness; but whatever the form, the offence is one in His sight. Indeed, to Christ moral thoughtlessness is one of the worst forms of sin. We are surrounded by "these little ones" men who are too weak to resist the slightest temptations, and we are not always on our guard lest our conduct should offend them. We consider them too insignificant to regulate our actions. We laugh at them. We laugh at

drunken characters in fiction and the drama, but that is not the way in which Christ would have us look at them in real life. Let us never indulge in contempt towards those who are weak enough to be overcome. Whatever there is in the Gospel there is this: that weakness is no ground for contempt, but for consideration. Christ does not appeal for the strong man, not even for the average man, but He does claim the greatest consideration for the weak. He speaks in these passages with, one may say, an abandonment to passion. The next time you hear anybody preaching on Total Abstinence, and using strong language, remember who spoke these words: "Whosoever shall offend one of these little ones, it is better for him that a millstone were hanged about his neck, and he were cast into the sea."

The philosophy of Puritanism is this: "that there are many persons whose only choice lies between Puritanism and perdition. They must pull out the right eye, blind themselves to the half of life, they must cut off the right hand, sacrifice half the varied interests of life, or lose their life in God. You object that such a theory, by crying down one evil, tends to develop rank hypocrisy, and to destroy balance of character. But the point of our Lord's words is "this or no character at all." And Jesus knew what was in man. There are men here whose only chance of life in God is total abstinence from strong drink. Men are reluctant to believe a statement like that about themselves, but assuredly that is why our Lord used such strong and passionate terms.

Again, responsibility is incurred not by the individual only, but by society at large. To me the most patent fact in relation to this cause is that a large part of the responsibility for the present state of affairs devolves upon the society which legitimates the public-house. Society itself is responsible for such an institution among us. It does not exist without leave, nor does it exist without effects—effects on the welfare of men here and hereafter, effects on God's entire interest in men. Plans are being brought forward to remedy the existing state of things. About the different plans I will say nothing; this only, that that plan is best which forces upon citizens the consideration of duties, that plan which brings the conscience of the community into burning contact with the responsibilities of the case.

The Church has not felt its responsibility as it ought with regard to this question; but there are signs of progress. I note one in particular. The Roman Catholic Church in Canada is waking up to a due sense of its responsibility. An address issued by the bishop to the clergy shows a grasp of the true situation. The Church there, as it is here, is afflicted with a great number of drink-sellers, and the bishop in convincing terms says that the great source of danger to the Church, the impediment of its progress and the defacer of its agencies in doing good, is the American saloon—and we here may read the British public-house, for they are indistinguishable. We may think what we like of allegiance to the Pope, but that address contains a note of the true Church.

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Toronto, March 21, 1895.

The Revised Hymnal.

AS will be seen from a brief report in this week's PRESBYTERIAN REVIEW, satisfactory progress has been made in the preparation of the new Book of Praise, what still remains to be done being supplementary, and largely work of detail. The result of patient toil and much interchange of opinion has been, we are assured, an excellent selection of psalms and hymns with a setting of tunes appropriate to the words, and many of them already well-known to the people. Should this promise be realized, the labor of the Committee, carried on during the last three years, will, indeed, prove of the highest service, and will merit the warmest approbation of the church; for its value will be inestimable.

A gratifying circumstance in connection with the revision of the Hymnal, has been the constant interest manifested by a large number of the members of the church, indicating that the people realize the importance of the work. They look forward to its completion eagerly, and should the book be received with general favor, one result will, doubtless, be an awakening of interest in the service of praise. Looking to such a probability it behoves ministers to keep the importance of praise, as a part of public worship, prominently before their congregations and so be prepared for a rich return.

A praiseworthy effort is being made to secure a common Hymnal for use in the Presbyterian Churches of Scotland, England, Ireland, Canada and Australia. The idea seems to have originated here, and a proposal embodying it was laid before a joint meeting of delegates attending the Council of the Alliance of Reformed Churches, at Toronto, and members of the Hymnal Committee. The idea was favorably received and is likely to be carried into effect, at least, so far as the British Churches are concerned. It is needless to enlarge on the advantages to be derived from such a book. It would be a significant bond of unity between branches of the same church; it would tend toward closer relations between the Home and Colonial bodies; it would preserve tender associations; and would furnish an object lesson of the fraternal spirit of the church membership. Bearing in mind these, and other considerations, it is satisfactory to learn that two members of the Committee, each peculiarly fitted for the task, will represent the Canadian Church, at the meetings to be held, early in April, at Edinburgh, by delegates from the Scottish, Irish and English Presbyterian Churches. There are not a few who believe the difficulties in the way to be insuperable, but the

Canadian brethren, Revs. D. J. Macdonnell and Alex. McMillan, Mimico, are men of courage and ability with faith in their case which will go far to crown their efforts with a fair measure of success. It is not improbable that most of the hymns selected by the Canadian Committee have already found a place in the draft books in course of preparation by the other churches. If so the joint committee will have to deal only with those, included in some, but not in all the books—probably a small proportion of the various collections. Even if this element cannot be satisfactorily disposed of, a common plan of classification, indexing, and folioing, would be worth not a little in the direction of desirable uniformity.

They Must Persevere.

Journals and men who regard with hostility every move made for enforcing Sabbath Observance, have tried to turn to ridicule the appearance, last week, of the deputation before the Ontario government. But, while ridicule is a powerful weapon in a good cause, it will avail little against the cherished principles of a Christian people. With open enemies no means come amiss, but better treatment and graver consideration than were accorded, were to have been expected at the hands of the government. The interview, was not satisfactory. The deputation consisted of prominent clergymen and influential gentlemen of the very highest character, and the case was clearly and reasonably presented. The demand was a modest one, Mr. O'Meara, who spoke for the deputation, stating that they only wanted the principle of the Lord's Day act applied to the radial electric railways. And, inasmuch as the act authorized "travel," while prohibiting pleasure excursions, its ambiguity made its enforcement in many cases, exceedingly difficult or impossible. Therefore they asked that a clause be put into the new legislation, a clause which shall prohibit all railways operating under it from running on Sundays. In support of this proposition he urged that there was no demand for more traffic on the Lord's Day, no travellers crying out for greater facilities. The only demand was by the promoters of these railway projects. If such a clause as was now proposed were not inserted the effect would be that Sunday excursions would be run by these railways notwithstanding that the law now says that they are unlawful.

The justice and mercy of the request cannot be questioned; indeed, it is characterized by the utmost moderation. Yet the attitude of the government was hostile, Sir Oliver Mowat taking the ground that the government could not move in advance of popular demands and holding that the people did not want legislation in the direction indicated. And he was strengthened, in this position by two of his colleagues, Messrs. Hardy and Gibson. If, therefore, the Sabbath Observance Committee, mean business, they must agitate the Christian people, for not principles, not arguments, but votes, are the power to which legislatures will yield.

Everywhere the Same.

If the statement by Rev. Dr. Sims, before the Ministerial Association of Toronto, on Monday, be true, it is high time the government was instituting an enquiry into the management of the Mercer Reforma-

tory. A memorial, in connection with the establishment of a reformatory in the County of Glengarry, was sent to the Ministerial Association by the Prisoner's Aid Association for consideration. The memorial suggested that Protestant inmates be placed where religious instruction may be easily given to them. This was the occasion of Rev. Dr. Sims' remarks. He said the question was serious in view of the endeavor of the Roman Catholic Church to exert undue influence. The Mercer Reformatory he instanced as a Toronto institution where some startling things were going on. There, said he, the influence of the priest was so great as to almost entirely prevent any Catholic attending the simplest service, even a Bible reading, that looked Protestant, even though conducted by a matron or attendant. He was told the other Sunday that the Roman Catholic inmates of the Mercer carefully cut off the texts attached to little Christmas presents sent to them. This was an effort on the part of the church to keep moral truth, pure and simple, from the minds of their people.

If these words had described the state of things existing in the Province of Quebec, or in Spain, they would have excited sorrow, but not surprise; applied to Toronto the surprise is mingled with indignation, and it can only be hoped that the report of the doings in the Mercer Reformatory was exaggerated ere it reached Rev. Dr. Sims' ears.

Late Rev. Dr. Dale.

No student of religious and theological literature in our day is a stranger to the works of Birmingham's great teacher. Rev. Dr. R. W. Dale, a pastor of a Congregational Church, the colleague and successor of John Angell James, he was pan-denominational in his sympathies, all the churches having been enriched by his labors, and his death removes a guide, philosopher and friend from many a man and woman who never heard his voice or looked upon his calm, benignant face. He was a man of varied gifts. As a preacher and orator he occupied the very first rank; as a writer he displays learning and thought, accurate and profound. He was a strong man all round and did not spare his talents in the service of his church and of the public. He was chairman of the Congregational Union of England and Wales in 1868-69. For seven years he edited the *Congregationalist*, and was the author of a large number of religious works. In 1877 he delivered at Yale College a series of lectures on preaching, being the first Englishman appointed to the Lyman Beecher lectureship, and in the same year he received from Yale the degree of D.D. He took an active part in the Nonconformist controversies and Liberal political movements. He was at one time vice-chairman of the Birmingham School Board, and was appointed by the Senate of the University of London Governor of King Edward VI.'s school at Birmingham. In 1886 he was appointed member of the Royal Commission on the Elementary Education Acts, and he signed the minority report. He was a warm friend of that congenial soul, Mr. John Bright, and during the tenure of the Lord Rectorship of Glasgow University by the latter, the degree of D.D. was conferred on Dr. Dale by that institution. His books will long continue to be standard works and will be read by the people and by learned men when the charm of his personality shall have been forgotten.

Aged and Infirm Rev. Wm. Burns writes; "that the **Ministers' Fund** contributions for the Aged and Infirm Ministers Fund have fallen off since the first of the month; so that they are now about \$200 less than on the same date last year. This falling off may be from the favorable account last month. It will be a sad mistake to cut down contributions now when the list of annuitants is larger than last year and consequently the claims are greater.

Called to their The Methodist Church in Canada was **Roward** made the poorer last week, by the death at a comparatively early age of two of its ablest and best esteemed ministers, Mr. Annis, London, and Dr. D. G. Sutherland, Toronto. Both were gradually rising to solid prominence in the Church. They were men of ripe learning, of wide knowledge of the affairs of the Church, of sound judgment, and great activity, making their mark in the administrative work of the connection, as well as in the pulpit and pastorate. Such men it is hard to part with at a time when the forces of Christianity require all the strength to be derived from such qualities as described, and the Methodist body has our deep sympathy in its loss.

The Bible in In a recent article the New York **Arabia**. *Observer* says: The Bible itself is a missionary in Arabia. Its Oriental character makes it acceptable. Books are greatly valued by the Arabs, and the Old Testament, with its stories of Abraham, Ishmael and Job is particularly pleasing. The New Testament is acknowledged as God's book, as having come down from heaven, and an inevitable result of an honest study of the gospels by the Mohammedan is, at least, a logical conviction that the prophet has fearfully misled his followers. Nothing can be more encouraging, therefore than the fact of continually increasing Bible sales. An example of the Bible's work is given in the following words from Bahrein: 'A Moslem who came to us one moonlight evening, said: 'The old man,' (*i.e.*, myself) 'feels the sting of death is sin,' and then I bought this book, and now I believe that Jesus is the Son of God.'"

Death of Prof. A noted Scotchman, whose many sided- **Blackie**. ness, whose patriotism and profound wisdom, as well as whose eccentricities have placed him on a unique prominence among his countrymen; passed away in the person of Emeritus Professor John Stuart Blackie. His personality impressed itself upon his generation; his versatile genius found outlets which brought his influence directly to bear upon high and low. He was a philologist, a philosopher, a patriot and a poet, and in his wide range of mental activity toiled hard and accomplished much. His views of life were wise, but he was erratic and unconventional in his theology. His appointment to the Chair of Greek in Edinburgh brought about the abolition of theological tests, by which professors required to be members of the Established Church,—as a friendly writer put it, "Conscience and Calvin disagreed"—and conscience triumphed. His career or his character cannot be sketched in a few words and it is only intended here to pay a passing tribute to a man of singularly pure life, who did much to elevate the moral tone of two generations of young men, and whose industry, energy, and disinterested labors have been popular examples during a long span of years.

CONGREGATIONAL SINGING.

