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# The Presbyterian Review.

Vol. XI.—No. 32.

TORONTO, FEBRUARY 14, 1895.

\$1.50 per Annum

## APPEAL FOR MEN.

By REV. J. ROBERTSON, D.D.

For the Review.

TO STUDENTS OF GRADUATING CLASSES.

GENTLEMEN:—No doubt you are concerned about your future field of labor, let me bring before you the wants of Western Canada. It is said there are eight of you who wish to go to foreign fields but cannot be sent because of the lack of funds. Why not volunteer for the home field? Its wants are clamant and its claims strong. Certain congregations want to call some of you. Likely, at least if no congregation in the East would have you, you would scarcely answer for the West. But these desirable congregations can get plenty of men. Why not come and serve in a weak congregation or mission in the West for a few years, and so help to lengthen the cords and strengthen the tent pegs of the Church here?

Do you know that some profane people have been saying that, judging from the way in which young men profess to be guided in the matter of settlements, it would seem as if the Lord did not concern himself much about missions or augmented congregations. If twenty-five or thirty of you were to volunteer for Home Mission Work, East and West, how easily we could meet that sneer. For the strong and wealthy congregations there are plenty of applicants.

“What openings have we?”

Well, of congregations, strong and weak, Emerson, Dominion City, Burnside, Brandon, Minnedosa, Shanks, Treherne, Indian Head, etc., may be mentioned; and of missions, Broadview, Nelson, Revelstoke, Cariboo, Wetaskewin, Yorkton, Battleford and the rest. And many of the missions, cared for by students for years, should have had ordained men long ago, but suitable men were wanting.

“Have we any growing towns where the prospects are good for building up good strong congregations?”

A score or two ask this question in the course of a season. We have not many such towns, but the prospects of building up good congregations in time, by perseverance, are good at many points. Eastern congregations did not grow up in town or country like Jonah's gourd, nor do Western.

“Are the salaries always paid in full?”

They are not, nor when poor years come could you expect it. The salaries in Ontario the West were not always paid either. We have known men there who got \$120 in a year, and lived the most of the winter on potatoes and milk. And yet men labored uncomplainingly and others are entering into their labors to-day. It should be added, however, that our people pay, if they are able, and *efficient* men seldom have reason to complain on the score of salary. From information obtained from men in authority; it can confidently be stated that

no missionaries are so well paid as ours; and, since other Churches do not fail in getting plenty of men; it is hoped we shall not be supposed to be behind them in missionary spirit. Too much has been spoken and written about arrears in salary without hearing the other side. Ex parte evidence is not always reliable; nor are you to expect in a new country the conditions in an old. If young men are not willing to run risks on even \$650 or \$700 for a year or two they ought to ask whether they have not chosen the wrong profession.

“Is not the climate cold?”

In January, February and part of March it nips, but yet the climate is salubrious. In no part of the Church is health better than in the West. And, since our people are here to stay, the climate should frighten no one of ordinary vigor.

“Have you many mansees?”

I was thinking of——. We have a few, but we think that, for obvious reasons, only a few men should get—— at the close of the College course. Get enough past you first to make a fair start in the world. Owe no man anything for outfit or housefurnishing if possible. Men have been crippled by beginning the ministry in debt. Wait a year or two; better for both.

“Are the missions large? Is there much travelling?”

They are large, and in most of them there is a good deal of travelling. Time will speedily bring sub-divisions, however, and charges will be compact. Unless some men had cultivated large fields, and travelled bad roads in Ontario and Nova Scotia, in early days, there would not be so many inviting congregations to-day. Help us to do what pioneers did in the East.

The work has strong claims on the Church. There are more Presbyterians in Western Canada than members of any other Church. We should look after them.

The West is the growing part of the Dominion, and the Church that cares for it will grow. In the East, the Church is stationary, will you not help to make her growth steady in the West? Her spirituality will be greatly helped by every part being leavened with the Gospel. The love of country should constrain us. According to the last report of the Minister of Justice, fewer Presbyterians were convicted of crime per 10,000 than of any other Church. Help to extend a system whose effects are so beneficial to the State. This work will help Foreign Missions Christianize the West, and its wealth, when developed will be consecrated to God, neglect it now and a large revenue in future years is lost.

This work will develop your own spirituality. If effort develops muscle and brain, you will get good here. To lay your own foundations and build on them, is much more stimulating than to occupy a house built by others. Give me work in a new village in the West rather than a decaying one in the East. Youth is much more interesting than age, even though not quite so wealthy. Were you to consult Him by Whom you profess to be sent, do you not think He would send a number of you to the frontier? Would He not tell you of the scores of ministers in Ontario without charges and point you to the wide fields of the West with His sheep scattered over them with no shepherd to feed or defend them? Would you hesitate? Why do so now? The cross is the symbol of His religion, settling in a wealthy congregation is scarcely bearing a cross.

VANCOUVER, B.C., January 25, 1895.

# The Presbyterian Review.

ISSUED EVERY THURSDAY, from the office of the Publishers, Rooms No. 20, 21  
22, 23 Aberdeen Block, South-East corner Adelaide and Victoria Streets.

TERMS, \$1.50 per annum.

All communications for either Business or Editorial Departments should be  
addressed PRESBYTERIAN REVIEW, Drawer 2104, Toronto, Ont.

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per insertion; 3 months, \$1.00 per line; 6 months, \$1.75 per line;  
1 year, \$3.00. No advertisement charged at less than five lines.  
None others than unobjectionable advertisements taken.

Toronto, February 14, 1895.

## Sunday Schools in Central India.

OUR readers will be interested in correspondence we publish this week from Mr. Wilkie, as to the work amongst the children at Indore. This is a department of the work, about which we do not hear very much, and it comes as a startling and delightful revelation that there are in connection with that one station 18 Sabbath schools with from 600 to 800 children in attendance, and these schools could be multiplied indefinitely if there were teachers to conduct them. Evidently they are not sensitive as to accommodation, for some of them meet in the shade of a tree, others on open verandahs, others in mud huts, and one in a grass hut from which the cows snatch a morsel in passing, and thus unconsciously help the school by letting in light and air. Who can fail to admire the spirit of the teachers who labour under such conditions? Yet the results are satisfactory. It is no mere singing away the time. Mr. Wilkie states that in a grand rally of all their schools for the purpose of prize distribution, "one child of four years repeated the Ten Commandments; the greater part of the school could repeat the Ten Commandments and the Lord's Prayer and give an outline of the history of Our Lord; and amongst the older scholars a number seemed to have an intelligent knowledge of the truths of Christianity, and a heart-felt appreciation of the Saviour's love." We doubt not very many of these children would put to shame children of the same age in our Canadian schools. Our machinery and organization, and lesson helps, and superior accommodation are good in themselves, but unless the children are taught to know the Scriptures what does it all amount to? What better indication could possibly be given of the ultimate triumphs of the Gospel in India than such statements as these?

We are also interested in the industrial work to which Mr. Wilkie makes reference and for which he gives Mrs. Jahory so great praise. These poor helpless creatures, the victims of abject poverty—refused the accustomed employment by which they earned the

barest subsistence—what a blessing unspeakable to them to be so taught as to be able to produce a marketable article! What earthly boon could be bestowed, more worthy of the sympathy of Christian people? This is surely a department of mission enterprise that can be cultivated to advantage.

To us these letters have given new light—and we doubt not many of our readers will make the same acknowledgement.

## Death of the Rev. A. J. Gordon, D.D.

Another great man has fallen in Israel. The intelligence of the death of the much loved Dr. Gordon, of typhoid pneumonia, on Saturday Feb. 2nd., will sadden very many hearts both in the old world and new. He was a peculiarly attractive man. Who, having once heard him, will ever forget that clear, rich, powerful voice, that calm benign countenance, that sweet simplicity, and intellectual thoroughness in every sentence, that marvellous aptness and refinement in illustration, that versatility and point and freshness in Scripture quotation? He always impressed us with that ease and self-command, and self-forgetfulness that can only come from severe discipline and heart sympathy with his theme. He was pre-eminently a Bible preacher enjoyed absolute faith in the verbal inspiration of the Word of God, and handled it with that reverence and joyful trust inspired by the consciousness of personal interest and divine son-ship.—He who can from these stones raise up children unto Abraham, can find a successor, but to our eyes the successor is not above the horizon. His initial names were Adoniram Judson, called after the distinguished missionary of that name, which fact sufficiently tells the quality of his early training. He was born in 1836, in New Hampshire, began his ministry in the suburbs of Boston, and in 1869 became Pastor of the old and flourishing Baptist Church in Clarendon street in that cultured city. When Messrs. Moody and Sankey were in Boston some years ago, their tabernacle was located near his church, and he threw himself into the movement with great heartiness and ever since has been one of Mr. Moody's most intimate friends.

He first visited England in 1888, taking a prominent part in the "International Centenary Missionary Conference," after which he and Dr. Pierson held a series of Missionary meetings at Inverness, Strathpeffer, Nairn, Elgin and Aberdeen. At Aberdeen Dr. Gordon had to terminate his share of the work, having been called to America.—His interest in Foreign Mission was visible growing during recent years. His most fervid eloquence was displayed in the advocacy of this which he regarded as the first and highest duty and privilege of the Church. In one of his addresses in Exeter Hall, he said. "It seems to me that we have been so slow in sending the Gospel to these peoples that God is sending the peoples themselves to us. He has sent us inhabitants of Africa by the million; inhabitants of China by the thousand; and inhabitants of Japan by the hundred, and they are with us to day."—To the politician, that is a fanatical theory, but who can offer a more rational one, in the light of History and Providence? He had, in connection with his own Church in Boston, a Training school for the preparation of men for Mission work, at home and abroad—who had not had the privileges of education in early life. Many of these men are now in active work, and he

stated when here in Toronto, that, during the previous year, one of these humble Missionaries had gathered 1,100 souls. Dr. Gordon's occasional visits to Toronto were a benediction and delight, ever to be remembered by multitudes who heard him, during the Missionary Conferences held just a year ago. His death will be a great disappointment to such as were looking forward to a repetition of these memorable days. Let us be comforted, however, by the thought that the Lord will carry on His work. When Moses was withdrawn at a time when he seemed most needed Joshua was at hand with gifts different but more suitable for the next stage of Israel's history. May a Joshua arise made capable by the Holy Ghost of leading the Church into the practice of the principles so powerfully and tenderly taught by this eminent servant now translated into other service.

Dr. Gordon has issued a number of books that are widely known. The "Holy Spirit in Missions" has exercised a wide influence and will continue to be read. His work in "The Ministry of Healing" is a calm discussion of the faith-healing problem, in which he supported the view not favorably entertained by a majority in the Church. Other works, such as "Ecce Venit," "The two-Fold Life" "Grace and Glory" are also highly prized by many. There is at present a new work in the press, expected in a few days, entitled "The Ministry of the Spirit." This will be affectionately read as the swan-song, the dying message, from a great and good man and a beloved friend.