Among the many handsome edifices of which Toronto Presbyterians are justly proud, Westminster Church is the most modern. Standing on the main thoroughfare of the northern part of the city, the massive and symmetrical proportions of its brown stone front, surmounted by a handsome tower, produce a very imposing effect. At first sight one would suppose that the seating accommodation would be more than sufficient for the requirements of any ordinary congregation, but the management find their resources severely taxed in providing for the steady increase in the membership. Westminster Church is fortunate in having as pastor one of the ablest ministers of the Presbyterian denomination. On the few occasions on which I have had the opportunity of hearing him, I have been much impressed with the thorough going earnestness of his manner, and geniality of disposition. I was not surprised to find a large number of young people among the worshippers last Sabbath evening. The Rev. John Neil is a pastor well qualified to attract young men and women, and win them for the service of the Master. In his manner there is an entire absence of all affectation of priestly dignity, but on the contrary an expression of frankness and geniality which must invite the confidence and respect of his flock. He presents a fine example of manly, healthy Christianity which cannot fail to attract those who desire to "serve the Lord with gladness, and come into his presence with singing." He takes an active interest in the service of praise and co-operates heartily with the organist and choirmaster. The organ, a magnificent instrument of modern design, occupies an alcove behind the pulpit platform, while the choir seats are arranged in three rows, immediately in front of the organ and behind the pulpit. By judicious extension of the space between pulpit and organ the architect has succeeded in avoiding the thin, cramped effect which is usually associated with this arrangement. Seats are provided for about thirty choirsters, and, on the occasion of my visit, nearly all were occupied. The 24th Psalm was first sung to the tune which was specially composed for it by the Rev. A. M. Thompson, and which bears the name of the church which is so closely associated with his life-work—viz., 'St. George's Edinburgh.' In studying the history of Scottish Psalmody the names of Dr. Thompson, and his equally famous preceptor, Mr. R. A. Smith, are found in the foremost ranks of those devoted workers who labored incessantly for the elevation of the public taste in all matters pertaining to the service of praise. Judging from the manner in which the large congregation at Westminster entered into the singing of this excellent, though somewhat elaborate composition, it seems to be a favorite with which they are quite familiar. The first lesson was followed by prayer, after which Hymn 177 was announced. This is thought to be one of the best among the many noble hymns written by Charles Wesley. One writer says 'For its delight in interior spiritual blessedness, and its warm, impassioned expressions of desire after the love of God, it may be compared with the best productions of S. Bernard.' 'It contains an extraordinary depth of feeling and desire, eager, impatient, resolute, combined with an extended view of the love of God, such as only a poet of much heart-experience like Charles Wesley, could write.' This was very well sung by choir and congregation. The tempo was just sufficiently fast to prevent dragging, or breaking of the verbal phrasing, and everybody seemed to enter heartily into the singing. This was followed by the offering, during which the pastor announced that the choir would sing.

Hark, hark, my soul! Angelic songs are swelling
O'er earth's green fields and ocean's wave-beat thro.

The beautiful setting by Shelley of Faber's beautiful hymn opens with a bass solo which was excellently sung by Mr. George Barron, a member of the choir. His voice is a rich, sombre bass of pure quality which

is judiciously employed. The soprano solo was also sung by a member of the choir, Miss Mary Waldron. This young lady is the fortunate possessor of a pure soprano voice, clear, bright, and penetrating in its quality, which she uses without apparent effort. In the chorus the blending was very good, especially in the piano passages, and the voices were carefully subdued while the solos were being sung. The anthem was followed by the Lord's Prayer, after which Hymn 126 was announced. None of the three tunes with which this well-known hymn is accompanied in our Hymnal seems to have become popular. All three were discarded in favor of Bradbury's tune, to which it is usually set in American collections. When sung sufficiently slowly to meet the requirements of the emotional character of the hymn it is apt to become heavy and dull, while, if sung quickly enough to prevent this it becomes almost flippant in contrast with the deep spirit of humility and trust which pervade the entire hymn. It was sung with a considerable amount of vigor, which would have been quite gratifying to such as are satisfied with mere vigor, but, something higher is required if such a noble hymn as this is to be sung "with the spirit, and with the understanding also." Many composers have attempted to produce a tune in keeping with the character of this hymn, and containing the elements necessary for congregational use, but few have met with unqualified success. The best with which I am acquainted is Sir Henry Smart's "Misericordia" which has been adopted by the Hymnal Committees of both the U. P. and Free Church of Scotland, and the compilers of "Hymns Ancient and Modern."

An excellent sermon on the sin of covetousness was preached from the text contained in Luke xii. 15. It was shown that the sin of covetousness consists, not in the possession of wealth, but in trusting in wealth and making it our god. The covetous man sins against himself, and his covetousness eats out all that is noble, worthy, or Christ-like from the soul of a man. The covetous man sins against his fellow-man, as covetousness is at the root of nearly every crime that is committed. The covetous man sins against God. If he does not give God the highest place in his affections, he is sinning against Him as all we have comes from His hand. Lay up treasure in Heaven, trust in the living God, and as long as His arm has almighty power, and as long as He has infinite wisdom, His arm will protect us, His wisdom will guide us, and no power on earth can harm us.

The concluding hymn was No. 280 commencing
"When this passing world is done."

"Petra" is essentially a tune for the congregation. Through its association with the ever popular Rock of Ages it is probably the best known among modern hymn tunes. The congregation and choir sang it with much heartiness, and the expression received due attention. With Mr. A. M. Gorrie as choirmaster, and Miss M. G. Fergusson, as organist the service of praise in Westminster Church is in good hands. Miss Fergusson discharges the duties of her office with much skill and the organ accompaniments to the choir and congregational singing are played with musicianly judgment and taste. Mr. Gorrie is evidently a painstaking choirmaster who takes an active interest in his work. He has the hearty support of a large and efficient body of choirsters, well trained in their department of the service of praise. The worshippers in Westminster church seem to be thoroughly in earnest in their praise service, and singing is general throughout the church. Occasionally a slight tendency to waver in the time is noticeable but this may easily be rectified by the cultivation of more clearly marked accentuation and attack, and a less frequent indulgence in *rallentando* and *accelerando* effects. That this is possible even with so large a body of worshippers was clearly demonstrated in the concluding hymn where the accentuation was crisp and definite, and the singing was both hearty and expressive.—TEMPO.

The Three Orders of the Christian Ministry

By REV. THOMAS NATTRESS.

People are sometimes afraid of a form of words because it has been employed by somebody else with whom they have not been in full accord upon the question in connection with which that expression has been used technically. Such an expression is this "the three orders of the Christian ministry." It is a misfortune that this should be so, for the shyness felt in regard to the term has often helped to perpetuate the differences, supposed or real, that first made them wary of the term itself.

We, of the Presbyterian Church, believe just as firmly in three "orders" of the ministry as do (e.g.) those who hold to an episcopal form of church polity. Moreover, (though there may be those who, not having considered the question upon its merits, will at first blush of the question deny that it is so,) we have always held to the three orders. But these we call by the New Testament names of Ministers, Elders and Deacons.

To go minutely into Scriptural passages bearing upon the question in its entirety would be to write at too great length for the purposes of this article. It will be enough to take the first two orders as granted, for upon these we are all agreed, and show the authoritative existence of the third, that of Deacons. The sixth chapter of the Acts of the Apostles records that the Apostles found a division of labor necessary. They said: "It is not reason that we should leave the word of God and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word." This is the origin of the office, ever since known as that of the Deacon. In the rapidly developing church the responsibilities of the deacons soon increased, and as Christians began to organize themselves into congregations, the temporal affairs of these congregations fell to their management, in addition to the duty of caring for the poor. From the first the office was looked upon as a very essential one, and the Apostles' words calling it into existence "pleased the whole multitude." Its economic value is emphasized in the same passage of Scripture that records its creation: "the Word of God increased; and the number of the disciples multiplied in Jerusalem greatly," a result evidently looked upon as directly traceable to the division of labor effected.

The Blue Book defines very well the relative functions of the three orders, according to the New Testament teaching as we understand it. "The duties of Deacons have special regard to the temporal and financial affairs of the congregation. More particularly it is their duty to obtain from the people contributions for the sustentation of the ministry and the schemes of the Church, and to disburse all moneys received for these purposes, subject to the approval of the congregation; to attend to the wants of the poor, to take care of the property of the congregation; to provide for the payment of the minister's stipend and other salaries and generally to administer all matters committed to their charge, as the congregation may from time to time direct." (§ 36. 14.)

"The duty of the Session (Minister and Elders) is to watch over and promote in every Scriptural way the spiritual interests of the congregations, more particularly to receive applicants for admission into the Church; to admit those who have been baptized into full communion, and to receive persons bringing certificates of membership from other congregations; to grant certificates to members leaving the congregation; to watch over the Christian deportment of the members of the congregation; to exercise discipline by admonition, rebuke, suspension, or exclusion from membership; to restore to privileges; to care for the religious instruction of the young, including the oversight of Sabbath schools; to determine all matters touching the order of public worship, including the service of praise; to arrange for the dispensation of the Sacraments; to appoint congregational fasts or thanksgivings; to appoint the time and mode of making special collections, and where there are no deacons, to provide for the necessities of the poor; to call congregational meetings; to examine and judge of the qualifications of persons elected to the Eldership and the Deaconship; to receive and judge of petitions; to transmit papers to the Presbytery, and to do whatever else may, in their opinion, promote the religious interests of the congregation." (§51, p. 16.)

In defining these two offices the Minister is distinguished from the Elder and the Deacon. He presides over the Session and also over the Deacon's Court. His office is that of the Elder who labors in the Word and doctrine. (1 Tim. v. 17).

To speak of these three offices as the three orders of the Christian ministry is to designate them as being alike sacred. Accordingly, it is the practice of our Church, as it was the practice of the Church from the beginning, to ordain the Deacon as we ordain the Elder, or as the Minister of the Word is ordained. In other words, each is set apart to his sacred office by a rite that is itself sacred. Though the duties differ the religious character of the offices is the same.

Confused ideas have crept in, both as regards the third order of the ministry and the sacredness of its duties, owing to the widespread practice of our Church in substituting a Managers' Board for a Deacons' Court. The tendency is for men to underestimate the sacredness of the office to which they are elected only to retire from it again at the end of a three years term, and to which they are not ordained. Nor are the members of the Managing Board the only ones to be affected by this tendency; but the congregation suffers in the same way, and the spiritual tone is lowered in proportion. The objection is sometimes raised that men might be ordained to the office of a deacon who would prove incapable and unworthy. Any one desiring to object could say the same thing about the election of Elders. But the objection is not raised in the latter case, and probably would not be in the former were our people accustomed to Deacons' Courts instead of Managing Boards. Besides we have Scriptural authority for the Deacons' Court and we have not Scriptural authority for the Board of Managers. The fact that unworthy men are occasionally elected to Managing Boards is an indication of the lowered moral tone consequent upon the mistaken conception of the office and its duties, rather than of any danger of the kind referred to that would attend the ordination of Deacons. Moreover there is always the safeguard of the judicial and episcopal function of the Session brought into play in refusing to ordain an improper person to the Eldership or to the office of Deacon, just as the same function is exercised by Presbytery in refusing to ordain an improper or unqualified candidate for the ministry. Still further, though one be ordained a Deacon who afterwards shows disqualification, Presbytery, by virtue of its episcopal power, is able to deal with the case, as it would with that of an Elder in a similar instance.

The Board of Managers is distinctly un-presbyterial, although very largely substituted for the Deacons' Court in our Church, both in this and other lands, for it is unscriptural. It has ousted that which is Scriptural and which owes its authority to the Apostles, so that the practice of the modern Church is decidedly modern and unauthoritative.

Holding, as she does, the medial and advantageously influential place among the several great branches of the Church, and at a time when the Episcopal Church has become un-episcopal in matters of detail, when the Methodist Church is deviating from her own peculiar forms and practises, and the Congregational Church is becoming less congregational, and all are favoring cur policy to the same extent that they are deviating from their own, our Church should be exceedingly careful that she is altogether Scriptural, not in doctrine alone, but also in constitution and practice. Any well ordered plea in behalf of the Scriptural three orders of the Christian ministry in place of the prevailing two and a fraction is also a plea for order and efficiency.

Amherstburg, Ont.

A Good Church Member.

He believes in his church. He loves it. He gives himself to it. He prays for it and speaks kindly of it. He does not put a stumbling-block in the way of his brethren and avoids those things which grieve or cause them to offend. He is charitable in his judgments and promotes peace. He feels it a duty to build up his own congregation. He cheers his brethren and his pastor by regular attendance upon the public service. He helps the pastor, and does not leave him to preach to empty pews with an aching heart, or to carry on the prayer-meetings alone. It is no slight excuse that keeps him from the Lord's Supper. The appointments of his church and the memory of his Saviour are sacred to him. He does not trifle with either. He keeps his covenant solemnly made with his church when he entered its fellowship. God bless our good members, old and young, and constantly increase their number! Let lively stones be laid into the spiritual temple.

CANADIAN PULPIT.

No. 57.

The Peace and Prosperity of Jerusalem.

By REV. JOHN CURRIE, D. D., HALIFAX, N. S.

(Conclusion.)

The Spirit of God, dwelling in the heart and working by means of the truth in convincing and converting and sanctifying, gives spirituality to religion. "Spirituality"—the phrase is expressive. True religion has to do with the spirit of man. It cleanses the fountain, and the streams which issue therefrom are pure. The man who has spirituality is a man of religious principle. He is the same whatever he does and wherever he goes. He is the same in politics as in ecclesiastics. He is a Christian in buying and in selling, a Christian at home and abroad, on land and on sea. Let us, however, not mistake. This spirituality does not consist in wearing sackcloth and ashes, in going about with a dojected countenance, in having nothing to do with the every day affairs of life, in seeking the seclusion of the closet when the Master would have us work, in obtruding the subject of religion upon others at the wrong time and in the wrong place. No, it has no sympathy with mere pietism. It is strong and manly while it is a spirituality. A finer type of its true character we cannot find than in the Apostle Paul. Follow him through life, and you see a man who, while intensely spiritual, is intensely practical. It was Paul who said: "I desire to depart and to be with Christ, which is far better"; and it was Paul who in standing before nobles manfully defended his rights. It is cause for thankfulness that spirituality characterizes the life of many of the Churches at the present day. Would that it were so in every case! Alas! that there are Churches like the crew of the vessel in the "Ancient Mariner." Dead men pull the ropes, dead men adjust the sails, dead men steer. Come, O Spirit, and breathe upon these dead that they may live!

A third element is *brotherly love*. The Church is a family, the Head of which is Christ. The same spirit that is found in the Head is also found in the members of the family. Now, just as the members of a family love one another because of their blood tie—relationship—so the members of the household of faith should recognize and exemplify their oneness in Christ. Religion would not level all social distinctions. There seems to be, to a certain extent at least, a "needs be" for such distinctions, but these may exist and yet the principle of love have full exercise. A minister was once asked what he thought of the doctrine of the mutual recognition of the saints in heaven. He replied: "I am much more concerned about the duty of my people to recognize one another here upon earth." The reply was caustic, but perhaps it was needed. Christians should love one another. They have the same Saviour and the same Spirit, and they travel the same journey. Alike they have encouragements and discouragements, conflicts and victories, duties and trials, and at last they shall be received into one everlasting home. Remember the apt illustration which the Apostle gives of the unity of the Church, and of the interdependence of its various members—the eye, the hand, the foot. Each member of the body has need of the other members, so should the members of Christ's mystical body recognize their oneness and their interdependence in a common Lord. "See how these Christians love one another!" was the worst thing the enemies of Christianity could say in early times against the followers of Christ, who comforted one another when they were led out to the scaffold, the stake, and the cross. In His parting address Christ gives great prominence to brotherly love. John, who was so much like the Master, has written epistles which breathe nothing but love. Let Christians, then, cultivate this grace. Let them, however, refrain from showing any air of patronage; but let their love be sincere, going out, in all its spontaneity, in the thousand and one ways which a kindly heart will dictate.

A fourth element is *earnest work*. Physical exercise is necessary for a healthful condition of the human frame. By exercise muscle is developed and the whole system is maintained in a state of vigor. Persons engaged in mental or sedentary employments can not with impunity disregard this law of health. Just so is it in the domain of the spiritual. Exercise is necessary for spiritual development and spiritual strength. Regard yourself as a mere receptacle for any good which the Spirit of God may be pleased to communicate, be wholly passive, make no effort to forget the things which are behind and to reach forward to the things which

are before; stop your ear at every cry for sympathetic help; button up your pocket when appeals are made on behalf of a cause for which Christ became incarnate and suffered and died—and what shall be the result? Your heart will grow callous, and your soul will shrivel. To get good you must do good.

Here is another view: God has made Christian work imperative. He might have dispensed with it. Out of the infinitude of His resources He might send messengers from the skies to carry on His work on earth. But He is pleased to employ His people in saying to them, "Go, work in my vineyard." As among them there is a great variety of talent, so in the vineyard there are many kinds of work. Every gift, no matter how humble, can find a field for exercise. The eye, the ear, the hand, the foot, may all be employed, must all be employed, for the general good of the body. So in the Church, the body of Christ. To refuse to work and yet to pray, "Peace be within thy walls and prosperity within thy palaces," is the very essence of inconsistency. On the other hand, to work earnestly and persistently is one of the best tests of Christian character. Lydia worked when after her conversion she said to Paul and Silas, "If ye have judged me to be faithful to the Lord, come into my house." The Philippian jailer worked when at a time of danger he washed the stripes of the servants of the Lord, and brought them into his house and set meat before them. The Samaritan woman worked when she said, "Come, see a man that told me all things that ever I did; is not this the Christ?" The poor widow worked when she cast her two mites into the treasury. Dorcas worked when she made coats and garments for the poor. The newly established Churches worked when they forwarded collections to the poor saints at Jerusalem. Paul worked when he toiled with his hands lest he should be chargeable to any. He worked when, wherever he was, he preached the Gospel—when he did not deem his life dear to him that he might finish his course with joy. Like his Master, he could say: "I must work while it is day, for the night cometh when no man can work."

Such, then, are some of the leading elements, which constitute the prosperity of the Church—purity in doctrine, spirituality in life, brotherly love in membership, and earnestness in work. Such was the condition of the early Christian Church, of which it is said that the converts continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers; that they sold their possessions and goods, and parted them to all men as every man had need, that they continued with one accord in the temple, breaking bread from house to house, eating their meat with gladness and singleness of heart, praising God and having favor with all the people. Since these early times there have been fluctuations in the prosperity of the Church, ebbs and flows; but on the whole, there has been much cause for thankfulness. At the present moment, perhaps more than at any previous period since apostolic times, is the Church addressing herself earnestly to the execution of the great commission of her ascended Lord. Wealth is flowing into her treasury, and many are saying, "Here are we, send us." There is much earnest work. The communion of saints is a generally recognized doctrine, and the Gospel is preached in purity and with power.

The Church's outlook is most hopeful. True, there are discouragements. The conflict between truth and error is as sharp as ever. Cold, heartless negations, or a dead orthodoxy, would still claim the place of a positive religion formulated by love and having as its core a living Christ. Ritualistic observances which touch the exterior only would wave from the field everything that affects the heart, and the life through the heart. These things are for a lamentation. But look at the other side. Christians of different denominations are being drawn together by love for a common Saviour. Activity characterizes all departments of Christian work. The pulsations of a religious life are felt to the very extremities of the Church. The Gospel is finding its way into China, India, Africa, and the isles of the sea. The mountain tops are all aglow with the rays of the Sun of Righteousness, and soon the valleys will be flooded with light. The ear of faith can hear the rumbling of the chariot wheels of Him who is coming and whose right it is to reign. Even so, come quickly, Lord Jesus! Come, that this sin-cursed earth, emptied of sin and sorrow, may again take its place among "the bright brotherhood of worlds from which it has strayed," and that at last the Church, the bride, the Lamb's wife, may, without spot or wrinkle, or any such thing, be presented, faultless, before the presence of God's glory with exceeding joy!

FOR THE SABBATH SCHOOL

International S. S. Lesson.

LESSON XIII.—REVIEW.—MARCH 31.

ALPHA
JESUS CHRIST CENTRE OF SCRIPTURE.
OMEGAI. *John the Baptist beheaded.*

Jesus now about 32 years old and with His disciples in Galilee. John the Baptist about same age, the latter separated from his disciples and shut up in the fastness of Macherus, by the order of Herod at the instigation of his wife, was at the further instigation of this woman, beheaded by Herod's order.

So culminated the earthly career of one of the greatest of men who from birth had been set apart as Forerunner of Jesus, had pointed to Him as the Lamb of God during his ministry, and now, at his death again points to Christ in his defence of the principles of His Kingdom, as set at nought by Herod.

Thus was Jesus the Centre to whom John pointed from his birth, through his ministry and at his death.

II. *Feeding the five thousand.*III. *Christ the Bread of Life.*

The disciples returned from their mission to Galilee, having performed many miracles and having heard of John's death, sought out Jesus, probably at Capernaum. To whom could they go but unto Him? to tell their success and to confer as to the future, in the light of the martyrdom of the Baptist, and He was the centre round which they clustered as they "gathered themselves together unto Him." To Him they looked for sympathy and counsel, and, at His bidding, accompanied Him into a desert place to rest awhile.

But not to His disciples only was He the Centre, for the people having seen his miracles, and recognizing the power of God in Him and the love and compassion of which He was the embodiment, regardless of the distance and only thinking how they might reach Him, took with them their sick, women and children going also, and hastened on foot round the north shore of the Lake of Galilee to meet Him as He should alight from the ship, which, by a more direct course should land Him and His disciples on the other side.

Surrounded by this needy crowd, and forgetting His own need of rest, everything of self yielding to the promptings of His compassionate heart, He set himself at once to heal their sick and teach them many things. His compassion still moving Him, perceiving that the people must be hungry, and standing alone against the suggestion of the disciples, that He should dismiss the hungry multitude, He miraculously fed them all.

IV. *The great confession.*

Peter for himself and his fellow disciples here confessed Jesus as "the Christ, the Son of the Living God."

The Christ, the Anointed One, mark the definite character of this office. He is the EVERLASTING High Priest, Pa. cx. 4, the ONE Sacrifice, Heb. x. 11, the ONLY Mediator, 1. Tim. ii. 5. Here He is the Alpha and the Omega for all who will accept of Him, and who were chosen in Him before the foundation of the world, Eph. i. 4, that they should be conformed to His image now, Rom. viii. 29, and to show the Father has given power over all flesh that He should give eternal life to as many as were given to Him.

V. *The Transfiguration.*

Jesus is here displayed as the central figure to which the Jew under the old and the Christian under the new dispensation should direct their faith and communion.

Moses as the representative of the law and the symbolic dispensation of animal sacrifices. Elias the representative of the forerunner of Him who came to fulfill the law as the antitype of the Sacrifices, and the disciples symbolic of the saved belonging to both dispensations.

The transfigured and glorified body of Jesus was the central object of the communion and thoughts of this representative little company as His approaching death was discoursed of and the glory of His resurrection life was prefigured in the alteration of the fashion of His countenance and the lustrous shining of His raiment.

VI. *Christ and the children.*

To answer His disciples' question "Who is the greatest in the Kingdom of Heaven," He gives them an object lesson. Taking a little child He set him in the midst of them as His own representative, for He says to them, "Whoso shall receive one such little child in My name receiveth Me." Here He makes Himself the centre or impersonation of the childlike qualities of simplicity, purity and faith as exemplified by the character of a little child, and points out to the circle of disciples that unless they change and become like himself in heart they shall not enter into the kingdom of Heaven. Let us apply this to ourselves.

VII. *The Good Samaritan.*

The good Samaritan is the centre of this story and typifies Jesus, who, when we, His enemies, were writhing under the poisonous bite of the serpent was lifted up for us, who, when we willing wanderers went astray like sheep, went out after us into the wilderness of this stormy weary world, and with bleeding hands and feet bear us back upon his shoulders into the safety of the fold, who cares for us in our weakness and has made provision for all our needs and will keep us unto the end.

He is thus the centre for succour and protection of the Estranged, beaten sinner, who, disabled, surrenders himself to His loving offices.

VIII. *Christ and the man born blind.*

Jesus calls Himself "the Light of the world," but so long as the eyes are closed we do not see the light. The sun lightens the tiniest leaf and blade of grass, and grain of sand that is exposed to his ray, but the diamond hidden in the mine cannot reflect from dazzling facet the reflection of his broken beam until brought into his light. So when this poor man having been brought by his faith and obedience into the place where he could receive the light, light came to him and he saw not only with his bodily eyes, but recognizing Jesus as the Son of God exclaimed, "Lord I believe" and he worshipped Him. Here Jesus is seen as the Centre of Light.

IX. *The raising of Lazarus.*

By nature we are as much spiritually dead and corrupt as was Lazarus physically when he had laid dead four days. And as Jesus was the centre, the one focal point to which were addressed the words and looks of the little company composed of the two sisters and of the Jews, who, weeping with them and looking upon Him as He groaned in spirit and wept, said "Behold how He loved him"—and at the point when at His command "Take ye away the stone" the grave was laid open, and when, having with uplifted eyes thanked His Father in anticipation, that His prayer was already heard, and standing before the grave, with loud voice cried "Lazarus come forth."

X. *The Rich Young Ruler.*

Centre is quite a different scene—we see Jesus here appealed to as an authority by an earnest enquirer after Eternal Life and later, in the little circle of His disciples explaining to them the Mysteries of Grace in its power over the natural heart.

So let Him be to us the centre for reference when perplexed and the Expounder to us of His mysteries and while like His disciples, we marvel, let us not turn away from His teaching though it seem hard to us to follow as it did to the young Ruler who went away grieved from the presence of Jesus. May our possessions never become a curse to us by clogging our spiritual life and drawing us from Him who has entrusted them to our use for His glory.