#### Interdenominational Goodwill.

Every thing that tends to bring the various denominations whose aims are the same, whose methods differ in non-essentials only and who hold by the great cardinal truths of the Bible ought to be welcomed. The world is a unit on many things; the Churches ought to be united in many things, even when compelled to differ as to how the ends sought are to be secured. To few men of this generation has it been given to bring about harmony and goodwill between the different Protestant Churches to such an extent as to Rev. Dr. Lunn, the famous editor, and prime mover in the Grindelwald Conference. His visit to Toronto last week gave an opportunity to many clergymen and others interested in and acquainted with his work to see and hear him, and they are not likely to forget the man or his earnest, hopeful words. He gave an account of how the Churches in Britain were drawing closer together finding many things to do that can be done in common. There was a broader sympathy springing up between Churches; much of the old acrimony was dying out, as the stern facts of sin and suffering impressed themselves on this age of enlightened civilization. At the Grindelwald Conference, men of light and leading from various denominations met,—Anglican bishops and radical non-conformists, and they frankly discussed their religious and political relations on the great questions which agitated the religious and political thought of the day. The Conference in 1893 issued an appeal to all the Churches to observe Whit-Sunday in 1894 as a day of special prayer that the Divine Spirit of Peace might breathe upon the troubled waters of the religious life of the nation and requesting that each minister in the United Kingdom should preach at least one sermon in praise of the religious life, history and institutions of

some Church other than his own. This somewhat novel innovation was strongly endorsed by the Convocation of the Upper House of Canterbury, in the episcopal charges of several of the bishops, in a deliverance of the Moderator of the General Presbyterian Assembly and in the official requests of the Presidents of the Wesleyan Conferences and other church leaders and last Whit-Sunday this unique service was held in a very large proportion of the churches in the United Kingdom. Dr. Lunn made a strong appeal for co-operative and co-ordinate interdenominational work, especially to prevent overlapping and duplicating in schemes of social reform and in lessening the keen denominational rivalries in rural neighbourhoods. The interest manifested in Dr. Lunn's visit leads to the hope that it will not be fruitless of good results.

#### An Irish Church Leader.

The busy reaper has had, of late, a sadly plentiful harvest in the Presbyterian Church of Ireland. In the brief period of half a year three ex-moderators, men of distinguished ability, have been called to their long rest and reward, viz., Dr. Ross, of Derry; Dr. Wilson, of Limerick; and, now, Dr. Orr, of Antrim, Clerk of Assembly, whose name is familiar to Irish Presbyterians all the world over. Dr. Orr was not only a great power in the work of the pastorate, by precept and example, but in the Church courts he was facile princeps among his brethren. As Clerk of Assembly since 1869, as member of the leading committees and as Moderator in 1887 he rendered invaluable service to his beloved Church. The Belfast *Witness* in which is published a panegyric of more than ordinary quality: "For sound judgment and power to command the confidence of the General Assembly on all matters of law, order, and procedure, it will be a difficult matter to secure another Clerk like unto him—if, indeed, it can be done at all. He not only won the admiration of his brethren, but of all deputies to our Assembly from other Churches and strangers from other lands who ever visited us during its sittings. As Clerk he had the most to do with the revision of the old Code of Discipline, and the construction of the present 'Book of the Constitution and Discipline of the Presbyterian Church in Ireland,' and this volume will ever stand as a monument of his skill in framing Church regulations, of his aptness for clear and terse statement, and of his marvellous mastery of all details connected with the framing of such a law-book. Indeed, it is only when he has passed from us, and we begin to think of all his labors, that we are able to realise what time, energy, patience, and strength he must have expended on behalf of his beloved Church. So it is ever. We do not value our self-sacrificing workers until they are beyond the reach alike of our praise or our blame."

"Seed Corn for the Sower, or Thoughts, Themes and Illustrations for the Pulpit and Platform and for Home Readings." Original and selected by the Rev. C. Perren, Ph.D. (Fleming H. Revell, New York and Chicago.) The title describes the book. In this neat and handy volume are judicious selections from a wide range of some of the best authors and fitting illustrations of nearly two hundred texts of Scripture with indexed of topics, authors and texts; a helpful book.—*Presbyterian Journal*.

This will be our Coupon Book for March.

## CONGREGATIONAL SINGING.

On visiting Erskine Church last Sabbath evening I found a large congregation which taxed the seating accommodation of this modestly situated retreat to the utmost. In looking over the well filled pews, I mentally speculated whether any of the devices, sometimes advocated as a means of attraction, were responsible for the presence of such a large number of worshippers. Some of these which are usually considered indispensable are, at Erskine Church, conspicuous only by their absence. I had not seen any advertisement, in the daily papers, of the sermon, or of the musical service giving a list of the organ voluntaries, anthems, or solos to be sung by some popular concert vocalist; I did not find the church situated on one of the main streets or avenues of the city; the interior of the building, although beautiful from an architectural point of view, could be improved by a judicious investment in paint and carpets; what, then, is the attractive power which draws the people to Erskine Church? The answer is contained in the character of the service, and the earnestness, and scholarship which characterize the preaching of the Word by the pastor. The Rev. W. A. Hunter makes no pretence of oratorical display, but when repeating the Old, Old Story of God's love for sinful man, his tones are filled with pathos and his eyes sparkle with a brightness which arrests the attention of every hearer. The musical part of the service is directed by Mr. Arthur Hewitt who fills the dual position of organist and choir-master. Associated with him is an excellent choir containing many well trained voices. The arrangement of the choir seats is such as is well calculated for the effective leading of congregational praise. The organ occupies a recess behind the pulpit while the console is in front, the connection between organ and keyboard being made by means of the old, reliable, tracker action. The choir chairs are arranged in crescent form on a slightly elevated platform in front of the pulpit.

The opening voluntary was an Andante by Batiste which was followed by Hymn 28 the tune "Walton" (set to hymn 9) being selected, in preference to "Peterborough" which is usually associated with this hymn. There is a lofty dignity of character about the latter, which cannot well be replaced by even so excellent a composition as "Walton." The only objection which can be offered against it, is the high F in the sixth line which cannot be easily sung by all voices in an ordinary congregation. In looking over the selections suggested for the new Book of Praise, lately, I was surprised beyond measure to notice that this hymn has been eliminated from the list. It is hard to understand the motive which has prompted the withdrawal of this deservedly popular hymn, by one of the most gifted of England's poets. It was deemed worthy to occupy the second place among the five hymns contained in the edition of the Bible in common use among Presbyterians. Speaking of this inimitable rendering of the six Psalm, Sir Roundell Palmer says, "It is found in many of our Hymnals and I fervently hope it will always remain there. Praise to God as glorified in His works is the substance and essence of every part of that hymn, as it is of the beautiful verses of the six Psalm on which it is founded. If it be not poetry, I do not know what is; and to prove that it is song, and soul-stirring song too, it is only necessary to hear it, as I often have, sung to an appropriate tune." These sentiments would have been endorsed by the committee entrusted with the new "Book of Praise" could they but have heard it as sung by the congregation of Erskine Church, as I did, last Sabbath evening. In Erskine the same practice maintains with regard to the announcement and preliminary playing as I noticed at St. Andrews. The hymn is announced and read before the tone is given out by the organ. Before the close of the last line, the members of the choir rise, and are prepared to commence without pause. If the congregation would only do likewise an improvement would be effected. Instead of this, however, they remain

seated until the choir have commenced to sing. This unnecessary hesitation detracts somewhat from the unanimity of the opening lines, which are apt to be left entirely to the choir. During the offertory Foster's exquisite setting of "O, for a closer walk with God" was sung by the choir, the solo being taken by Miss Mortimer the leading soprano. It was rendered with much feeling and expression, the devotional sentiment of the words receiving the careful attention which they demand. The instrumental and choral accompaniments were subordinated to the solo voice in a manner which enabled the listeners to participate in the aspiration expressed in this prayerful hymn and make them their own.

It would be impossible to do justice to the sermon without giving it in full. No part could be separated from the context with any degree of satisfaction to the reader. The pastor is giving a series of discourses on the "Religions of the World," and on this occasion the religion of the ancient Egyptians was the subject under discussion. It was treated in a thoughtful manner indicative of much careful study and research. It was shown that Egypt had been the university of the world in which many of the ancient Greeks had received their education. Here it was that Moses, one of the few really great men whom the world had ever seen, was born and educated. Concerning the doctrine of the immortality of the soul, the ancient Egyptians gave no uncertain sound. The religion of ancient Egypt is dead because it contained nothing of the doctrine of Salvation. The sum and substance of it was that "whatsoever a man soweth, that shall he also reap." Although they had an elaborate code of morals they had nothing of hope. It is with a feeling of infinite relief that we turn from the religion of Egypt to the Gospel of Christ. If we had to suffer for our sins how could we ever hope to enter the portals of Heaven? How shall we compare them? As well compare the flickering candle with the radiance of the sun. As we turn from these religions to the Gospel of Christ, let us be thankful for the Saviour, the cross, and the crown. In depicting the appearance of the sinner at the judgment seat a striking picture was presented of the poor criminal, condemned by the worldling as being no better than he ought to be; by conscience as having often gone astray; by the guardian angel as having been wilfully sinful; by the Holy Spirit as having refused His call; but at last being interceded for by the Man of Sorrows who had suffered and died that he might live. The tenderness and compassion of Christ for fallen man were described in a manner which produced a deep impression on the interested hearers.

The discourse was followed by the ever popular hymn "There is a fountain filled with blood," sung to the old ranting camp meeting tune which bears no name. I confess to an honest dislike of this tune, especially the manner in which the last line is thrice repeated. I was surprised and gratified when the fourth line was reached to note that the objectionable repetition was dispensed with. Others were also surprised and commenced the repetition on their own account, but the organist proved himself master of the situation. At the end of the last verse a concession was made to the congregation, of which they heartily availed themselves, and the repetition was sung most vigorously. In listening to this hymn I had ample opportunity of witnessing how readily a capable organist with a well trained choir can influence a congregation of worshippers. It presented a vivid manifestation of the spirit which pervades the conduct of the service of praise in Erskine Church, throughout. In the soft passages required by such lines as

When this poor, lisping, stammering tongue  
Lies silent in the grave.

the effect of the sudden transition from *fzrte* to *piano* was very impressive. No one who visits Erskine Church, need wonder at the large attendance, after listening to the scholarly Gospel sermon, so earnestly delivered, and feeling the inspiration of the exceedingly hearty congregational praise, led by so excellent a choir and efficient organist.—TEMPO.

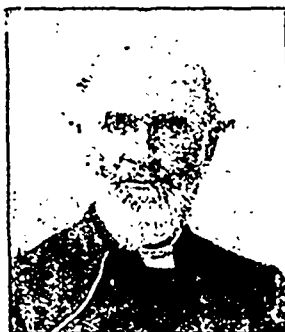
## CANADIAN PULPIT.

No. 55.

## The Bread of Life.

By REV. ROBERT HAMILTON, D.D., MOTHERWELL.

TEXT:—"I am that bread of life"—This is the bread which cometh down from heaven, that a man may eat thereof, and not die.