XI. *Zaccheus, The Publican.*

Again we have Jesus as the centre—the people pressing upon Him and so hiding Him that Zaccheus obliged if he would also see Him, to climb into a tree.

With eye and ear bent upon Jesus and heart trying after probably he knew not what, at the command of Him whom he recognized as Master he springs to the ground and joyfully throws the doors of his house open for Jesus, receiving from Him the assurance of His Salvation.

Let us also open our hearts to Jesus and receive from Him a like assurance.

CHRISTIAN ENDEAVOR.

Christ's Yoke.

First Day—The better part—Luke x. 38-42.

Second Day—Willing service—Mal. i. 6-14.

Third Day—An iron yoke—Deut. xxviii. 47-52.

Fourth Day—Service rewarded—Mark ix. 33-41.

Fifth Day—Christ's meat—John iv. 31-38.

Sixth Day—Our meat—2 Thes. iii. 6-13.

Seventh Day—CHRIST'S YOKE—Matt. xi. 28-30; John xiv. 14-15.

PRAYER MEETING TOPIC, March 31.—CHRIST'S YOKE, Matt. xi. 28; John xiv. 14, 15.—The yoke is emblematic of three things, subjugation, service, and fellowship. The conquerors of old spoke in simile of putting the necks of their enemies under a yoke, as indicative of a complete conquest and entire submission. This then is the primary significance which the words of the Master, "Take my yoke upon you," should have for us. We have come unto Him and found rest from the terrors of wrath deserving sin and now He calls upon us to acknowledge that we are conquered, and to take our place of subjugation and submission to His divine will. In the second place the idea of the yoke suggests service. It was and is still used as the harness for oxen in the drawing of burdens. How slow some of us are to realize this meaning of the yoke of Jesus Christ, and to assume the position of laborers, beasts of burden if need be in the field of his work. Lastly the yoke typifies fellowship; it is double in its use, and unites two animals in common work. So, and this thought is very sweet, the yoke of Jesus Christ unites us to Him in a living, loving companionship of joyous service. Our necks do not alone bear the weight of the yoke, nor even are we allowed to share it with a fellow Christian, but Jesus Himself labors beside us, and takes upon Himself the weight, too heavy for our human weakness. Our concluding thought is that the yoke of Jesus Christ brings rest. This is to be distinguished from the rest of verse 28; that is the rest of a sin-forgiven soul, but this of a consecrated Christian. It is one of the blessed paradoxes of the Gospel of Christ, that the hardest and most incessant laborers in His vineyard enjoy the sweetest and most satisfying rest.

JUNIOR TOPIC, March 31.—"When it is hard to do good, how can we make it easy?"—Matt. xi. 28-30.

MISSION FIELD.

Letters and Sketches from the New Hebrides.

In the second volume of the Autobiography of John G. Paton, were inserted letters or fragments of letters from Mrs. Paton. In the subsequent single volume edition, these were omitted and many were the regrets expressed for that omission. It was accordingly decided to collect as many as possible of Mrs. Paton's letters and publish them in full, which is done under the title "*Letters and Sketches from the New Hebrides.*" Mrs. Paton is an ideal letter writer. They were written of course to friends with no thought that they would ever be seen by the public, and are simply charming. She has the "saving grace of humor" which is happily indulged, and she has an artist's eye for what is beautiful in natural, landscape or social life. This book is likely to have as great, if not a greater sale than that most popular of modern missionary stories, the biography of her husband. It may be interesting to our readers, who have not access to the book itself, to have a somewhat extended notice in this Mission Page. At the same time we commend it to all who may be in a position to add it to their libraries.

FIRST IMPRESSIONS OF THE NEW HEBRIDES.

They left Sydney in the "Dayspring" for a visit to the New Hebrides, after pleasant and hospitable entertainment by kind friends in Sydney and Melbourne. After encountering "dead ahead," wind nearly the whole way, and tasting a tropical storm at sea, which she describes in a few graphic sentences, they sighted Aneityum, where the veteran missionary, John Inglis welcomed them. "There was the neat white church and mission house and premises contrasting beautifully with the dark green foliage surrounding and partly concealing them; but what I most admired were the tall coconut trees, with their feathery leaves waving along the shore."

NATIVE WORSHIP.

When they went into the church on the Sabbath day it was full, the men on the one side and the women on the other squatted on the floor, while numbers stood outside with their children. "I could not help thinking that it was the noblest mission on earth to carry the gospel to these perishing souls, and that Mr. Inglis had honors before which earth's proudest laurels pale when I beheld them sitting there with the Word of Life in their mother tongue. My meditations were soon put to flight by the singing and I found it hard to control my risible faculties! They hold on very tightly to their books, and that with both hands, but they do not by any means stick so fast to the time. I am told that it is our common psalm tunes they sing; but like some of our musical composers their variations are of such a nature that the tune is not easily recognized."

ORANGES.

When leaving the island to join the Dayspring "Mr. Inglis sent two boatloads of oranges and bananas, which were very refreshing during the voyage. The trees in front of his house are beautiful, with large bright oranges hanging in thousands among the dark green leaves, "like golden lamps on a green night."

ROMANISM.

They visited Wea, one of the royalty group where Mr. Ella was missionary, and where a Sabbath was spent. There was a good beginning made amongst the natives, but "Romanism was the great drawback. A French priest is situated a few hundred yards from Mr. Ella, and has, we have since heard, abused him fearfully, even sending his servants to thrust Mr. Ella out of church during communion service which they did with great violence."

A REAL SAVAGE.

On the island of Maro she met the first *real savage*, which interview she thus describes. "I was standing at the head of the cabin stair with baby, amusing myself watching the buying and selling going on a-deck when baby gave such a crow of surprise that I wheeled to see what attracted him. A naked savage was grinning over my shoulder, with scarlet and white paint stuck on his forehead and cheeks, and long white hair streaming down over his back! Instinctively I rushed half way down the stair, but recalling that I must come in contact with such creatures, I returned and rather liked the poor soul before I had done with him. In the first place we tried to be very polite to each other, grinning and nodding and making signs, though neither of us I am sure guessed what the other meant. He offered to take baby who seemed quite delighted, but I declined that civility, pro-

tending to show him that baby was going to sleep. He seemed satisfied with the encounter and strolled off with the Majesty of a Prince!"

TRADING.

"The trade with the natives is most amusing and goes on from morning till night, the deck often so covered that one can hardly find standing room, while the incessant jabbering is deafening. Numbers stood around the captain, with pigs, game, fowl, taro, etc., knowing that he requires many provisions for the ship. They contemptuously rejected some things offered in barter, and eagerly pointed to something else, long stripes of calico being greatly in favor. Others would surround the missionaries, offering shells, mats and all sorts of native productions, while one perhaps would be strutting up and down the deck, arrayed in some wondrous newly acquired garment, the admired of all. But the most amusing part was the *dressing*, which operation Mr. Paton seemed to think quite as necessary as the giving of the clothing. I fancy I see him still, trying almost in vain to stick the great awkward arms of some delighted recipient into the right holes."

A BID FOR BABY.

"By-and-by I had some rather tempting offers for baby, consisting chiefly of pigs! Mrs. Fraser told me that one man offered the Captain four, last year for their little Maggie, a beautiful and darling child, seven months older than mine. No doubt the poor fellow was offering his dearest treasure. They have not the slightest idea of what we call value, they simply take violent fancies for certain things, and like children can be pleased with nothing else. On Aneityum, the officers were amused by the natives taking a *penny* in preference to a *sovereign* or *crown* offered for a pig which was sold to their ship."

A VISIT TO AMBRIM.

Here "natives came off in their canoes to our ship—fine healthy lively-looking fellows they were—examining everything with intense curiosity including Captain Fraser and ourselves. They felt his hands and arms and seemed to 'like' him as do all the natives; for I believe that even savages can appreciate such a truly Christian gentleman as our captain is. The babies were objects of extraordinary interest to the Ambrimese, who pleaded so earnestly that we could not refuse to allow them to hold them for a little while, which they did with a woman's tenderness. When Mrs. Inglis made them understand that mine was a boy they received the intelligence with shouts of admiration, calling out Man! Man! for a girl is looked upon as rather a calamity by all the Blacks."

ERROMANGA.

Of this island, where Williams and the Gordons fell, she writes, "On looking around one could scarcely believe that such murder and bloodshed had ever desecrated the lovely scene which presented itself. The little river where Williams fell seemed to flow from a beautiful glen, while the peaceful looking hills rising on either side and away into the distance were bathed in the shadowy light of the setting sun."

TANNA.

When the ship came to Tanna, the scene of Paton's trials, many of his old friends came off to welcome him and seemed pleased to see him, especially Mowar the old chief, but he warned him not to go ashore, nor let the vessel draw near as the Heathen Party had shot one of his men a few days before. "Some of the heathen chiefs themselves also came on board. Fine and vigorous-looking men they are, and such hair! Their heads have the appearance of being covered with twine. They were in a state of great delight about the baby, and were particular in asking Mr. Paton if both it and the woman 'belonged' him!"

THE SACRED SPOT.

"Through the glass I could see the gable of Mr. Paton's house, still standing on a rising ground in the centre of the bay; and he pointed out to me, by the different color of the trees that *sacred spot* so indelibly photographed on his memory. On how I longed to spend a quiet hour by the grave of her in whose footsteps I feel so unfit to follow, and who met her trials so unshrinkingly and alone—alone as regards female companionship and sympathy."

FOTUNA.

When they visited this island "great crowds of people came to look at us, as I believe we are the first white women who ever landed at Fotuna. The *ladies* were in consequence very curious to have us examined properly, and they went about it in a business-like way, as I can testify from the pokes and thumps received. They always felt themselves at the same time to see how far we were alike. Poor things they had yet to learn that we were

sisters, resting under the same penalty and equally in need of and entitled to the same Saviour."

SETTLING DOWN IN ANIWA.

"I was eager enough to step off the Dayspring into the little boat that was to carry us ashore, but as we neared it and saw black creatures (for really they hardly looked like human beings) peeping at us from among the reefs, with not the flicker of a smile of welcome on their faces, I really began to tremble with a sort of dread, and wondered if they were thirsting for our blood. The Dayspring left us that afternoon and we all gathered round our first meal. We had plenty of provisions, but as yet nothing was unpacked to cook with, so we made an attack on a barrel of biscuits, and thanks to Mr. Geddis' kind forethought, cooked salt beef and bread. Mr. Paton and I made boxes do duty as tables and chairs, and the rest squatted beside us on the ground. It is not the way exactly that people commence their housekeeping at home, but I think it far better, at least it had all the freshness of novelty and I thoroughly enjoyed it. The first morning I awoke in Aniwa, just before daybreak, after listening a moment or two, in terror for a stealthy footstep, or any sort of unwelcome sound, the stillness was broken by a hymn of praise from these sable worshippers, who had already begun their morning devotions! You can imagine how sweetly it sounded in these surroundings, lifting my thoughts upward, I soon fell asleep again feeling the music of these words, "God reigneth."

FIRST SABBATH SERVICE.

"We had arrived on Tuesday, a number of garments had been distributed among the people and from twenty to thirty turned out to the worship. One man I remember came prancing in, looking so delighted with himself in a snow white vest, absolutely nothing else! Another came stalking majestically with a woman's skirt pinned around his throat and the tips of his fingers appearing at the bottom of it. One man had on a nice little jacket I had presented to his wife; and indeed every one who wore any clothing at all did so in the absurdest fashion. The effect at self-control was fast becoming unendurable when the worthy missionary (Dr. Paton) unentionally proved 'the last straw,' his face was a picture of adoring thankfulness, and his prophetic soul—unconscious of anything grotesque—saw them already in the way to Glory. He whispered "O, Maggie shouldn't we be grateful to God to see them all coming out to church so *nicely dressed*." He was adding something about 'jewels' and 'trophies' but I was already half way out of the church, under cover of a convenient fit of violent coughing, and just managed to slip round a corner before going into prolonged convulsions! Pray forgive me; I loved them none the less, but that phrase—*so nicely dressed*—was rather more than my woman's soul could withstand."

THE POWER OF MUSIC.

The natives indeed are extremely fond of singing and of music of any kind. I was much amused to see the power it had one day over a poor superstitious woman. She had ventured to come and look round the place with her little boy, but nothing would induce her to come near the door. She always drew back saying she was frightened; and when I patted her little boy on the shoulder she drew him quickly away. I thought to try what effect music would have, and slipping into the parlour I began to play very softly the *Tyrollese Evening Hymn*. In a moment or two she came gliding in, all her superstitious fears forgotten, with a wistful and eager expression in her large black eyes, and she sat down by my side. When I finished she lifted both hands imploringly crying in her own language "Missi make it sing more."

INFLUENCE OF NATURE.

"The foliage plants here are exquisite, and the scenery is surpassingly beautiful. There is an indescribable charm and softness too in the atmosphere which makes one feel, especially in going out in the early morning, that to *be*, just to exist, is a transcendent joy. But what puzzles us exceedingly is to understand how these poor natives can be so utterly at variance with their surroundings! Nature neither raises nor refines them one iota, in fact it seems to take no hold of them whatever. If nature alone could regenerate us one would expect to find Nymphs and Fairies inhabiting these "gems of the Pacific," instead the most degraded savage in war paint presents himself. I once heard the New Hebrideans uniquely described by their oldest missionary, who read solemnly the terrible first chapter of the Epistle to the Romans and then capped the Apostle Paul by adding "The Heathen here have all that and they have Canibalism into the bargain."

These extracts are samples of an exquisite book. It is next to seeing the islands with their grotesque inhabitants with one's own eyes.

Sarnia W.F.M.S.

The Sarnia Presbyterian W.F.M.S. met in the Presbyterian Church, [Thedford, and was well attended. The President, Mrs. Towers of Sarnia, presided at the afternoon meeting. In her address she strongly urged too things after which each member should strive this year, viz:—more systematic giving, monthly by envelopes if possible, and more regular attendance at the meetings. Mrs. Currie, Thedford, gave the address of welcome which was replied to by Mrs. MacTavish, Parkhill. The Secretary reported 15 Auxiliaries and 6 Mission Bands, with a membership of over 500. The Treasurer reported an increase in contributions, the total being \$658.40. A paper on "How to interest a Sunday school class in missions," was read by Miss Jessie Brehner, Sarnia, after which came the pleasure of listening to Mrs. Harvie, telling of her visit to the North-West mission schools, which kept the audience intensely interested. At the close of this session, tea was served for all delegates, thus giving an opportunity for social intercourse. Rev. Mr. Currie presided at the evening meeting, addresses by Rev. Messrs. Elliott and Aylward representing the Presbytery, and Rev. Mr. Goforth who gave a very graphic description of his work in Honan. The Thursday morning meeting was the business session. Reports were given from the different Auxiliaries and Mission Bands, Watford was decided on as the place of the next meeting. Arrangements were made for the packing of the goods for the North-west and officers were elected, Mrs. MacTavish, Parkhill, as President, when the meeting closed all having enjoyed it.

The following interesting account of the "Penny-a-Week Society" is from the *Union Church Monthly*, New Glasgow, N.S.:— This Society has now become one of the historical landmarks in connection with our church, and is worthy of more than a passing notice. It was formed as far back as the days of our pioneer minister, the late Dr. McGregor, by Mrs. McGregor, Mrs. James Carmichael, Mrs. Donald Fraser, (Miller), and Mrs. John Fraser, West Side, commonly known as the Widow Fraser. Its object was to assist divinity students who were unable to support themselves, and to contribute to any benevolent object that required help. They took the "Boston Recorder," a weekly religious paper, which was circulated amongst its members, and from it they became interested in the mission of Dr. Judson, the first American Baptist missionary to Burmah. A collection of fifty pounds was made—and sent to the Judsons, and this is recognized as one of earliest incentives to missionary enterprise in the Presbyterian Church of the British Colonies. This Society, with its original name, Penny-a-Week, was carried into Primitive Church—with the late Miss Christian Fraser its constant Treasurer during her lifetime, and afterwards into United Church, when Mrs. John C. Reid took up the burden of the work and holds the Treasurership at the present day.

The membership is now 112, with officers elected yearly. Those at present are: President, Mrs. James Eastwood; Vice-President, Mrs. P. A. McGregor; Secretary, Miss C. E. Carmichael; Treasurer, Mrs. J. C. Reid; Collectors, Mrs. Hugh Ross, Miss Laura McGregor, Miss Maggie McKay, Miss A. M. Carmichael. 88 cents is the yearly contribution, taken up quarterly by the collectors.

A yearly meeting is held in August, when the money, amounting to about \$90 is voted to some benevolent object, according as the members decide. Two years ago, one hundred dollars was given to purchase a boat for mission work on the Labrador coast. All the lady members of the congregation are cordially invited to enroll their names, and if overlooked by the collectors in the different districts, they will kindly give their names to some member of the society.

Working at Both Ends.

The *American Messenger* furnishes this incident:—A foreign missionary lady recently told of a lady who on a school teacher's salary of a thousand a year, lived on five hundred dollars and supported a substitute for five hundred dollars in China. She then felt that she was really two persons, and carried out her life-long devoted desire to be a foreign missionary. She received a letter every week from her substitute, prayed for her every day, and realized the truth of what a friend of hers had said, namely: "This school teacher serves the Lord twenty-four hours a day, and thus practically lives the life of the angels, who serve him day and night, the Bible says; for at the antipodes her substitute missionary is working while she sleeps."

Church News.

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

In Canada.

THE congregation at Oil Springs purpose to build a new church.

REV. RODRICK MCKAY, of Douglas, Ont., has been called to Valleyfield, Que.

REV. ROBERT JOHNSTON, of Lindsay, has accepted the call from St. Andrew's church, London, Ont.

THE anniversary services in St. Paul's church, Amherst land, were conducted by Rev. D. J. Macdonnell, B.D., Toronto.

REV. ROBERT JOHNSTON, Lindsay, has been called to St. Andrew's church, London, vacant by the death of Rev. J. A. Murray.

The ladies of King street church, London, held a pound social for the benefit of the poor, when a large quantity of provisions was contributed.

REV. W. T. HERRIDGE, pastor of St. Andrew's church, Ottawa, has been compelled to suspend his pastoral duties owing to illness. The session urged Mr. Herridge to take a rest and recuperate.

THE new church at Acton, recently opened, is a very handsome structure. It is built of brick, modern style, with a seating capacity of over 1,000, comfortably furnished and beautifully decorated.

REV. JOHN CURRIE presided over a musical and literary entertainment held in Kilmartin church, Mapleton, at which the chief features were papers on mission work by Mr. Douglas Ewan and Mrs. (Rev.) J. Currie.

THE new Presbyterian church at Palmerston was dedicated by Dr. Cochrane, who preached to overflowing congregations. The collections were large. On the following evening he lectured again on "The Queen's Highway to British Columbia."

THE first meeting of the Missionary Society of St. Andrew's church, Appleton, was held recently, when the secretary presented his report, which was very satisfactory. During the year there were eight meetings held and the amount of the collections was \$34.05. The officers for the ensuing year were elected as follows: Rev. G. T. Bayne, president; Mr. Thos. Cavers, vice-president; Mr. W. G. Code, secretary; Mr. John Thom, jr., treasurer. Committee—Mrs. A. Wilson, jr., Mrs. Thos. Cavers, Misses Jessie Turner and Marion Drummond, Messrs. Wm. Paul, jr., Robert Baird and Jas. Wilson.

THE funeral of Rev. Robert D. Ross of Springville, N. S., attracted a large number of sorrowing friends. In the course of an impressive address Rev. Mr. Rogers, a classmate in college, and a co-presbyter for nine years, referred to a day which, he said, seems but yesterday, although fourteen years old last November, when a band of students entered upon their studies at the Presbyterian College, Pine Hill. Mr. Ross was one of them. The most delicate member of that class still lives, the strongest, physically, Rev. S. Roxborough, died a year ago, and now another brave heart rests from stress of storm, and struggle of life.

REV. J. W. MITCHELL, Thorold, writes: "I have given up my charge in Thorold, as you are aware. One object which I had in view in doing so was that I might devote myself fully to evangelistic work. There is demand for assistance in holding special services in a good many of our congregations and often difficulty in securing assistance from those who are connected with our own church. I am giving myself to supply this need and have associated with me Mr. T. A. Hodger, of St. James Square church, Toronto, who has experience in the work and gifts as a singer. We have just completed our first series of meetings in Port Dalhousie Presbyterian church, extending over nearly four weeks. The attendance was good and the people have been quickened spiritually, additions have been made to their number and the congregation strengthened. My

address will continue to be Thorold. It may serve some of the brethren who are casting around for assistance in special services to know that we are ready to respond as our engagements will permit."

MANY people will regret, says a contemporary, to hear of the death of Rev. Robert McCunn, pastor of St. George's Presbyterian congregation, River John, Pictou Co., which sad event occurred on Wednesday last. He was a native of Greenock, Scotland. Mr. McCunn early distinguished himself in study, having been dux and gold medallist of the academy of his native town, and having maintained a most creditable position in his arts course at Glasgow university. He was ordained to the Gospel ministry in May, 1863. Coming to this country he was in September of the same year settled in the congregation in which he continued to labour till his death, a period of thirty-one years. At the time of his settlement the congregation was in its infancy, but under his faithful and diligent ministrations it gradually made progress not only in numbers but in readiness for every good word and work. He was an earnest preacher and a diligent pastor. He possessed too an amiable Christian spirit and kindly manners, so that he won the warmest affections of his flock and was esteemed and beloved by all who knew him. He leaves a widow and large family, who have the deepest sympathy of the community.

THE annual tea meeting was held in Woodland church, on Tuesday evening, March 5th. There was a large gathering of old and young. The ladies of the congregation provided an excellent tea which was thoroughly enjoyed. The speaking was good. The Rev. Mr. Honey, of Conn, gave a pointed address emphasizing the duty of every Christian voter to poll his vote for none but out and out prohibitionists at the approaching Dominion elections. Mr. Martin, ex-mayor of Mount Forest, gave an excellent address on his recent visit to England, Ireland and Scotland. Mr. Halsted, banker, Mount Forest, gave a most interesting account of his tour last summer through Manitoba, Northwest Territory, British Columbia, California, Utah, Kansas and other western states. Mr. Hampton, reeve of Mount Forest, gave an interesting address pointing out how useless and senseless a thing it is to be always grumbling and finding fault. That no people upon earth are more highly favoured than we are here in Ontario. Messrs. Martin and Jamieson, of Mount Forest, and Messrs. Murdoch, reeve of Egremont, Fraser, Deputy Reeve, Byo and Hunter, councillors, also made short pointed addresses. The North Luther choir, under the leadership of Mr. Sturdy, acquitted themselves admirably. The choir is to be congratulated in having such a master in the musical art to instruct them. It would pay many congregations to engage such men as Mr. Sturdy to give instruction to their young people in the art of sacred music. The choir was occupied by the pastor, Rev. H. McKellar. After votes of thanks were tendered to the ladies, the committee of management, the choir, the speakers, and the chairman, the meeting closed by all joining in singing "Home, Sweet Home, There is no place like Home." The Rev. Mr. Honey pronounced the benediction.

Presbytery of Brockville.

AT the meeting of the Brockville Presbytery, Rev. Mr. Stuart in the chair, Rev. Mr. Sinclair asked to obtain leave on behalf of his congregation to sell a portion of the glebe, the proceeds to be devoted to renovation of the manse. The home mission report was presented by Rev. J. Stuart, of Prescott. It showed missions and augmented charges to be in a flourishing condition. The clerk read a letter received from the firm of Hatcheson & Fisher, of Brockville, in regard to a legacy bequeathed the Presbytery by the will of Mr. Sicatt. It was agreed to note the reception of the letter. The report on remits was then called for. It was presented by Rev. J. J. Wright. The report was received and considered seriatim. The first remit was in regard to asking all

students and ministers received from other churches to spend one year in the mission field before being eligible to a call in a vacant congregation. This remit was voted down. Rev. Mr. Connery presented a petition asking leave on behalf of the congregation at Winchester to sell their old church to the Methodists. The leave asked for was granted. Rev. Mr. Connery also presented the report on Sabbath Observance, which was a very encouraging one to all lovers of the Sabbath. The report was heartily adopted, and Mr. Connery thanked for his diligence.

Presbytery of Quebec.