REV. ROBERT HAMILTON, D. D.

I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world.—John vi: 48, 50, 51.

There are mental conditions in which we can better understand what is presented to us at one time than at another. When our thoughts have been occupied with some subject different in its nature from that which is suggested for consideration, we are not able to immediately get rid of our thoughts about the former subject and transfer the whole of our thoughts to the new subject.

We have heard the merchant whose mind was occupied all day buying and selling, in the evening attempting to discuss a difficult theological question which was spoken of in his hearing.

The mercantile spirit of the day was manifest in the thoughts he expressed concerning theology, and indicated that he was not prepared for the consideration of the subject to which his mind was suddenly called.

The mind of man with all the thoughts it has about that which is interesting cannot be at once transferred to another subject. The thought of the former subject will mingle with thoughts on the new and hinder getting a clear view of the new. We may have felt this when, in the midst of a busy life, we have opened a book to read and while the eye was fixed on the page the thoughts were on that which formerly interested us, and the thoughts in the book were not comprehended. Time is needed in order that we may transfer our mind into a new line of thought. Those who busily employ themselves with the state of the markets or with the common news of the day immediately before entering the house of God to worship Him, and to hear the gospel cannot easily transfer their thoughts to an earnest study of the things connected with services of the house. The thoughts which were interesting outside will intrude themselves while the word of God is presented for consideration.

In order that we may profit by the hearing of gospel truth, careful preparation of our mind is needed. The general course which Jesus followed in speaking to men indicates His wisdom.

When the thought of His hearers were directed by some events he led their thoughts onward in that line by which they were partly prepared to understand that which he sought to teach.

In this chapter the chief word used is *bread*. By the miracle wrought, only a few hours before the attention of the multitude was arrested. They had eaten bread to the full and they were following Him in the hope of getting more. That state of mind was so far preparing them for the reception of information about what they needed. They had tasted of that they needed for the body. The need of the body should suggest the need of the soul and to this Jesus called attention by saying—"I am that bread of life."

This is what Jesus says of himself. The saying is a declaration of his claim to divinity—a declaration similar to the one "I and my Father are one."

The evidence He had given of His power in multiplying bread seems for the time to have so impressed them that they thought not of questioning the truthfulness of such a wonderful saying.

He had given evidence that He was able to provide for the body—the one part of our being—and He who could provide by a creative art, gave evidence that He could provide for the soul the living bread it needs.

That which we need for the life of our body we call bread, that which we need for the life of our soul Jesus called bread and says that He Himself is that bread—bread, better than that which the fathers did eat in the wilderness—that they did eat, but died, but he that eateth of this bread shall live forever.

II. How did Jesus become this bread?—In other words, how has He become the means of life to the souls of men?—Is this by the exercise of His creative power as when at first He brought this world into being by speaking and it was done commanding and it stood fast. We can conceive that divine power could have effected a new creation in the souls of men, dead in trespasses and sins, and raised them to a condition of holiness as Adam was before the fall. This we can conceive He could have done by the exercise of His own will on the throne in Heaven without requiring to come to this earth. This we can believe as did the Centurion who asked Jesus to heal his servant. The Centurion believed that Jesus did not require to come in person but at a great distance had only to speak the word and his servant would be healed, so we may believe that the Son of God could have ministered to the souls of men in Heaven by creating in them new life. It was not lack of power to accomplish this that made it necessary for Him to come to earth. From the throne in Heaven He could have commanded that the new spiritual life man lost by the fall should be implanted in every

child that is born into the world, and by an act of His power become the bread of life to man. In the desert place where the 5000 were fed, He could have caused bread to spring from the ground and not have made any use of the five loaves but this was not the plan He adopted. He took that which was provided by man and multiplied it. This was His way of providing for man's bodily necessities. So in providing for the necessities of the soul. He did not stand afar off and by a divine fiat command the souls of sinful men to arise into newness of life. He by his power could have done this and become the bread of life to man but this He has not done. His unchangeableness did not allow of such an act of mere power. His holiness did not allow of such an ignoring of sin and of the demands of His own law. That the law might be magnified before the universe; "In the fulness of time God sent forth His Son, made of a woman made under the law that He might redeem them that were under the law. Man had broken the law and man must bear the guilt, suffer the penalty, and work out a righteousness on the ground of which forgiveness could be obtained by the sinner who believes in Jesus. That this might be obtained by man, it was needful Jesus should come from Heaven to gain living bread for man in the way that is in harmony with divine uprightness.

As man it was needful that He live and obey the law. As man He must die to vindicate the unchangeableness of the law that says the soul that sinneth it shall die. It is to this death He refers when he says—"The bread that I will give is my flesh which I will give for the life of the world. It is through His death as a sacrifice for sin in the room of man that He has become bread for man.

His life on earth, though holy, harmless and undefiled could not have provided the bread man needs. His holy example on earth could not have atoned for our sins. It is important for us as a pattern we should endeavor to follow, but the example of a holy life cannot satisfy the justice of the broken law. If Christ is to be bread to our souls we must see Him crucified for us. This is the uniform teaching of the Word from Genesis to Revelation. From the first declaration "Thou shalt bruise his heel" to the last utterance on the cross "It is finished" This is the teaching of the sacrifices which were commanded. The teaching of the prophet "He was wounded for our transgressions" the teaching of the Apostles. He was made sin for us. He bore our sins "in his own body on the tree" and this saying of Jesus. "The bread that I will give is my flesh."

III. How we become partakers of this bread. The words of the 47, 50, 57 verses tell us it is by believing, and by eating. In the fulness of their signification the two words mean the same as they were employed by Jesus. He who believes hath everlasting life. He who eats shall live for ever but man practically makes a difference. We hear men say they believe but they do not live on Christ. In the midst of gospel light multitudes are constrained to acknowledge its importance. Its truthfulness so forces itself upon man's intellect that he cannot deny it, as men believed in the miracles Christ wrought and lived contrary to their convictions. So men still believe but do not live according to their faith. Facts often force men to believe with their heads what in heart they deny. Two men believe that there is a rich feast placed before them. The one eats, the other loathes the feast: because the one is hungry and the other is sick. They both believe but only the one partakes. Is not this the condition in which many hearers of the gospel are. They believe in many of the historical facts of Christ's life but stop there. The evidences of the provision are so many and so clear, that in intellect they believe but in heart (because they are spiritually sick) turn away from Christ and refuse to live on Him as an Almighty friend who supplies all their need. They have no appetite for that which Christ is to all who hunger after righteousness.

Is not this the condition of many which is expressed by one in a letter to a friend. "I am sure futurity must seem a real home—a refuge from life's troubles, and a joyous meeting with those who have gone before."

"Though I still cling to the hope of immortality it sometimes seems like the affection of the heart straggling against the growing conclusion of the head. The more I read and think the greater the difficulty becomes. For many months I have been in very delicate health—often fearing that I might have to close my eyes on life. And would give much to feel sure—yet there seems no absolute certainty. My doubts, I am sure will not disturb you or I would keep them to myself. The Christian conception of Heaven is a grand one. It is to the weary soul a great support, and hope we yet may realize its reality and its enjoyment."

We believe there are many in this lack of love to Christ as an ever abiding friend. There is a war between the heart and the head—and often the antipathy of the heart rides over the convictions of the head. A few outstanding facts are admitted but all the gentle loveliness of Christ as a friend who condescends to die for us, and to come and dwell with us by day and night is ignored as something that is not true.

He is not believed in as a friend to whom we can continually repair in every time for wisdom to guide—but is treated as a stranger to whom we have no love. And though constrained, by a sense of duty, to pray habitually—the prayer is abbreviated in order to get away to some things more congenial to the desires of the heart.

When we eat of Him we shall desire to be in His company as frequently as possible just because we love Him, because He has so loved us—then it is, doubts pass away. As mist is scattered by the warm rays of the rising sun. Perfect love casteth out fear.

He has laid up for them who love Him a reward that should now draw us close to Him who gives us such hopes as are included in the giving of His life for us.

## FOR THE SABBATH SCHOOL.

International S. S. Lesson.

LESSON VIII. CHRIST AND THE MAN BORN BLIND.—FEB. 24.

John ix. : 1-11.

GOLDEN TEXT.—"I am the light of the world."—John ix. 5.

CENTRAL TRUTH.—Jesus the Light.

ANALYSIS.—THE SIGHTLESS BEGGAR, v. 1-4.  
SHEDDER OF LIGHT, v. 5-7.  
SCPTICAL FRIENDS, v. 8-11.

SIMILAR CURES.—Matt. xx. 29-34, Mark x. 46-52, Luke xviii. 35-43, Mark viii. 22-26.

TIME AND PLACE.—A Sabbath in October, A.D. 29. In order the lesson should come between lessons III. and IV. The place was near one of the Temple gates in Jerusalem.

INTRODUCTORY.—As has been already said, to-day's lesson, in point of order, should come between, "Christ the Bread of Life," and "The Great Confession." In the month of October during the feast of tabernacles the disciples went up to Jerusalem, and Christ followed afterwards secretly. It was in one of His walks about the city at this time that he performed this miracle. (Jno. vii. 2-10, 21.)

THE SIGHTLESS BEGGAR, v. 1-4.—It was Jesus who noticed first the blind man, and His glance of compassionate sympathy attracted the attention of the disciples and prompted the question as to the cause of the man's infirmity. It was a common belief in those days that sickness and deformity were a punishment for sin committed either by the sufferer or his ancestry, and so in the case of this blind beggar the problem presented itself most naturally to the minds of the disciples, "who did sin, this man or his parents." The reply of the Master taught a lesson for all time, and one that even to-day many need to learn, "neither hath this man sinned nor his parents so as to bring upon him this affliction, but he is blind that the works of God should be made manifest in him." Here is the solution to the mystery of suffering. The blindness of the man, far from being the result of his sin, was the direct cause of his richest blessing, it brought him into touch with Christ. What a blessed, encouraging insight into the marvellous and mysterious methods of God's wisdom are these words of the Master. Comrades in Christ's service let us see in the sorrow and suffering around us but golden opportunities to manifest the loving works of God, and catching the spirit of the words, "I must work the works of Him that sent me while it is day: the night cometh when no man can work," go forth into the world's maelstrom of sin, and suffering and sorrow, filled with the tender love and active sympathy that betokens the Christ life.

THE SHEDDER OF LIGHT, v. 5-7.—From the sightless beggar to the Shedder of Light is not so far as one might suppose, nay, thank God it is but a step, "as long as I am in the world I am the light of the world," said the Master, and the radiance of His life trembling down through the dark ages of persecution, flaring in the burning of martyrs, or softly glowing on the face of some believing child; outshining the light of nineteenth century science and progress, bears grandest testimony to the truth of His words. To-day His presence in the world is through the agency of His church, His called out people. The brightness of His light depends upon its faithfulness. Friend, as a part of it, how shines the light through you? Turning from the disciples to the beggar He proceeded to put into practice His statement concerning His mission. He might have opened the blind eyes with a word or glance, but He did not. There was another lesson He wished to teach, that the common place, yes, even that which to the cultured seems offensive, may become holy when used in the service of Christ. And so the clay and the spittle were applied to the darkened eyes. Then came the command, "Go, wash in Siloam, which is like unto Me in that its name means *sent*, and I am the Sent

of God." So in simple faith he went and washed, and came again seeing.