THE Presbytery of Quebec met in Morrin College, on the 26th and 27th February. There was a large attendance, and a large amount of business was transacted. Rev. J. M. Whitclaw, B.D., was appointed moderator for the ensuing six months. Rev. S. J. Taylor, secretary of the board of French Evangelization, was invited to sit with the Presbytery. Dr. Kellock, convener of the Presbytery's Committee on Augmentation, reported having visited nearly every augmented congregation in the interests of the fund, and that the other congregations had been communicated with and taken action. As a result of the special efforts put forth in the interests of the fund, every congregation, with one exception, promised an increase for supply of ordinances, and applied for reduced grants, while one became self-sustaining. Grants to mission stations and augmented congregations were carefully revised, and recommendations made to the respective committees. Leave to moderate in calls at Danville and Windsor Mills was granted. Reports on the State of Religion, Sabbath schools, Sabbath Observance, and Systematic Benevolence, were submitted by Revs. J. McClung, T. Muir, K. MacLennan and D. Tait respectively, and were received and adopted, and ordered to be transmitted to the Synod's committees. Rev. D. Tait submitted the report of the Presbytery's committee on remits from the General Assembly. The remits on the one year service in mission fields by students and ministers received from other churches, were approved, and the appointment of a committee on Jewish work was approved. The remits on the amalgamation of committees and the obligation of ministers to become connected with the Aged and Infirm Ministers' Fund were disapproved. The following deliverance on the Hymnal was arrived at:—1. That the whole Psalter (i.e., 150 psalms in common use) be retained as part of the Book of Praise. 2. That it is desirable that some new versions and selections from the Book of Psalms should be incorporated in the new Book of Praise, and that the selections submitted by the committee, when approved or revised, should form the first part of the new Hymnal. 3. That selections from the paraphrases should be incorporated in the new Hymnal. 4. That the complete collection should be called "Book of Praise," and should include (a) the whole Psalter in the metrical version now in use; (b) selections from the prose version of the Psalms and other portions of Scripture for chanting; (c) selections from the Psalms in the ordinary metrical version and in other versions; (d) hymns approved and adopted by the Assembly; (e) Scripture sentences. 5. That no book containing any portion of the materials included in the "Book of Praise" shall receive the imprimatur of the Assembly unless it contains either the whole Psalter or selections from the Psalms which shall be approved by the Assembly. 6. That there shall be a smaller book for Sabbath schools, consisting of selections from the psalms, paraphrases and hymns contained in the Book of Praise. 7. That the psalms be numbered separately from the hymns. 8. That the draft Hymnal be generally approved, but that the second verse of the national anthem be omitted. 9. That there shall only be one Book of Praise. The following were appointed as commissioners to the General Assembly, viz: Revs. J. M. Whitclaw, Dr. Kellock, W. Shearer, J. McClung, David Pugh; and Messrs. John Whyte, John C. Thomson, Robt. Brodie, A. McCallum and Dr. Thompson, elders. Dr. MacDonald, of Seafarth,

was nominated as Moderator of the General Assembly, and Rev. Jas. Fleck, of Montreal, as moderator of the Synod of Montreal and Ottawa. Rev. D. Tait submitted a report of great interest on French work within the bounds, and grants to the fields were considered. A call from the congregation of Scotatown, in favour of Alex. Mackay, D.D., was sustained, and provisional arrangements made for induction. The call from Hampden in favour of Rev. A. E. McQueen, and lying on the table since last meeting, was sustained. A call from the congregation of Lingwick, in favour of A. K. MacLennan, B.D., was submitted, considered and sustained, and ordered to be transmitted to the Presbytery of Glengarry. The next meeting was appointed to be held in Sherbrooke on the 14th May.—J. R. MacLEOD, Clerk.

Presbytery of Lindsay.

THIS Presbytery held an adjourned meeting in Lindsay on the 12th inst., Rev. Robt. Johnston, B.D., moderator. The following ministers were invited to sit as corresponding members: Revs. K. W. Savers, of the Presbytery of London, and A. King, of Prince Edward Island. The usual home mission business was transacted, such as the passing of claims for the past six months, applications for grants for the ensuing year, and recommendations for appointments of missionaries. Mr. J. D. Smith was continued catechist at Sebright and Upland, and Rev. S. McDonald as ordained missionary at Minden and Haliburton. Rev. J. S. Stewart resigned charge of Cobocok and Kinmount. Sunderland reduced its application for supplement to \$175, being a reduction of \$25 from previous years. The call from St. Andrew's church, London, to Rev. R. Johnston, of Lindsay, was dealt with. Rev. E. W. Savers appeared as commissioner from the Presbytery of London, and the following parties from the congregation calling, Messrs. C. McCallum, G. A. McGillivray, Dr. McArthur, Jas. Mills, Jas. Cowan, D. McDonald and J. Ferguson. Messrs. J. R. McNeillie, D. J. McIntyre and J. McSweeney strongly opposed the translation. Mr. Johnston accepted the call. Rev. D. D. McDonald was appointed *interim* moderator of the vacant session of St. Andrew's, Lindsay. Members of Presbytery expressed their profound sorrow at parting with Mr. Johnston, and placed on record a resolution recording their high appreciation of his Christian character, ability and zeal as a minister of the Gospel. Reports of standing committees were received. Rev. James Robertson, D.D., superintendent of missions for Manitoba and the North-West, was nominated as the Moderator of the next General Assembly. Rev. D. C. Johnson, lately of Beareton, was recommended to be placed on the list of annuitants of the Aged and Infirm Ministers' Fund.—P. A. MacLEOD, Clerk.

Presbytery of Glengarry.

THIS Presbytery met at Cornwall on the 15th inst., a large number of members being present. The claims of the augmented charges having been considered, grants were recommended as follows: East Lancaster, \$2.50 per Sabbath; Apple Hill, etc., \$250 per annum; Summerstown, \$220; Avonmore, \$100. Assembly remits were considered and approved, save that in re a year's probation, with respect to which the following resolution passed: That the General Assembly enact that all students graduating from colleges other than our own, and ministers without charge coming from other Churches, be required to give at least one year's service in the mission field before being eligible for a call. Excellent reports were given in by Messrs. Mitchell and A. K. MacLennan on Sabbath Schools and Statistics respectively. Prof. D. M. Gordon was nominated for the Moderatorship of the next Assembly. Rev. J. Cormack was nominated for the Moderatorship of the Synod. The following ministers were appointed commissioners to the Assembly: N. Mackay, J. Cormack, N. T. C. Mackay, R. MacLeod, J. S. Burnet and J. W. MacLeod. The congregation of Lunenburg was granted leave to build a new church at Newington in the near future. Rev. J. Fraser Campbell delivered an excellent address on the work in Central In-

dia. He showed clearly the need of redoubled energy on the part of the Church in order to make the Gospel felt there. He made a strong appeal to this Presbytery for practical help. There was also read a letter from Rev. W. J. Jamieson bearing on the same matter. The following resolution passed *unm. con.*, whereas a very urgent appeal has been made to this Presbytery by Rev. J. Fraser Campbell, supplemented by a communication from Rev. W. J. Jamieson, to pledge the support of a married missionary in Central India, and whereas the needs of Central India are exceedingly great at the present crisis, be it resolved that Presbytery instruct each ministerial member to make an appeal from his pulpit, and by personal canvass among his congregation in behalf of this matter, and report to the Committee on Systematic Beneficence at the adjourned meeting of Presbytery to be held in Alexandria on the 18th inst. what amount his congregation will pledge. A call from Lingwick in the Presbytery of Quebec in favour of Rev. A. K. MacLennan was submitted. Mr. MacLennan having expressed his mind declining to accept the same, the usual formalities were dispensed with. Mr. Russell, licentiate, having withdrawn his appeal, the following sentence passed: Inasmuch as the charge against Mr. Russell, licentiate, of disobeying an injunction of this Presbytery, dated 12th December, 1893, has been found proven, and inasmuch as he has distinctly refused to submit to such injunction hereafter, that his license be and is hereby suspended until such time as he is prepared to submit himself to its admonitions while laboring within its bounds. Next regular meeting was appointed to take place at Alexandria on the 2nd Tuesday of July next at 11 a.m.—M. MacLENNAN, Clerk.

The Hymnal Committee.

THIS committee held a series of meetings in Toronto last week. Those in attendance were:—Revs. Dr. Gregg (convener), Dr. McLaren, Prof. Scrimger, Dr. D. J. Macdonnell, Dr. Somerville, Dr. Armstrong, Dr. Fraser, Dr. McCrae, R. S. G. Anderson, W. P. Anderson, Alex. McMillan, Alex. Henderson, Alex. MacGillivray, J. G. Stuart, C. Heine, J. Thomson, Messrs. W. B. McMurrich, Q.C., J. H. Thom, Toronto; R. Murray, Halifax; R. A. Becket, Montreal; and James Gibson, Ottawa.

Many suggestions had been received from Presbyteries and a careful consideration of these resulted in some twenty hymns being left out and about thirty added to the draft book. The collection as completed will be found at once select and comprehensive, and will doubtless be cordially welcomed by the whole Church.

The sub-Committee on Tunes, which has held various sessions since the meeting of the General Assembly, has selected most suitable music for the hymns added, and more popular tunes have been substituted for those now set to many of the hymns retained from the present Hymnal.

It was decided to recommend to Assembly to approve of and authorize selections from the Psalms in metre, and to urge upon the congregations of the Church to make larger use of the Psalter in the services of praise.

Committees were appointed to prepare indexes of first lines, subjects, scriptural texts, tones, etc., with a view to have a book fully up to the highest standard. A large number of details in connection with the completion of the book were arranged for. The Committee on Tunes will continue in session to select music for psalms and hymns to be added.

After the tunes have been selected for the psalms and hymns added, and comprehensive indexes prepared, the book will be printed for submission to the Assembly with a view to its adoption and publication.

Peterboro W.F.M.S.

THE annual meeting of the Peterborough Presbyterial W. F. M. S. was held at Port Hope. It was successful in every respect, the programme being interesting and the attendance large and appreciative. The election of officers

resulted as follows:—Mrs. N. F. McNachtau, Cobourg, president; Mrs. Craick, Port Hope, first vice-president; Mrs. J. K. Smith, Port Hope, second vice-president; Mrs. Sutherland, Warkworth, third vice-president; Miss M. Dickson, Peterborough, fourth vice-president; Mrs. W. M. Graham, Lakefield, corresponding secretary; Miss Craick, Port Hope, recording secretary; Miss A. Nicholls, Port Hope, literature secretary; Mrs. J. F. Clark, Port Hope, treasurer.

Lanark and Renfrow W.F.M.S.

THE twelfth annual meeting of the Lanark and Renfrow Presbyterial W. F. M. S. took place at Renfrow. A social meeting was held on Monday evening, at which the delegates and members of Presbytery were entertained. The first business meeting was held on Tuesday morning. After devotional exercises an address was given by the president, Mrs. J. B. Stewart, of Perth. This was followed by one minute reports from the delegates, and routine business. The election of officers resulted as follows:—Mrs. J. B. Stewart, Perth, president; Mrs. Farrell, Smiths Falls; Mrs. S. M. Hunter, Pembroke; Mrs. Neilson, Arnprior; Mrs. Mitchell, Almonte, vice-presidents; Miss Sinclair, Carleton Place, corresponding secretary; Miss Francis, Pakenham, recording secretary; Miss Findlay, Carleton Place, treasurer; Miss Bell, Pembroke, secretary of mission bands; Mrs. Dr. Campbell, Renfrow, delegate to General Society. The total amount raised during the year was \$3,629, of which the Renfrow society contributed the largest amount, \$301, Almonte coming next with \$227. The meeting as a whole was one of the best yet held, the reports received being very encouraging, and the addresses given inspiring.

Brockville Presbyterial.

A SERIES of very successful meetings were held in connection with the Brockville Presbyterial W. F. M. S., there being large attendances from various parts within the Presbytery bounds. The following officers were elected: Mrs. Geo. Blair, Hon. president; Mrs. John Dowaley, president; Mrs. Macallister, first vice; Mrs. Armstrong, second vice; Mrs. J. M. Gill, third vice; Mrs. C. J. Cameron, fourth vice; Mrs. Greenhill, corresponding secretary; Mrs. Dr. Gow, recording secretary; Mrs. G. Starr, treasurer; Mrs. Smellie, Mrs. MacLaren, auditors; Mrs. Dowaley, Mrs. M. C. Gibson, Mrs. Colquhoun and Mrs. Linsen, nominating committee; Mrs. Ross, Mrs. Moore and Miss Toye were named a committee on resolutions. The treasurer reported an increase in the funds over last year, there being \$1,535.00 on hand, \$1,500.00 of which was voted to the general treasury. Mrs. G. Starr was elected a delegate to the parent society, which meets in Toronto in April, Mrs. Greenhill being named as an alternate delegate. The president's address (Mrs. Dowaley's) was a concise record of the formation of the society and the good work it has accomplished. She paid a tribute of loving and grateful remembrance to the late Rev. George Blair, who, during his life time, took the deepest interest in all that related to the Presbyterial. His last public act was pronouncing the benediction at the Presbyterial meeting a year ago. A few weeks afterwards he was called from his earthly labors to his heavenly rest. She referred in feeling terms to members they had been called to part with during the past ten years. She closed by urging the members, in all love and tenderness, in view of the present "crisis in missions," to be more than ever loyal to the cause they have espoused. Mrs. J. Fraser Campbell spoke about the secluded and non-secluded women, explaining the difference between caste and class. In a terse and comprehensive way she described Rutlam, and the condition of women in the zenanas, also the methods of zenana visiting. Testaments and tracts in Urdu and Hindi, and a small musical instrument are taken. Passages are read by Indian women or the visitor in turn, and hymns are sung. She described the interior of native houses and their furniture, those of the Hindi, the

Mohammedan, the Bhora, the high caste Brahmin, and the palace of the Rajah. The authorities tried to prevent their settlement in Rutlam when they first went there. At last they invited them to the palace to visit the zensana. Rev. J. Fraser Campbell, missionary from India, was called on at the evening meeting, and he gave a most interesting address on the work in that country. As it was getting late, he had to cut his remarks much shorter than he had intended. This was much regretted, for the people would have gladly listened to him for an hour. It was resolved that the paper, "Misunderstandings in regard to W. F. M. S. Work," by Mrs. Blair, be printed, and a copy sent to each auxiliary. It was also resolved that the society extend to its beloved honorary president, Mrs. Blair, heartfelt sympathy with her in her recent bereavement. They prayed that the dear God might support and comfort her in her loneliness and sorrow, and that the years, as they came and went might bring to her renewed strength and greater intensity of purpose to devote her talents to the Master's work.