THE SCEPTICAL FRIENDS, v. 8-11.—When those who had been accustomed to the sight of the blind man begging by the wayside, beheld him enjoying the use of his now uncurtained eyes, they could hardly believe their own sense of vision. "Can this be he?" they asked among themselves. And some said, "yes, that is the man," and others, "no, yet it is very like him." But he settled the dispute himself by simply declaring, "I am he." Then they asked "How were thine eyes opened?" and he answered, "the man that is called Jesus opened mine eyes." Notice the progress of his testimony. First it is "the man called Jesus." Then "a prophet," v. 17. Then "a man with whom God was," v. 31-33. And lastly "the Son of God," v. 35-38.

Friend, has the opening of your eyes attracted the notice of your neighbors? Do they ask, "Can this be he?" Have you ever told them, as did the blind man, who gave you light?

## CHRISTIAN ENDEAVOR.

To What Has Christ Opened Your Eyes.

First Day—To sin—Luke v. 1-8.

Second Day—To danger—Mark ix. 42-48.

Third Day—To safety—Matt. xvi. 13-20.

Fourth Day—To peace—Luke xix. 41, 42; i. 76-79.

Fifth Day—To power—Matt. xvii. 14-20.

Sixth Day—To heaven—Rev. vii. 9-17.

Seventh Day—To WHAT HAS CHRIST OPENED YOUR EYES?

Acts ix. 1-11, 17-21.

The first thing a sinner sees when the light of God's truth pierces the darkness of his soul, is the terrible burden of his sin; but immediately upon this revelation so painful and yet so necessary, there meets his gaze a crimsoned cross and an empty tomb, gloriously significant of a complete salvation from its slavish bondage. As the light shines longer and stronger, and his eyes become more accustomed to its radiance, new beauties reveal themselves to his wondering gaze. In the lives of those around you, instead of the faults and follies on which in your former blindness, you used to vent your bitter criticism, you find traits of character that lift your heart heavenward, and make your soul rejoice. In the word of God, you find instead of distasteful narrative and perplexing doctrinal problems, the very bread of life in all its sustaining, nourishing power. In the book of nature, in storm and sunshine, flower and frost, bird and brook, you see the reflection of the Creator's face and hear the still, small voice whispering sweetly of His love. In the words of a beautiful hymn.

Heaven above is brighter blue,  
Earth below is fresher green,  
Something lives in every hue  
Christless eyes had never seen.  
Birds with sweeter songs o'erflow,  
Flowers with deeper beauties shine,  
Since I know, as now I know,  
I am His and He is mine.

Boston, '95.

Are you getting ready for Boston? Let me give you a few ideas of what you may expect. In the first place you may anticipate the largest convention ever held in the annals of C.E. Anywhere from 50,000 to 75,000 are looked for. In the second place you may expect the finest programme, and most complete arrangements for a successful gathering that have yet been enjoyed by Endeavorers. A hall holding 8,000, and two tents holding 13,000 each will be in constant use, besides the auditoriums of the largest churches in the city. But more of this anon.

A Million for Missions.

Canada spends an average of \$16 per head annually on liquor, and contributes an average of *ten cents per head to missions*. What are you doing to decrease the former and increase the latter?

## MISSION FIELD.

## A Work of Faith.

Dr. Pierson gives, in the February number of the *Missionary Review of the World*, an abstract of the report of the Muller Orphanages and Scripture Knowledge Institution. For sixty years this work has gone on, and it has been one continuous record of victory through prayer and faith. One of the most interesting features of the report is an account of the manner in which those men pray. It almost seems like desecration to write an account of such occasions, it is letting the world look into the Holy of Holies, and yet Mr. Muller treats that as he treats his accounts. All is given to the public that it may quicken others into like service. There are three prayer meetings in the week. Besides these, Mr. Muller and his son-in-law, Jas. Wright, pray day by day together, and Mrs. Muller and her husband at least twice, and often six times a day together. There are besides these the many individual prayers, that are constantly ascending to the throne. The whole history of the Institution is prayer and its answers. The funds came from all parts of the world and in as many different ways.

One donor writes that for nearly thirty years he has sent to the Institution, what he would have paid to insurance companies had he been insured. He trusts the Lord for protection and has many times been preserved when fire was near his premises. Mr. Muller has done the same thing with the Orphanages. The five buildings cost £115,000, and have never been insured.

Another donor states that he has for years acted upon the principle "Give and it shall be given unto you, good measure pressed down, and shaken together and running over shall men give into your bosom. For with the same measure that ye mete, withal it shall be measured to you again." Mr. Muller says that for sixty-four years he has tested that divine law and found it to be true.

Some men write that they had intended to leave a legacy after their death, but determined to be their own executors and save legacy duties for the benefit of the Institution.

Many thousands report that they have been blessed by the Annual Reports of the Orphanage and the manner in which God provides.

Sometimes faith has been severely tried. Money was not coming in, and it seemed as if God had forgotten them. That, however, only seemed to be so. In unexpected times and ways money came and all wants were met.

When the Orphanage was started in April, 1836, a small house was rented into which 30 orphans were received. There are now five large buildings in which 3,000 orphans are cared for. From April, 1836 to May, 1894, there have been altogether 9,176 orphans cared for. But that is only a part of the whole. In 1836 there was not a total accommodation for 3,000 in all England and there were 6,000 orphans in the prisons of England.

There are at the present time institutions in England to provide for 100,000 orphans, and this largely through the example of this man. During all these years £902,532 have been contributed in answer to prayer. Let the mind dwell on these figures. About four and a half million dollars received, not solicited but received in answer to prayer, and expended in the caring for orphan children.

He has besides that received for other objects, such as Bible and tract distribution, mission work and the Scriptural Knowledge Institution for Home and Abroad, £370,875. The total amount received since March 1834, for these various purposes is £1,341,826 sterling. Think of that! Over six million dollars received in answer to prayer and expended in the Lord's service. What shall the harvest be? There have been 103,335,218 books, pamphlets and tracts circulated in different languages. What amazing work—relatively! But how simple and natural when looked at in the light of the promises to believing prayer! What an infinite waste of power in the whole church when one man is capable of such results! Mr. Muller spent seventeen years travelling through forty-two countries declaring what God has done through him, and urging others to do likewise.

## Letters from India.

In Camp, Dhar, Jan. 9th., 1895.

DEAR REVIEW,—I am writing in my tent at Dhar, where we have been encamped since the 5th and where we hope to spend some time preaching the Word. Our camp is some distance out

side the city but we have set up our "Gospel Tent" just outside the city gate and opposite the High School where two important roads cross. Our first meeting was on Monday night and was purely a Gospel meeting. We sang a good many hymns and explained the message we had come to preach. About 250 were present. Last night we had an audience of about 500 to whom we showed the magic lantern pictures, and giving a short discourse on each. Among the audience were the private secretary to the Maharaja of Dhar, the judge and the head master of the school, the meeting lasted for about an hour-and-a-half yet the interest never flagged. To night again we had a simple Gospel meeting with hymns, we preached man's sinfulness and helplessness and God's love and salvation. The crowd of about 300 people stayed for over an hour and listened with marked attention throughout. We have a great advantage this year with our big tent, in which we hold all our meetings. It gives us control of our audience and shuts out all the distractions and noises of the bazaar. Moreover, it compels the people to come to us, yet so far from diminishing our audiences it seems rather to increase them. The mornings we spend visiting the near villages and Mohallas of the city.

Seldom have I found a place more ready to hear than this great city with its forty thousand inhabitants, the way seems to have been wonderfully prepared for us. I would that instead of a week we could spend a year here and follow up the work that seems to be so earnestly awaiting us. We have not been forsaken by our audiences at any of the meetings thus far, in fact we have had to send the people away on each occasion. Surely such willingness to hear is an indication of duty to us who are responsible to proclaim. This great city is without a single Christian worker of any kind. Surely some one can be spared to preach to these willing listeners.

Faithfully yours,

NORMAN H. RUSSELL.

Editor *Presbyterian Review* :

CANADIAN MISSION COLLEGE, INDORE, Jan. 3rd, 1895.

MY DEAR SIR:—The accompanying letter to Dr. Phillips, the General Secretary of the Sabbath School Association in India, may be of some interest to some of your readers, and so I accordingly send a copy to be used as you think best. In addition I ought to tell you that we had on Christmas evening a dinner for our Christians, when over 300 sat down together to enjoy the Christmas feast. It is in the midst of gatherings like these that we realize that the Master is really advancing His cause here.

In connection with the examinations that I have been holding in all the classes in the school and college, nothing cheered me more than the progress made by our new Christians. In one class three little fellows, about 6 years of age, stood at the head of the class. A little over a year ago these were admitted into the "Industrial Home," under Mrs. Johary, wife of our assistant pastor here. They did not know a letter of the alphabet, but have read more than half of the Second Book in Hindu, in addition to the other subjects prescribed for the Second Standard, and are the head boys in a class, made up of many castes from the Brahmin downwards. These boys attend the regular school classes in addition to the instruction they receive from Mr. and Mrs. Johary. Amongst the women of Mrs. Johary's "Industrial Home" two have finished the Third Book and two others the Second Book in Hindu, a little over a year ago they did not know the alphabet. The quiet, modest behaviour, and the intelligent grasp of Christianity of these girls that manifested itself in the examination was very cheering. This "Industrial Home" is a hive of industry, in which all are kept constantly at work of one kind or another, in which the most marked progress has been made, and in which especially the quiet Christian influence of Mrs. Johary is most manifest. She, without pay, from a sincere love for the work, took hold of a class of women that required special care, but has succeeded in her work in a way that is worthy of all admiration. The knitting and sewing of the girls is becoming more appreciated by the community and so they are becoming more and more self-supporting. Two of the girls have succeeded so well that in all probability we will be able to give them work ere long in some of the more needy districts. The largest girls have been able to buy all the clothes, bedding and dishes they require from the proceeds of their work in the "Home."

The class for the training of teachers has been almost wholly under the care of Mr. Johary since last March when I went home and I am happy to say, shows the good effects of his influence and



training. The minds of the men are not so easily moved as are those of their children and some of them seem unable to grasp some of the subjects required in the ordinary school Curriculum: but all show a very manifest advance in their Christian knowledge and Christian character. My absence forced me to entrust the work here to my native Christian brethren to an extent never before tried and whilst some things might have been done better they have shown a faithfulness in the work that is very cheering. May we soon have many a Mr. and Mrs. Johary. Wishing you all the compliments of the season.

Yours faithfully,  
J. WILKIE.

CANADIAN MISSION COLLEGE, INDORE, Jan. 3rd, 1895.

MY DEAR DR. PHILLIPS:—I regret that I was not here when you favored us with a visit in October last but hope that sometime soon on your travels you may be able to reach Indore and give us, if possible, and Sabbath. Could you have been with us on Christmas day your heart would have been cheered. We gathered together all our different Sabbath school scholars to the number of over 800 in the College hall, each school having its own special place. It was to us cheering to hear them all singing together such hymns as "Jesus Masih Esamasi mefa Prana Bachaya," ("Jesus Christ has saved my life") etc., and to hear some of the schools chanting the 23rd Psalm, beatitudes, etc.

Our Sabbath School Association appointed a committee to examine all the schools, which was done during the previous two weeks, and on this day they were gathered together that the successful scholars might receive their prizes and that all might receive the Christmas cards and some sweetmeats. To all those who had not missed a single Sabbath, a medal was given, such as can be obtained at the M. E. Press, Lucknow.

We have 18 Sabbath schools every Sunday with 600 to 800 children present, and if we had more teachers we would have proportionately a larger number of schools and scholars. There is almost no limit to the extension of this kind of work, and as we realize the great benefits that must result from instilling into the minds of these young people the truths of Christianity, we regret that we are not able to keep pace with our opportunities. In the examination of the schools many interesting facts were brought out; in one a little tot scarcely 4 years' old with a lisp on her tongue was able to repeat the Ten Commandments; the greater part of the children could repeat the Ten Commandments, the Lord's prayer and the leading outlines of the life of our Lord; and amongst the scholars a number seemed to have an intelligent knowledge of the truths of Christianity and a heart felt appreciation of our Loving Saviour. In one class a boy of 16 openly before his companions professed his faith in Christ and his determination to live in and through Him. One class of boys whose ages ranged from 14 to 20 rather amused us by asking their teachers for dolls for their young wives or for their little sisters. We had present with us that day a large number of outsiders attracted by the Tamasha. Mr. Chapman a political assistant here, an earnest Christian man, also spoke a few warm words in appreciation of what Christ was to him. A year ago when first the experiment was tried we were afraid of possible complications, as our Sabbath schools are conducted amongst all classes of the community; but by carefully keeping the schools separate, we believe only good was done; and, at any rate, as we saw that large number gathered together we all were enabled to realize the extent of the work as otherwise was not possible, and the workers were cheered to look forward to another year's efforts in the name and power of our Lord and Master.

Our schools are conducted in some very unpromising quarters; one teacher has gathered together in a little mud hut, often as many as 50 scholars. He is a teacher in the College and takes over with him some of his school class, all Hindoos, and with their help gathers in the children of the district, another teacher has a grass hut for his school which the people of the Mohalla helped him to erect. It has no windows and for a door an opening about four feet high, but as the cows in passing take a mouthful out of the side and roof we get more light and ventilation than is always agreeable, yet he has in this place as many as 60 scholars sometimes gathered together. Some of the schools are held under the shelter of tree or an open verandah, but we prefer to get where we can, covered quarters. But my letter is already too long for the "Journal." Hoping soon to see you, and wishing you all the compliments of the year.

Yours in the work,  
J. WILKIE.

### Mission Notes.

A despatch from Bataguna, West Africa, announces the death of Rev. A. C. Good, a missionary of the Foreign Board.

He went out in 1882, being assigned to the Gaboon and Corisco Mission. He was a native of Western Pennsylvania, and a graduate of Washington and Jefferson College, and of the Western Theological Seminary.

During the last few years he has been acting as the explorer of the board and has penetrated far into the interior on various expeditions for the purpose of selecting sites for the missions. A widow and young son, now living in Ohio, survive him. Says Rev. Dr. Gillespie: "Dr. Good was one of the noblest men who ever gave his life for the salvation of Africa. He stood deservedly high in the estimation of his brethren on the field and of the Board of Foreign Missions, and indeed of the church at large, for he had come to be well known during his furlough in 1889 in the United States, and through his exceptionally able and thrilling reports of his explorations.

Dr. J. G. Patton was recently asked by a newspaper reporter about the interest that cultured people take in the subject of missions. The reporter asked: "Is it popularly supposed, Doctor, that only average Church people have an interest in missions. Did you find that your meetings created any interest, for instance, in cultured or aristocratic circles?" Dr. Patton replied with promptness and with clearness: "Oh, yes. I addressed sixty-three universities during my travels, from Oxford, Cambridge, Edinburgh, and Princeton, to the smaller institutions to be found in different parts of America. There was great enthusiasm among the students. The answer was no surprise to us. The broader a man's education, the greater is his ability to enter into plans for the benefit of the world, and also the greater will be his apprehension of the great motive for missions, which is the honor of Christ, and our desire for His glorious triumph.—*N.Y. Observer.*

There was a large attendance at the resumed annual missionary meeting of Central Presbyterian Church, Toronto Jan. 31st. Mr. Alexander T. Crombie occupied the chair, and there were also on the platform Rev. Dr. MacKay, of Formosa, Rev. R. P. MacKay and Rev. Dr. McTavish, pastor of the church. The latter gentleman read extracts from the report of the treasurer of the missionary society—which was presented and adopted at the annual congregational meeting—showing that the contributions for mission work for 1894 were \$400 in advance of the previous year. After a brief address from Mr. Crombie, Rev. Dr. MacKay delivered a lecture on "Formosa." The speaker had a large map of the country, on which was plainly marked the places at which churches have been established. The address, which has been heard a number of times in this city, was given in Mr. MacKay's usual vigorous style, and many times the audience showed its appreciation by warm applause. In concluding, the speaker said that there were now sixty churches in Formosa, four of which are self-supporting, with a membership of 2,700, and that last year the expenses amounted to only \$14,000, of which sum considerably over \$2,000 was contributed by natives.

The Canadian College Missionary, the official organ of the Colleges' Mission, contains a report of the eastern trip of Mr. John Griffith, travelling secretary of the mission, from which the following extracts are taken:—"The eastern tour of the travelling secretary are completed, and results can, in a measure, be summed up. It was realized before the trip began that the reaching of some schools so late in the term as would be necessary after the close of the Belleville convention, would not be conducive to such good results as were obtained in the western trip. This has proven true, especially in the case of model schools, where the system of weekly offerings could not well be put into operation so near the close of the session. However, the same ready sympathy with the aims of the Canadian Colleges' Mission have been manifested, as a rule, by the students of the east as by those of the west. The students of the six Model schools, visited—Whitby, Port Hope, Napanee, Kingston, Morrisburgh, and Cornwall—were, with one or two exceptions, practically unanimous in their desire to help the mission, and we believe that a deeper interest in the great problem of the evangelization of the world has been aroused in the hearts of many. Three Ladies' colleges—Ontario, Demill, and Coligny—have been visited, and the growing interest in missions manifested among the students of these institutions is very gratifying. The same may be said of Pickering College, where a meeting was held, and also of many model schools. A meeting with some members of the Y.W.C.A. of McGill University was obtained. The increasing earnestness with which Christian work is being carried on by this association is very gratifying, and, without doubt, the claims of the Canadian Colleges' Mission will receive due consideration. A very interesting meeting was held in the Normal school, Ottawa.

## Church News.

### In Canada.

THE jubilee of Knox church, Perth, was celebrated on Sunday last.

REV. A. FITZPATRICK has been ordained to the pastorate of Kincardine, N.B.

REV. M. MACGILLIVRAY preached at the opening of the New Presbyterian church at Elphin.

THE pulpit of the Thamesford church was recently occupied by Rev. Mr. Gloag, Toronto.

St. Andrew's S. S. social, Fergus, was a very pleasant affair. The voluntary contribution amounted to \$7.

THE anniversary services of St. Andrew's church, Verschoyle, were conducted by Rev. Wm. McLaren, Hamilton.

THE new church at Hills Green was formally opened on 3rd inst. The services attracted large congregations.

CENTRE CHURCH, Coldstream, wiped out all financial liabilities and began their financial year with a "clean slate."

THE Danmore Medal contest was enthusiastically engaged in by the young people of Old St. Andrew's church, Dalhousie Mills.

A fraternal meeting of Chalmers' Church Woodstock, C. E. S., and that of Knox church, Embro, took place on the 18th inst.

The Ladies' Aid of Chalmers' church, Kingston, intend to hold a grand Carnival of Seasons, City Hall, Feb. 21st and 22nd.

It is said that Mr. A. C. McLellan, whose course of study will terminate this spring, has intimated acceptance of a call to Dresden.

The local press speak well of the progress made by the choir of St. Andrew's church, Pembroke, under the leadership of Mr. W. J. Best.

The induction of Rev. A. Thompson, B.D., into the pastoral charge of the congregation at Chatsworth took place on Friday 18th inst.

ZION CHURCH, Brantford, held a pretty entertainment in the schoolroom, in the form of a Japanese tea party. Mr. Robert Henry acted as chairman.

AT the meeting of the Sabbath School Union, Toronto, last week, Rev. John McEwen gave an address on "The Aims and Character of Normal work."

REV. GEO. CURRIERTSON, Wyoming, preached the anniversary sermons at Mooretown. The social meeting on the following Monday was an unequalled success.

MR. A. CAMPBELL, P.S.I., Superintendent S.S. Knox church, Kincardine, was presented with a revolving book-case and reading-desk on resigning the superintendency.

ST. ANDREW'S CHURCH, Huntsville, is now self-supporting. It is the only Presbyterian congregation, except Gravenhurst, in Muskoka or Parry Sound, that gets nothing from the mission funds of the Church.

AT an adjourned meeting of the Presbytery of Orangeville held on the 29th ult., Rev. Mr. Fleming of Caledon East, declined the call extended to him by the congregations of Cookstown, Townline and Ivy.

THE church at Stewartville has been opened after a thorough overhauling. It has been repainted and refurnished and made comfortable in every respect. Rev. John McLaren, of Kinburn, conducted the re-opening services.

UNDER Rev. J. J. Elliott's pastorate the congregations of Hillsburg and Price's Corners are flourishing. The pastor's salary has been increased, the church building improved and free of debt and this year a manse will be erected.

THE opening services in connection with the new church at Elphin will long be remembered. Rev. M. Macgillivray, of Chalmers, Kingston, preached in the morning and evening. The pastor, Rev. J. Binnie, conducted dedicatory part of the morning services. On the Monday evening, notwith-

standing the rain, a good number of people assembled, and after partaking of the hospitality of the ladies in the old church, proceeded to the new where a successful "social" was enjoyed.

REV. D. H. HODGES, Oak Lake, Man., has resigned. In doing so he is stated to have said to the Presbytery that during the eight years of his incumbency the congregation had quadrupled and were getting behind with the stipend each year.

THE Rev. Dr. Barclay, of St. Paul's church, Montreal preached special anniversary sermons to large congregations in Knox church, Stratford, on Sabbath last. His own pulpit was occupied in the morning by the Rev. Dr. Warden, and in the evening by Professor Ross.

NEXT regular meeting of Presbytery of Brockville, St. John's, Brockville on Monday Feb. 25th, at 8 p.m. W.F.M.S. meets at same time and will be addressed by Rev. J. M. Kellock, M.A., and Rev. E. A. Ston. Rev. J. F. Campbell and lady are expected to be present at this meeting.