Presbytery Lanark and Renfrew.

THE attendance at the regular meeting of this Presbytery was unusually large. Rev. A. E. Mitchell, Almonte, presided. St. Andrew's church, Pakenham, was allowed to dispose of the glebe there, the proceeds to be used towards the erection of a new church. The report on the State of Religion was dealt with by a conference. Rev. J. Fraser Campbell gave an address on missions. Dr. Bayne, Pembroke, was retained in his present charge instead of being loosened from it in favor of St. John's, Hamilton. Commissioners to the General Assembly were elected. Ministers, by rotation: Revs. D. J. McLean, McConnell, Legie, Sharp, Buchanan, and McFarlane; by election—Rev. Dr. Campbell, Messrs. Currie and Grant; elders, by election—Messrs. J. M. Munro, Geo. Wilson, A. H. Tait, D. Cameron and J. McLeod; by rotation—representatives from the sessions of St. Paul's, Smith's Falls, Beckwith, Adamston and Eganville. A conference on Sabbath Observance will be held in May. The Home Mission report was presented and the grants submitted. Rev. Dr. Robertson, Winnipeg, was nominated for the moderatorship. The Book of Praise was discussed, the finding being that the Psalms should remain as they are, and that the Hymnal be enlarged by the addition of 95 selections from the psalms, and about 150 more hymns, all of which may be bound in one book or separately, as at present. A union public meeting of Presbytery [and W. F. M. S.] was held in the evening.

FACTS FROM FORMOSA.

INTERESTING ADDRESS BY THE MODERATOR OF THE GENERAL ASSEMBLY—REV. DR. MACKAY AT GUELPH.

Speaking lately in Knox church, Guelph, Rev. Dr. G. J. Mackay, Moderator, gave some interesting facts regarding Formosa. Two hundred and thirty years ago, he said, the Chinese crossed over from the mainland and took possession of the island. Since then they have gradually been driving the aborigines farther and farther inland. The southern part of the island is extremely mountainous and covered with forests. In those mountains live 100,000 savages. He had spent weeks at a time among them without ever coming to cleared land. Although they could hardly be termed cannibals they were next thing to being so, and had beheaded several of his followers, after he had left them. Their headless bodies were afterwards found high up among the mountains where they had been carried for concealment. He had caused a tombstone to be erected over their remains, and on that tombstone were engraved the words "Blessed are they that die in the Lord."

Speaking of the way he was received when he first went to labour on the island he said he was hated the moment he put foot on their shores. He was hated as an outside barbarian and foreigner. He strongly de-

nounced the evil effect of racial prejudices. He had travelled round the globe twice and been in many lands and some of the best men he had ever met were negroes. Some were Russians, Irish, Germans, Americans, English, Scotch, Chinese. Some of the most loyal and devoted men he had ever met on earth were Chinese. "Let us," he said, "trample racial prejudice beneath our feet and regard man as man." Racial prejudices had proved a barrier to him at every step. He described the building of their first church and the dangers, hardships, and reverses they met with. On one occasion the mandarin or chief officer in the city where they were endeavouring to establish a church told the British Consul that he must order the barbarian, meaning the speaker, to leave. The consul asked him to do so, telling him it would save a great deal of trouble. His reply had been that his marching orders were not from man, and much as he respected his fatherland he could not obey such a command. His marching orders were from God and were contained in the words: "Go ye forth into all the world and preach the Gospel to every creature." When he had endeavoured to establish a church in that city the head men had hired lepers to intercept and annoy him and see if they could not drive him from the city. He had stood with lepers before, behind and on each side of him, lepers with the flesh falling from their ears and fingers. When he left the city to come to Canada, those same men had brought him a sedan chair lined with silk and carried him at the head of a large procession to the launch on which he was taking passage.

Many people think missionaries have a fine time of it. He had had a fine time. During his years of labor in Formosa he had been threatened with death on every side. He had marched through streets while boys on the roofs emptied buckets of water on his and his followers' heads and had suffered many indignities of a like nature, yet he would not exchange for the finest mansion in Canada. He described the difficulties met with when they attempted to preach the Gospel in the Malay valley on the east side of the island. In this valley rain falls on 250 days in the year, and they had to wade through mud, drenched to the skin, and at every village they entered he was told there was no room for barbarians. Finally they secured a footing in one village and six weeks afterwards the poor old women, who had never known what it was to have a home, and who only knew enough to eat, sleep and drink, might be heard singing, "There is a happy land, far, far away." Then the boys, as they led their water-buffaloes out to pasture, would sing, "Forever with the Lord," while from the sea would come the echo of the words, "I'm not ashamed to own my Lord," sung by the fishermen as they rowed out their boats. How he had wished that some of the unbelieving Christians in this country could have witnessed such a scene.

When they had succeeded in their mission and established their churches in this valley the darkest storm in its history swept over the island. At this time they had established 40 churches, 20 on the east coast and 20 on the west. Then it was that the report was received that the French had quarrelled with the Chinese and were going to bombard the city in which he had established his first church. He gave a graphic and detailed account of the bombardment of the city, of the many narrow escapes of himself and native converts, and of the subsequent landing of the French troops on the northern coast of the island. The outcome of the affair was the total destruction of the forty churches, erected after so much labor, while the Christians were persecuted and tortured in order to compel them to renounce Christ. One old Chinaman, 60 years of age, and his wife refused life and wealth rather than deny their God. Many other incidents showing the fidelity of the converts were related. The bitterest cry he had ever heard and one that rang in his ears for days was the cry of the enemy, "The Christian church has been wiped out." However, they went to work again and now instead of 40 churches they had 60. That was the way Christianity was wiped out in Formosa.

"Christians here in Guelph," he said, "do not be moved even a hair's breadth by the cry that Christianity will become extinct. Stand firm by the grand old Christianity that is just beginning to gather up its forces and make strides such as it has never made in the past 2,000 years. It is advancing and will advance until holy praises to the Lord shall ascend from every hill and vale in the entire world. Voltaire said that in fifty years there wouldn't be such a thing as a Bible. Old Voltaire was a liar. There are thousands of Bibles in the world to day. There is one here in front of me, and the room in which Voltaire said those words is stacked with Bibles from the floor to the ceiling. And now I bid you farewell. I do not expect ever to visit you again. I desire to get back to our beloved island. I bid you a long farewell. Whatever you do stand up for Jesus, heroically stand up for Jesus; and gain everlasting life."

North American Life.

"In these days when business men are congratulating themselves if during the past year they have 'held their own,' it is encouraging to find that most of our financial institutions are prospering and able to present to their shareholders a satisfactory statement.

"Prominent among the successful companies is the North American Life Assurance Company, whose annual report appears in our columns to-day. The company is able to make the statement that, in every department tending to its solidity and prosperity, large gains were made.

"This statement is backed up and fully verified by the independent report of the Consulting Actuary, who says: 'In all essentials, especially those of acquired surplus and surplus-earning power, it is not excelled to-day by any other company.' An examination of the figures will show that the assets now reach \$2,000,000, the income \$500,000, and what is of interest to policy-holders and those contemplating insuring, the company has the large net surplus of \$338,000. These handsome results can be better understood and appreciated by a comparison of the figures five years ago, as is done by the President, Mr. John L. Blaikie, who, in his comprehensive speech, explains very fully the position of the Company, and in doing so takes everyone into his confidence.

"The important position which the North American Life takes to-day amongst other large and flourishing financial institutions is largely to be attributed to careful and skilled management of its affairs during the past years of its work, and also to the continuity of the personnel of the managing officers, Mr. William McCabe, F.I.A., Managing Director, and Mr. L. Goldman, A.I.A., the Secretary."—Toronto World.

Not One Day

FREE FROM HEADACHE—THREE YEARS OF SUFFERING, HEADACHE EVERY DAY, AND NO RELIEF FROM DOCTORS OR MEDICINE UNTIL R.F.R. MADE A COMPLETE CURE.

DEAR SIR,—I had severe Headache for the past three years, and was not free from it a single day. I used doctor's medicines and all others I could think of, but it did me no good. My cousin said I must try R.F.R. because it is the best medicine ever made, and I took three bottles of it, with the result that it has completely cured me. I think Burdock Blood Bitters, both for Headache and as a Blood Purifier, is the best in the world, and am glad to recommend it to all my friends.

MISS FLORA McDONALD,
Glen Norman, Ont.

Reduced Rates Authorized on the Nickel Plate Road

To the West and South West, March 5th and April 2nd, account Home Seekers' Excursions. Ask your nearest railroad ticket agent for detailed information, or, address F. J. Moore, General Agent, No. 23 Exchange St., Buffalo, N. Y.



Welcome every bright-winged song bird,
Heralding the dawn of day;
Every bud, and leaf, and blossom,
Welcome all sweet flowers of May.

A "Charmed" Cushion.

The pretty cushion shown in Fig. 1 is covered with pale clover-red satin, on which is embroidered



FIG. 1. A CLOVER LEAF CUSHION.

ered, as a charm for good luck "In love and all things else," a large four-leaved clover, in its own natural shades of green. The edge is finished with a ruffle of embroidered silk muslin, in the lightest shade of green used in the leaf, and the points of the cushion are tied together at the top with narrow ribbons of the same shade. Not as delicate in effect, but very charming, is a cushion of golden yellow satin, with the same trimming as the former. Soft, yielding goods are better for such cushions than those of firmer texture, and all sorts of decorative designs, such as horseshoes, wishbones, and so on, with laces, ribbons, cords, gold thread, and trimmings innumerable, may be tastefully arranged to produce a great variety of

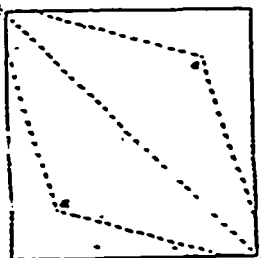
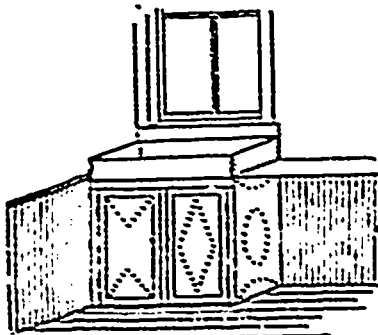


FIG. 2. DIAGRAM OF CUSHION.

these "charmed" necessities for charity sales, or for gifts. A ten-inch square of satin is required for a cover. It is shaped from a square like that part of our diagram seen in Fig. 2, which is enclosed by the two dotted lines, and is folded at the diagonal line of dots, a and b coming together; a and b form the points which meet at the top.

Ventilating a Cupboard.

Cupboards located under shelves in the pantry and sink in the kitchen soon become damp and foul for want of proper ventilation, for the reason



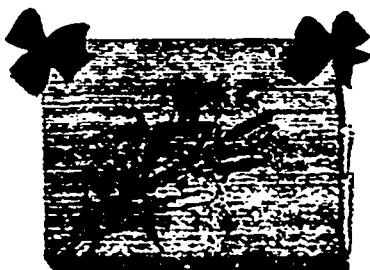
VENTILATED CUPBOARD.

that they are ventilated only when the doors are opened for the purpose of removing or placing in them new utensils. Pots, kettles and tinware

placed therein become moldy and rusty unless in daily use. This trouble can be overcome by simply making holes in the sides and ends, as shown in the accompanying illustration. Half-inch augur holes are most desirable, and may be made in a cupboard already in use. By placing pieces of charcoal, chloride of lime or a piece of unflaked lime in the cupboard the atmosphere will be sweetened, which in connection with the ventilating holes will keep things in better condition.

From a Reed Splasher.