THE Country Sections, Rockley, and Eel Creek, of the Pugwash congregation, recently presented their pastor, Rev. J. A. MacKenzie with a purse of money, to purchase a fur coat. This is but one of many tokens of the kindness and goodwill of the people toward their pastor during the past year.

THE congregation of Baddeck, C.B., is prospering under the ministry of Rev. D. McDougall. Thirty were added to the church during the past year, many of them as a result of a series of evangelistic services conducted by the pastor. The people have built a new manse, and manifest a deep interest in the cause of Christ generally.

THE Presbytery of Whitby made a new departure in electing a layman, Mr. David Ormiston, to the Moderator's chair. Only twice has such an appointment been made previously in the Canadian Church, when Dr. McClure was made Moderator of the Presbytery of Honan, China, and Judge Croasor of the Presbytery of Owen Sound.

THE annual meeting of the Erskine church, Montreal, Missionary Association was held last Wednesday evening. The congregation besides supporting a Foreign Missionary in China and a Home Missionary at Maisonneuve, contributed \$3,600 directly to the schemes of the church. The Sabbath school in addition gave to missions \$300. This is over and above special contributions to the Montreal College and to the Women's Missionary Society, etc.

A MEETING of the Toronto Presbyterian Council was held on Monday night in the lecture-room of Knox church. The chair was occupied by the president, Mr. John A. Patterson, and the introductory devotional exercises were conducted by Rev. William McKinley, of Minnedosa. A very able and interesting paper on "The Pastor and His Work," was read by Mr. Wm. Galbraith. The paper was listened to with great interest and appreciation, and a brief discussion followed.

THE Annual Convention of the Glengarry S. S. Association took place at Williams town. It was well attended and the proceedings were very interesting. Following officers for the ensuing year were appointed:—President, Rev. R. McLeod, Dunvegan; First vice-president, Rev. John McLeod, Vankleek Hill; Second vice-president, Rev. John Matheson, Martintown; Secretary, Mr. W. J. Scott, Lancaster; Treasurer, Mr. A. McInnes, Vankleek Hill; Committee, Revs. N. A. McLeod, B.D., A. Graham, B.A., A. K. McLennan; Messrs. D. McLaren, W. J. McNaughton and D. O. Alguire, M.D.

THE Presbytery of London held a special meeting in the Presbyterian church, Springfield, for the induction of the Rev. W. H. Anderson, M.A., B.D., into the pastoral charge of Aylmer and Springfield. The moderator, Rev. A. Miller, of Moss, and Rev. J. A. Macdonald acted as clerk. A good congregation was present at the service when Rev. A. Wilson, of Wardsville, preached. The moderator then took the

chair and proceeded with the induction ceremony. Rev. J. A. Macdonald recited the steps leading up to the induction of Mr. Anderson. The appointed questions having been satisfactorily answered, the moderator offered prayer and formally inducted Mr. Anderson into the pastorate. Mr. Anderson enters on his work with good promise and every prospect of a successful pastorate.

UPON the occasion of the Sabbath School anniversary of St. John's church, Markham, the Rev. Wm. Paterson, of Cooke's church, Toronto, gave what he called "A Talk on Ireland and the Irish," in his usual popular style. The lecture was both amusing and instructive and listened to with delight by a very large and appreciative audience. The scholars rendered several pieces of music in a manner very creditable to themselves and to their leader Mrs. Thomas Hood. A treat of candies accompanied by a nice book was given to each scholar at the close of the proceedings. The collection amounted to \$27, and was given on behalf of the Sabbath School.

THE anniversary services of Alma Presbyterian church were conducted by the Rev. R. P. MacKay, Secretary of the Foreign Mission Committee, on Sabbath Eeb. 2nd. The attendance was good; the sermons were interesting, instructive and impressive, and the address to the Sabbath school in the afternoon was enjoyed by both young and old. A free will offering amounting to \$75 was collected at the morning and evening services. The annual congregational meeting was held on the Thursday evening following. The different reports show that there has been marked progress in every department of the work, during the past year: the Treasurers report shows a balance of \$136 on hand.

### The W. F. M. S. Funds.

STATEMENT BY THE BOARD OF MANAGEMENT.

THE deficit existing at the present time in the treasuries of the various schemes of the Church, and notably in the Foreign Mission funds, may probably account for the fact that public attention is being attracted in an unusual degree towards the financial condition of the Woman's Foreign Missionary Society. Remarks to the effect that "the W. F. M. S. has more money than it needs," and "more than it knows how to use" are being thoughtlessly circulated. Such statements have not been without their effect upon Auxiliaries and Mission Bands, and in more than one instance the question of dividing their funds has been raised.

Where this has occurred, the fact that the W.F.M.S. is Auxiliary to the Foreign Mission Committee is of course either overlooked or ignored, for it must be apparent to every one who has read the constitution that the Society is not a rival of the Foreign Mission Committee but is on the contrary a feeder to it. In other words, it provides the means for carrying on one part of the Committee's work, namely, the work among heathen women and children.

The money paid into the Society in any branch is given for this purpose, and for this only, and cannot honestly be diverted from this channel. Once placed in the hands of the Treasurer of an Auxiliary or Band it no longer belongs to the members but must be devoted to the special part of the Lord's work for which it was given.

This point has been repeatedly emphasized in the pages of the Letter Leaflet, in the Annual Report, and by every conceivable means by the Board and other officers of the Society, so that it would seem to be almost incredible that anyone should be ignorant of it at this late day in the Society's history.

But there is more than a constitutional point involved in the question of dividing funds. It is obvious that such a course would very quickly and certainly affect the financial standing of the W.F.M.S. and there could be no assurance under such conditions that its obligations would be fulfilled. The statement already quoted as to the

Society having more money than it knows what to do with, conveys an impression of its financial position which is, to say the least, inaccurate.

Last April a sum of \$10,000 was handed to Rev. Dr. Reid to enable him to pay the salaries and other necessary expenses of our missionary women for the current year, as far as it would go. This transaction was in no sense a loan to the Foreign Mission Committee. It was merely a discharge of indebtedness at the beginning of the year instead of at the close. This sum will help to meet the estimates for the present year. There is also in Dr. Reid's hands \$4,662.08, unexpended from last year on account of unavoidable delay in the erection of buildings in India, the money having been set apart for that purpose in last year's estimates. And there is \$2,092.94 received from the Lord will suffer accordingly.

It will thus be easily seen that unless Auxiliaries and Bands remain faithful and loyal to the terms of the constitution, the Society will not be able to meet the liabilities incurred in its behalf by the Foreign Mission Committee and the work of the Lord will suffer accordingly.

### Presbytery of St. John.

REV. J. SUTHERLAND was elected moderator. Mr. Hawley declined a call to P. F. I. Matters connected with Nashwaak and Stanley were before the Presbytery and occupied a good deal of time. The congregation has been recently visited by a committee of Presbytery who reported matters as extremely discouraging. Politics had led to divisions and strife. A motion to dissolve the pastoral tie was carried. From this resolution Dr. Bruce, and Messrs. Fotheringham and McNeill dissented and Mr. Mullin (the pastor) and Drs. McKee and Bennet appealed to the General Assembly. Rev. Joseph Barker tendered the resignation of his charge at Richmond, Carleton Co. The congregation at Hocabec and Waveig ask for moderation in a call. Rev. James Ross was appointed Superintendent of Home Missions. Mr. Ross presented his report for last year.

### Presbytery of Pictou.

The Presbytery of Pictou met in United Church, New Glasgow, on Tuesday. Mr. Henderson reported that he had moderated in a call at St. Paul's, that the call had come out in favor of Mr. J. G. Potter, Southside, Toronto, was signed by 210 members and 122 adherents, was accompanied by a guarantee of \$1000 stipend and reasons for translation. Presbytery agreed to meet in Union Church, Hopewell, Thursday, Feb. 14th, at 3 p.m., for the transaction of regular business and at 7 p.m., for the induction of Mr. Macnicol. Mr. John Maclean, Saltsprings, called attention to the fact that there were several lumber camps in that vicinity which required supply of preaching. Provision was made for supply. Presbytery held an interesting conference on Temperance. Ministers and elders from all sections within the bounds reported as to the progress of temperance during the past year. The tone was hopeful and suggestions were made as to the proper methods of forwarding the cause which will doubtless prove valuable to temperance workers.

### Presbytery of London.

THE London Presbytery met in Knox church, St. Thomas, on the 5th January, W. Miller, Moderator. Mr. McDonald presented a call from Aylmer and Springfield in favor of Mr. W. H. Anderson, a minister without a charge. The call was duly entertained and accepted by Mr. Anderson. His induction was appointed to take place on the 24th January. Leave was given to Messrs. Sawars and Clark to moderate in calls at St. Andrew's, London, and Knox church, London South. Mr. Talling gave in his resignation of St. James' congregation, setting forth the desire of the congregation to retain Mr. Talling's services, the Presbytery agreed to let the resignation lie

on the table till next regular meeting. It was agreed to leave the arrangement for conference at the May meeting in the hands of the Committee on State of Religion. The Treasurer's report for the year was read—on behalf Mr. Gordon—by Mr. Clark. The report was duly audited, and showed a balance on hand, after paying all indebtedness, of \$188, the report was duly received and adopted. The Treasurer's resignation was also received and accepted, and Mr. D. C. Johnston was appointed Mr. Gordon's successor. Messrs. Clark and Talling were appointed a committee to draft a minute of appreciation of Mr. Gordon's services, and of sympathy with him in his present affliction. A circular on "Prison Reform" was read, Messrs. Clark, Talling and McDonald were appointed a committee to consider the same and report at next meeting. A paper by Mr. Henderson on the management of Temporalities in Rural congregations, was tabled and read. It was agreed to receive the same and consider it at the conference during the meeting in May. It was also agreed that the subject of apportionment of moneys to congregations for the schemes of the Church, be discussed at the May meeting, Mr. Henderson to introduce the subject. The report on "State of Religion" was given in by Mr. Cook; the same was received and adopted, and ordered to be transmitted to the Synod's Convener on the subject. Deputations were appointed to visit and receive congregations and report at the March meeting. The Presbytery adjourned to meet in First Presbyterian Church, London, on 19th February at 11 a.m., and closed with the benediction.—GEORGE SUTHERLAND, Clerk.

### Presbytery of Truro.

THE regular bi-monthly meeting of this Presbytery was held in the parlor of St. Paul's Church, Truro. The following brethren being present were invited to sit as corresponding members: Revs. J. D. McGillivray, R. Cumming, J. Layton, J. A. Greenless, H. Patnam and A. McLean. A unanimous and cordial call to Rev. W. McNicol of Upper Londonderry, was forwarded by Pictou Presbytery from the congregation of Union Church, Hopewell. Mr. McNicol, accepted the call, and on motion duly made and seconded it was agreed to acquiesce in his decision, and transfer him to Pictou Presbytery—his connection with his present congregation to cease on the second Sabbath of February. Rev. J. McLean was appointed interim moderator of the session of the congregation of Upper Londonderry. Rev. A. Gray was appointed moderator of the session of Portapique and Bass River in the absence of Mr. Ness during the winter. On motion of Mr. D. S. Fraser it was agreed to hold a conference on Temperance and the state of religion on the Monday evening preceding the next regular meeting of the Presbytery. After attending to various matters of local interest the Presbytery adjourned to meet in conference in Truro, on the third Monday evening of March and on the following Tuesday morning at half past nine o'clock in the forenoon.—T. CURRINO, Clerk pro tem

### Presbytery of Halifax.

The Presbytery of Halifax met in Chalmers' hall, Colberg road church was granted the full privileges of a pastorate. Rev. Dr. Forrest was authorized to moderate in a call whenever so requested by the congregation. Rev. Mr. Fisher's resignation of Lawrenceton was accepted. It was agreed that his pastorate should end in February, and supply for the congregation for the succeeding months was arranged. The synodical commission on Newfoundland matters acquainted the Presbytery of the intention of the Newfoundland Presbytery of seeking affiliation with the Presbytery of Halifax. Conference on the matter indicated willingness that such affiliation should take place. Rev. Mr. Thompson, of Upper Masseydoboit, reported the organization of a congregation at Cariboo Minca. Elders have been elected and duly ordained and a Kirk Session formed. Reports from the mission stations were presented and

passed. Rev. Mr. Allan, of Waterville, was at his request permitted absence for two months or so from his pastorate. The afternoon sederunt of the Presbytery was taken up with the discussion of the Assembly's proposed new book of church praise. Every recommendation of the hymnal committee was agreed to, most of the recommendations unanimously, the rest by goodly majorities.

### Presbytery of Toronto.

THE regularly monthly meeting of this was held at St. Andrew's church on Jan. 5th. The Moderator, Rev. W. G. Wallace presided. The call to Rev. J. C. Potter, of the Southside Presbyterian church, to the pastorate of Sunnybrae, Nova Scotia, was considered, and Rev. L. H. Jordan, of the Presbytery of Pictou, N.S., spoke in favor of the transfer. Rev. J. Chisholm also endorsed Mr. Jordan's arguments. Objections were raised by representatives of the Southside church, and the matter was left in the hands of Mr. Potter for his decision. He decided that, although he appreciated the call extended to him, he felt that, all things considered, he was compelled to decline it.

The committee appointed to deal with the proposed formation of a new Presbyterian Church in South Parkdale reported that, judging by the information which they had gathered, there was no hope of the petitioners of Parkdale church amalgamating with the Fern avenue church, and therefore recommended the organization of the petitioners into a congregation to worship for the present in Cowan avenue church for a period not exceeding two years and be empowered to procure a permanent site south of Queen, east of Elm Grove to King, along King to Cowan avenue, and thence to the lake and west of Dufferin. It was recommended that these points be submitted to neighboring sessions, and a special meeting of the Presbytery on Feb. 21st to settle the matter.

Rev. D. J. Macdonnell spoke strongly against the proposed establishment of a new congregation south of Queen street. He moved to the effect that the establishment of a third congregation in Parkdale was inadvisable, that no reasonable objections to amalgamation had been advanced, and that in consequence the Presbytery adhere to its original resolution, that such of the Fern avenue congregation as may choose, and the petitioners, worship in the Cowan avenue church for a period not exceeding twelve months, and that an evening service and Sunday school be held in Fern avenue church, until a permanent school-house can be built on a site a little north of Queen street, and not further east than Macdonnell Ave., this site to be eventually occupied by a church for the accommodation of the present Fern Ave. congregation and the petitioners of Dunn Ave. church.

Rev. Dr. McLaren advocated the adoption of the report of the committee.

Rev. J. Martin introduced an amendment advocating that the petitioners be permitted to organize and occupy Cowan avenue church for a period not exceeding two years the permanent site to be left for future consideration, the same to be decided on before eighteen months, and that the question of amalgamation with Fern avenue church be left in abeyance. The matter to be decided before the site is definitely fixed.

After considerable discussion the amendment was finally adopted as the main motion. Rev. Dr. McLaren moved in amendment that all words after "abeyance" in the last clause be struck out, and the motion as amended was finally adopted. The date of the special meeting was also changed from the 21st to the 26th, and it was decided that it be considered as a regular meeting of the Presbytery for the transaction of business.

A call to Rev. A. McMillan, of the Mimico church, to Deseronto, was considered, and members of both congregations were present to state their views. The call was then put into the hands of Mr. MacMillan, who expressed a wish that he might be granted time to consider the matter. His request was unanimously granted.

## Presbytery of Inverness.

THE Presbytery of Inverness met at Mabon recently for visitation and other business. They found the congregation in a flourishing condition. Mabon alone had paid on church and manse for the last seven years \$1,357, and will, in a few years, be free of debt and self-sustaining. They raised \$275 for the schemes of the church in 1894, and met their obligations to their pastor promptly. Port Hood is doing its part faithfully. That section raised \$33 for the schemes of the church during the year. The whole congregation raised \$1,524, which is very creditable to them considering their circumstances and paucity of numbers. The resignation of Rev. Alex. Grant, East Lake Ainslie, was granted, his plea being age and infirmity. The moderator and clerk were appointed to draft a minute suitable to the retirement of Mr. Grant from the active duties of the ministry. The Presbytery will meet at Baddeck on the 30th inst. for visitation and other business.—D. McDONALD, Clerk.

## Presbytery of Guelph.

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

to examine a primer on Church History, alleged to be authorized by the General Assembly's Committee on Sabbath schools as a text book for examination in the department of Higher Religious Instruction, and ascertain if it did not contain objectionable teaching on the Disruption leading to the formation of the Free Church of Scotland, and on the origin of the Secession Church, and were instructed to report at the adjourned meeting.

## Annual Meetings.

FENELOE FALLS and Somerville congregation received satisfactory reports at the annual meeting. The church agencies have done excellent work, and have been successful beyond expectations. The financial statements were satisfactory. Rev. Malcolm Mackenzie, the pastor, is working hard for the erection of a new church.

THE annual meeting of the Brampton church was held on Tuesday of last week. The report showed that nearly \$5,000 had been raised during the year for maintenance of the church, missions, etc., inclusive of \$1,000 paid on the church debt. But \$1,000 now remains to be paid on the church, which cost \$26,000. Robert Young, John Smith, J. H. Robertson and Wm. Magill were elected managers for three years each, and Wm. Anthony, jr., to serve out one year in a vacancy caused by death. Under the ministrations of Rev. Mr. Clark the congregation is prospering.

REV. D. M. BUCHANAN presided at the annual meeting of St. Andrew's church, Lanark, when reports for the past year were presented, showing marked progress over previous years. There are 151 communicants; total receipts were \$2,990; balance on hand, \$94. During the past eighteen months a manse, costing about \$1,900, and sheds, costing over \$350, have been erected. The Sabbath school has increased in attendance during the past year about one-third, and the number on the roll is now 134. A fine new library, costing nearly \$100, has been added to the school. The W. F. M. S. raised \$65, and the contributions of the congregation to missions were \$178.43, making a total of \$244.29 for missions, being an increase of over \$100 more than last year.

At the annual meeting of the St. Andrew's church, Sarnia (Rev. Dr. Thompson), the chair was occupied by Mr. George Leys. The report of the managers was read by the secretary, Mr. J. B. Watson, and the satisfactory statement shown was most gratifying to the congregation. From the financial statement submitted by the treasurer, Mr. J. R. Barrie, it appeared that the income of the church for the year from all sources had been \$4,074.77; of which \$200 has been contributed by the Ladies' Aid society; \$690 had been the proceeds of the anniversary collection, \$2,426.64 had been received from weekly offerings; and \$647.41 from ordinary collections. The expenditure for all purposes had been \$4,005.18, leaving a balance on hand of \$69.59. During the year \$251.40 had been paid as interest on the church debt, and \$300 in reducing the principal, which now stands at \$3,800, a very moderate sum, in view of the large improvements which have been made upon the church properties during the past few years. The reports of the various auxiliary organizations connected with the church were read, showing in each case very satisfactory results for the year.

VERY satisfactory were the reports presented at the annual meeting of Knox church, Picton. The affairs of the congregation were never in a more hopeful condition than at present. There are 104 families connected with the congregation, 15 single persons not connected with families in the congregation, 185 communicants on the roll. There were added during the year 15 by profession and 2 by certificate. Extensive repairs have been put upon the church, costing something over \$2,700 and making the building practically new. The church was opened free of debt, as the total amount for repairs was subscribed by the congregation before the work was

completed. The sum of \$415 was contributed to the schemes of the church, and \$140 for other religious and benevolent purposes. The total amount contributed by the congregation was \$2,885. The total amount paid for all purposes including repairs was \$4,691. The treasurer reported a balance on hand for general running expenses of over \$200. During the evening the congregation presented their pastor with a cheque for \$100. The organist also received a practical recognition of her services in the shape of a cheque for \$25.

At the annual meeting of the congregation at Wenhelm, favourable reports were received from all the different committees and branches of the church work. The question of a new church was taken up, and, after a lengthy discussion, it was decided to canvas the members and adherents for subscriptions. Should a favourable response be received, a new church may be looked for as a certainty during the coming summer.

THE annual meeting of Chalmers church, Woodstock, was in every respect a most satisfactory one. Encouraging reports were received from the W. F. M. S., the Heart and Hand Mission Band, Y. P. S. C. E., Sabbath school and Bible class, poor fund mission collectors, Ladies' Aid and the board of trustees. Rev. Dr. Mackay, for the session, stated that during the year 51 had been received into the membership of the church and 21 had been removed, making a net gain of 30, and leaving the present membership of the church 359. He hoped there were evidences of the presence and power of the spirit in the congregation. The board of trustees had felt the general financial depression, but had no reason to be discouraged. Through the various agencies of the church the total sum of \$3,337.41 had been raised. The following were elected to fill up the vacancies on the trustee board:—Wm. Griffith, J. S. Mackay, Geo. Innis and Alex. McGaw. Votes of thanks were passed to the members of the choir, and to the missionary collectors and their treasurer, Mrs. Dr. Brownlee, also to Mr. John A. Mackay, the church treasurer.

THE attendance at the annual meeting of Knox church, Morrisburg, was very large, and the pastor, Rev. H. Cameron, presided. Reports were given by the treasurer, Mr. W. D. Meikle, and the treasurers of the various societies of the congregation, all of which showed the church to be in a healthy and prosperous condition. The revenue of the general fund was sufficient to meet all the expenditure of the year. The Ladies' aid have about \$700 on hand, preparatory to the erection of a prospective manse, while the other societies have each a very satisfactory balance of cash on hand to begin the year. The congregation raised for all purposes \$1,658 during the year. Mr. J. H. Meikle was elected to fill the position on the board of trustees made vacant by the death of the late Mr. F. V. Thom. The following officers were duly appointed:—Managers, Messrs. W. Meikle, M. C. Gibson, Chas. Helmer, J. Warren, W. Farlinger, Fred Chalmers, J. McKinnon; W. D. Meikle, treasurer, cashiers, Messrs. George Meikle, W. Montgomery, John Ferris, jr., W. Kilgour; collectors, morning, Messrs. J. McKinnon and C. Helmer, evening, Messrs. F. Chalmers and Jas. Meikle.