Many useful and pretty things can be made from the reed splashes after you are tired of using them in that capacity. A large one will frame a long, narrow mirror to be placed over a mantel. The mirror must be only a trifle smaller than the splasher you are going to use. Cut the opening with a sharp penknife; turn the ends over on the back of the glass, stretch a piece of muslin over the back and sew it on the turned over ends. Slip in the glass and paint the frame with any pretty design, letting a part of it run over onto the glass. Photographs may be framed in the same way. The simplicity of the wall pocket shown in our sketch will commend itself to every one. Simply fold a splasher of the ten-



A SPLASHER WALL POCKET.

cent size and sew good-sized brass rings to the corners to hang it up by. Ornament at the corners with bows of ribbon, and on the front set castles and distel grasses or peacock's feathers, or paint with any pretty design, if preferred. These trifles sell well at fairs. Attractive covers for flower pots can be made from these splashes. Fit the material snugly around the pot and cut it the desired depth; sew it top and bottom, run the ribbon through, drawing the lower bands up to fit the pot and tie in a bow. Cut the top in points and attach a fleshy little tassel at the base of each. Where the material is cut lengthwise, be careful to tie the ends or it will ravel readily.

Cushion for Chair Seat.

A lovely cushion for a large cane or willow chair is shown in the accompanying sketch. The stout



EMBROIDERED CHAIR CUSHION.

lining is lined all around the sides with a two-inch hem. The embroidered velvet cover is not quite as large as the top of the cushion, and the under cover matches it in size and shape. Between the two, covering the edge, is a puff of satin of a shade which harmonizes with the embroidered blossoms. At two corners are fastened large silk-crocheted rings, firmly sewed through to the lining. Ribbons may be passed through these rings, then around the chair posts, or through some openings, and be tied in pretty bows outside the chair.

Facts About Whalebones.

DOXA HARVEY VERMION

In buying whalebones for a waist, select those that are flexible rather than those that are stiff. The former bend to the shape, yet hold the waist in position, while the latter are apt to snap or break. If a bone becomes very much bent, do not

throw it away as worthless, but hold it close to the fire or lamp chimney, and the heat will straighten it out as good as new. Hold the bent or curved side towards the heat. It is best to buy bone by the yard and cut lengths to suit. You can buy casing or covering for them for about five cents a yard; it is double so that the bone can be slipped down the center. The metal "bones" are very good when first put in, but they are apt to break and then the jagged ends pick holes in the dress material.

Handkerchief Pocket.

There are always those who, regardless of the edicts of fashion, will have a pocket of some kind in which a handkerchief at least may be safely carried.

A favorite design for such a pocket is shown in our engraving. For making it, four dozen three-quarter inch rings, one yard of half-inch ribbon and part of a ball of crochet silk will be required. The rings are crocheted singly, filled with lace-stitch, and sewed together, as seen in the sketch; twenty-four being used for the front, and the same number for the back, although the back is sometimes made of thin canvas covered with the dress material. One-third of the ribbon makes a pretty bow for the bottom, and the rest is used for a suspension loop and a bow for each upper corner. A little bow at the top, where the loop is pinned to the belt, would be pretty if the pocket is to be worn with a round waist. Such pockets are prettiest if made in color to match the gowns with which they are to be worn; but black pockets are often worn with gowns of other colors.

PRETTY POCKET FOR HANDKERCHIEFS.



Ribbon Guard for Baby.

A pretty gift for a baby is a ribbon guard for its carriage or chair. Two pieces of two-inch ribbon, each a yard long, are required. For the model shown in our engraving one ribbon was cream



RIBBON GUARD.

white and the other pale pink. On the white one the word "Baby" was embroidered with pink silk in satin stitch. Along the middle of their length the ribbons were sewed together, over a canvas band, while beyond the last they were left free. A cross row of pink silk stitches was worked at each end of the canvas. It was used as a guard to keep the baby in his carriage, the ends being tied in airy bows to each side of the carriage front. A charming guard might be made of yellow and white-scattered yellow daisies on white ribbon or white daisies on yellow ribbon; also little white violets might be worked on blue ribbon and larger blue violets on white.

THE FEDERAL LIFE ASSURANCE COMPANY.

THIRTEENTH ANNUAL MEETING OF THE SHAREHOLDERS.

The Report of the Directors and Financial Statements—The Past Year's Business Satisfactory—Substantial Additions to Assets and Reserve—The Old Board Re-elected.

The Thirteenth Annual Meeting of this Company was held at the head office, in Hamilton, on Tuesday. Owing to the unavoidable absence of the President, Mr. James H. Beatty, Mr. William Kerns, M.L.A., Vice President, occupied the chair, Mr. David Dexter, Managing Director, acting as Secretary, when the following report was submitted:

Directors' Report.

Your Directors have much pleasure in submitting herewith for your approval the Thirteenth Annual Statement of the Company, showing the amount of insurance written, the receipts and disbursements for the year 1894, also the assets and liabilities of the Company at the close of the year.

Fourteen hundred and one applications for insurance, amounting to \$1,974,700, were received during the year. Of these applications twelve hundred and sixty-one were accepted for \$1,761,700. The remainder were either declined or in abeyance, waiting further information at the end of the year.

The insurance written was of a most desirable class both in the rate of premium and in the distribution of the risks over a large number of lives for the amount assured.

The aggregate amount assured by the Company was not increased, though more than three hundred lives were added to those previously insured.

The assets of the Company were increased during the year \$52,709.48, and the reserve liabilities by \$41,914.23, the difference of nearly \$11,000 being an addition to the Company's surplus of the previous year. A very satisfactory result, in view of the considerable amount paid to policy-holders for claims and profits.

The security to policy-holders including guarantee capital, was at the close of the year \$1,051,610.78, and the liabilities for reserves and all outstanding claims \$335,675.03, showing a surplus of \$714,945.75. Exclusive of uncalled guarantee capital the surplus to policy-holders was \$25,132.75.

The death claims of the year amounted to \$2,759.31 (re-insurance deducted), under thirty-six policies—a reduction of eleven in the number of deaths, and about \$7,000 in the amount insured.

The depression in nearly all branches of business has been much felt throughout the country, inducing great care as to new engagements and some difficulty in the continuance of existing contracts. On the whole, however, the results of the Company's business during the year have given your directors much satisfaction. The outlook for the current year is of a most promising nature, our new business being greatly in excess of, and the mortality much less than, that for the corresponding months of last year.

We have an excellent staff of agents who are doing a good work, and will, with such support as the Company is now able to give them, make very favorable returns during the year in all branches of their agency work.

In surrendering our trust into your hands we have to congratulate you upon the excellent record of the Company for its upright business methods, for its good returns to policy holders, and upon its continued progress in all departments pertaining to the welfare of its policy holders, and which constitute a sure foundation for future prosperity.

The accompanying certificate from the Company's auditors vouches for the correctness of the statements submitted herewith,

all accounts, securities and vouchers having been examined by them.

JAMES H. BEATTY, President,
DAVID DEXTER, Managing Director.
Financial Statement for the Year Ending 31st December, 1894.

INCOME.

| | |
|---|------------------|
| Ledger assets, Jan. 1st, 1894 | ... \$291,402 54 |
| Premiums (re-insurance premiums deducted) | ... 265,504 49 |
| Interest | ... 18,962 93 |
| | <hr/> |
| | \$284,407 42 |
| | <hr/> |
| | \$575,869 96 |

DISBURSEMENTS.

| | |
|---|------------------|
| Paid death and endowment claims (including \$28,000 reported last year) | ... \$126,729 56 |
| Dividends to policy-holders | ... 26,829 70 |
| Surrendered policies | ... 3,405 70 |

| | |
|--|------------------|
| Total to policy-holders | ... \$156,964 56 |
| General expenses (commissions, salaries, medical fees, travelling, printing, advertising, stationery, rents, etc.) | ... 63,832 28 |
| | <hr/> |
| | \$240,797 24 |

Balance.....\$335,072 72

ASSETS.

| | |
|--|------------------|
| Municipal debentures, bonds, mortgages on real estate, and loans on policies | ... \$273,079 67 |
| Real estate | ... 20,000 00 |
| Cash in banks and on hand | ... 33,890 13 |
| Due from other companies | ... 10,000 00 |
| Advances to agents and agents' balances (secured) | ... 9,921 44 |
| Office furniture | ... 1,819 65 |
| Bills receivable | ... 940 70 |
| Interest accrued | ... 6,265 88 |

| | |
|--|---------------|
| Net premiums deferred, in course of collection, and covered by short date notes secured by policies in force | ... 75,890 31 |
| | <hr/> |
| | \$331,807 78 |

| | |
|--------------------|--------------------|
| Guarantee capital | ... 619,803 00 |
| | <hr/> |
| Capital and assets | ... \$1,051,610 78 |

LIABILITIES.

| | |
|---------------|------------------|
| Reserve funds | ... \$335,501 91 |
| Unpaid claims | ... 1,173 12 |
| | <hr/> |
| | \$336,675 03 |

| | |
|-------------------------------|------------------|
| Surplus security | ... \$714,945 75 |
| Paid up and guarantee capital | ... 700,000 00 |

Amount assured.....\$10,521,137 34

Auditors' Report.

To the President and Directors of the Federal Life Assurance Company:

Gentlemen,—We have made a careful audit of the books of your Company for the year ending December 31st, 1894, and have certified to their correctness.

The securities have been inspected and

compared with the ledger accounts, and found to agree therewith.

Respectfully submitted,
H. STEPHENS,
SHERMAN E. TOWNSEND, } Auditors.
Hamilton, March 2nd, 1895.

The adoption of the report was moved by Mr. Kerns, seconded by Dr. Burns, and carried unanimously, after favourable comments from the mover, seconder and other shareholders.


The Medical Director, Dr. A. Woolverton, submitted an interesting report and analysis of the death-rate and experience of the Company for the year, for which he was tendered a vote of thanks.

The retiring Directors were re-elected and the auditors re-appointed.

At a subsequent meeting of the Directors the officers of the Board were all re-elected.

Health Built Up

"I had a very bad cold which seemed on my lungs. I was under doctor's care and was not able to get out of the house for eight weeks. I did not gain strength very fast and other remedies failing to help me or improve my case, I was induced to try Hood's Sarsaparilla. I have taken several bottles and my health is improved very much. Since I have taken Hood's Sarsaparilla I feel Mr. Joseph Nalley very much stronger than for a long time past. I have recommended Hood's Sarsaparilla to others, for it truly has been of great benefit to me." JOSEPH NALLEY, North Kingston, Nova Scotia.



Hood's Sarsaparilla Cures

Hood's Pills are a mild cathartic. &c.

STAMPED GOODS

AT LESS THAN WHOLESALE PRICES

- Stamped Linen D'Oyleys 4c each.
 - Stamped Linen Squares 12 x 12, 5c each.
 - Stamped Linen Centre Pieces 11c each.
 - Stamped Linen Hot Roll D'Oyleys 15c each.
 - Stamped Linen Covers 18c each.
 - Stamped Hemstitched Tray Covers, 16 x 27, 30c each.
 - Best quality Wash Silks 30c, 35c and 40c doz.
 - Crochet Silk, large spoons, all colors, 2c spool.
 - Silk Tassels, all colors, special, 10c doz.
 - Freezy Soles, 21 sizes, 15c, 20c, 25c pair.
 - Imported Scotch Fingering Wool, 50c lb., worth 60c.
 - Half-wine Fingering Wool 9c each, \$1 25 lb.
 - Balances Caldicot's Hand Made Hoods and Vests at half price.
- Letter orders receive prompt and careful attention. Our price list sent free on application.

HENRY DAVIS & CO.,

234 Yonge Street, Toronto.

Synod of Hamilton and London.

The Synod of Hamilton and London will meet within Knox church, Woodstock, on Monday evening, April 15th, at 7.30 p.m.

Presbytery rolls and all papers for transmission to Synod, should be in the hands of the clerk at least eight days before the above date.

The business committee will meet in the church at 4 p.m., on the afternoon of the day of meeting.

Ministers and Elders will procure standard certificates from the Station agents, when purchasing their tickets, which will entitle them to reduced rates on their return, after being signed by the Clerk. These certificates will be good from Friday 12th, to Friday 19th April.
Wm. COCHRAN
Brantford, March 15, 1895. Clerk of Synod

WALTER BAKER & CO.

The Largest Manufacturers of PURE, HIGH GRADE COCOAS AND CHOCOLATES



On this Continent, have received HIGHEST AWARDS

Industrial and Food EXPOSITIONS. In Europe and America.

Unlike the French Process, no Almonds or other Cereals or Nuts are used in any of their preparations. Their Golden MILK-FRASY COCOA is absolutely pure and soluble, and is much less than any other.

SOLD BY GROCERS EVERYWHERE.

WALTER BAKER & CO. DORCHESTER, MASS.