THE third annual meeting of St. Cuthbert church, St. Lambert, was presided over by Rev. Murray Watson, B.A. The reports of the various societies (Ladies' Aid Society, Women's Missionary Society Auxiliary, Senior Society of Christian Endeavor, Junior Society of Christian Endeavor, Mission Band, Sabbath School) showed marked progress and energy in every department. The scholars on the roll in the Sabbath School numbered 93, average attendance, 85, average collection, \$2.25, and a sum of \$47.75 was given to missions. The church membership increased from 25 at organization to 52 at present. About 30 families are connected with the congregation. The amount raised for all purposes by the congregation for the past year was \$1,413, and by the various societies \$115, a total of \$1,528. The board of managers for 1895 is as follows:—President, Wm. Foulis; Vice-president, James Wright; Secretary, D. Scott Bruce; Treasurer, Walter Andrews; Managers, J.

F. Raphael, C. E. Grant, A. Bruce, R. Fleming, Jas. G. Reid, C. T. Christie, H. Good child, and D. Irwin.

During the past year Forest congregation raised, for all purposes, the sum of \$2,719.33, of this amount the sum of \$1,367.20 was applied towards the reduction of the church KNOX CHURCH, Tara, held its annual meeting recently, Rev. A. H. Kippan presiding. The total receipts for the year amounted to \$1,450.61, with a balance on hand of \$196.91. There are 126 names on the roll, and all the branches of work were reported of favourably.

The annual reports of St. Andrew's church, Oro, show the financial standing of the congregation to be highly satisfactory. Messrs. Blackmore, Burt and Gardner were chosen as trustees, and Messrs. T. Ross, J. Crawford, R. Blackmore, J. Gardner and Burt as board of managers.

JAMES CHURCH congregation, New Glasgow, reports a complete organization in active work. The membership numbers 260, an increase over that of last year. The Sabbath school, Juvenile Missionary Society, Ladies' Bible Society, Ladies Aid Society, L. H. H. Society, Y. P. S. C. E. and Minister's Aid Society, all reported well. The managers reported a revenue of \$4,250.47.

The prosperity of St. Andrew's church, Lindsay, may be gathered from the fact that the annual meeting this year was probably the most largely attended in the history of the congregation. The reports of the Christian activities showed growth and progress during the year. The total revenue of the congregation amounted to \$5,719.29 of which \$1,148.50 was contributed for missionary purposes. Total membership of the church is 515.

At the annual meeting of the congregation of St. Andrew's church, Miramichi, Collector Ferguson presiding, the trustees were able to make the gratifying announcement that, though there had been a falling off in some of the regular sources of income, they had been able to pay the balance of the mortgage debt against the church. Trustees for the ensuing year were elected, as follows—D. Ferguson (chairman), Geo. Stothart (secretary), John McDonald, L. J. Tweedie, Geo. Dickson, Alex. Robinson and A. A. Anderson.

The annual business meeting of St. Paul's church, Simcoe, of which Rev. W. J. Dey, M. A., is pastor, was held last month, when reports were read from the several branches of the church's work, showing progress in every department. The membership of the church and the attendance at the Sabbath school are greater than at any former time. The congregation decided to decorate the interior of the church and to put in a pipe organ this year. It was also decided to add \$100 to the salary of the pastor. This, however, he declined. The retiring managers were re-elected.

The annual meeting of St. Andrew's church, Peterborough, was held on January 29th. A social tea was enjoyed by the congregation from 5.30 until 7.30 p.m., when the business was begun with devotional exercises, the pastor was voted into the chair. The minutes of last meeting were read and approved. Most encouraging reports were then read from the session, managers, Ladies Aid, W. F. M. S., Sabbath school, Junior and Senior Y. P. S. C. E. All showed great increase in numbers and the excellent work done. The session's report took notice of the great quickening and development of spiritual life in the congregation during the past year. It also made special reference to the large and interesting prayer meetings, etc. 56 members were received during the year, 24 were removed, leaving a net increase of 32, and the present membership at 370. The present accommodation is insufficient. The growth of this congregation, under the pastorate of Mr. MacWilliams, has been exceptional.

Very satisfactory was the annual meeting of Calvin church, Pembroke. Rev. Dr. Layne presided. The report of the session showed a membership of 151 added during the year, 21 by certificate and 150 by profession of faith, the total on the roll, after a few deductions, being now 470. The various agencies were well reported of. The

W. F. M. S. raised \$173.38; the Mission Band, \$108.16; the Manse Building committee, \$200; the Church Building committee, \$770.77; the Cemetery committee had on hand a balance of \$111.27, the W. W. B. S. had raised \$915.17. The treasurer, Mr. S. S. M. Hunter, reported an income of \$3,127.69, and a balance on hand of \$119.50.

At the annual meeting of Knox church, St. Mary's, reports from treasurer of the congregation, ladies' aid, Sabbath school, and women's foreign missionary society, were presented, showing total receipts for the year of \$2,409.22; balance on hand, \$193.01. John N. Gray was re-elected treasurer; J. Armstrong, P. Forsyth and J. D. Moore were appointed as repairs committee, the retiring managers, J. D. Moore, J. N. Gray and J. Legge, were re-elected, as were also the retiring trustees, A. Smith, A. Murray, and J. D. Moore. The net increase in the membership during the year was 26. It is proposed to give the members of the young people's society a more active share in the management of the church.

The annual business meeting of the First Presbyterian church, St. Marys, took place in the lecture room of the church. The pastor, Rev. T. A. Cosgrove, B. A., presided. Reports from managing committee, ladies' aid society, missionary committee, missionary auxiliary and Sabbath school were very encouraging and showed the congregation to be on a better basis financially than for many years. Each individual report showed an increase. The report from the session was very cheering. All the services, Sabbath and week day, in town and country, have been well attended during the year, that of the Wednesday evening prayer service larger than in any year in the history of the congregation.

The adjourned annual meeting of the Central Presbyterian church was continued on Monday evening. Mr. Robert Donald presided. A motion by Mr. J. H. T. Jennings, asking that a petition be circulated among the members of the congregation, requesting the session of the church to consider, and, if possible, provide solo and choir singing at the Sunday evening services, was brought forward, and caused a long discussion. The feeling of the congregation was much against the idea of solo singing, and on being put to a vote the motion was lost. It was then proposed that the name of the church be altered from "Central" to some other more suggestive of the locality of the building. This, however, was opposed by the larger portion of those present, and the idea was abandoned.

CHALMERS CHURCH, Elora, has just completed a most prosperous year. Without exception, every society has advanced during the past year. The general and missionary revenue is about \$340 ahead of last year. The session report showed that thirty five names had been added to the communion roll during the year. Every department of the work is well in hand and is being thoroughly pushed forward, and there is a spirit of earnestness and devotion to the Master's work present, which augurs well for the future. Two of the oldest managers, Messrs. George Watson and James Gladstone, who have given many years of faithful service to the congregation, wished to retire this year, and their places on the board were taken by Messrs. Peter Hume and Wm. Barnett. The three managers retiring in regular order, Messrs. Thos. Marshall, Frank Clark and Alex. Davidson, were re-elected.

The annual meeting of the congregation of St. Giles church, Montreal, was held recently, the pastor, Rev. J. R. Dobson, in the chair. The progress of the church during the past year has been marked. The congregation has outgrown the building it occupies on St. Denis street north. In January, 1894, the number was 265. The sum of \$150 was raised in the Sabbath school during the year. No help has been received by the church from augmentation sources, yet the treasurer's report showed a balance on the right side. Since the induction of the pastor, Rev. J. R. Dobson, in June, seventy-six members have been added to the roll of the church. The election for the board of management resulted in the re-

election of Mr. A. Anderson as secretary and Mr. W. B. Dowling as treasurer. Messrs. R. M. Patterson, J. Foster and J. Cairns were also elected to the board of management, associated with Messrs. W. Campbell, D. Forrester and J. Smith, former members of the board.

The annual meeting of Avondale church, Tilsonburg, was held on Wednesday, January 30th, and was preceded by a congregational tea served by the ladies which was largely attended by members and adherents. During the year the long standing connection with Culloden was dissolved and Tilsonburg now stands alone, Culloden being connected with the new congregation of Verschoyle. The reports were all of an encouraging character. Thirty-three new members were added during the year. The congregational offerings were \$250 in advance of last year and the offerings for the schemes double. The Ladies' Society after clearing off a debt of \$300 from the fine new organ had a balance of \$115. A branch of the W. F. M. S. was organized and is doing well. An enlargement of the church building to accommodate the growing school is being considered. The congregation is united and harmonious and hopeful for the future.

The annual meeting of St. Paul's, Prince Albert, congregation was the most largely attended in the history of the church. Mr. Montgomery, chairman of the board of management, occupied the chair. Each report was of the most encouraging character. The financial statement showed that floating liability to the amount of \$250 had been discharged, the debt on the church reduced by \$700, and interest, together with current expenses, met to date. The session reported a gratifying attendance at the services, of an increase of \$40 in benevolent contributions, and 39 members added during the year. Similarly encouraging statements were presented from the Sabbath School and Christian Endeavor. Particular mention was made of the successful efforts of the ladies who, by quiet work and self-denial, contributed almost \$600 to the church funds. With the beginning of this year the congregation becomes self-sustaining.

The annual meeting of St. Andrew's congregation, Halifax, was held recently. The report of the session showed a total membership of 156, fifteen having been added to the roll during the year. The trustees' report and financial statement showed the year to have been a satisfactory one, the expenditure exceeding the income by \$2.69 only. A large amount was expended in repairing and shingling the roof of the church. The various branches of church work showed marked advancement, and a very hopeful sign of spiritual growth throughout the congregation, the Sabbath school, Y. P. S. C. E., W. F. M. society, Ladies' Working Association and Young People's Institute presenting encouraging reports. There was contributed for schemes of the Church and other benevolent objects \$1,539.58, and for ordinary church purposes \$4,162.88, making the total received from all sources \$2,702.76. The retiring trustees, James Keenan, H. G. Hald, Sheriff Archibald, G. E. Faulkner and E. F. Smith, were re-elected.

The annual meeting of Chalmers church, Woodstock, was in every respect a most satisfactory one. Encouraging reports were received from the W. F. M. Society, the Heart and Hand Mission Band, Y. P. S. C. E., Sabbath school and Bible class, poor fund mission collectors, ladies aid and the board of trustees. Rev. Dr. Mackay, for the session, stated that during the year 51 had been received into the membership of the church, and 21 had been removed, making a net gain of 30, and leaving the present membership of the church 330. He hoped there were evidences of the presence and power of the spirit in the congregation. The board of trustees had felt the general financial depression, but had no reason to be discouraged. Through the various agencies of the church the total sum of \$3,337.41 had been raised. The following were elected to fill up the vacancies on the trustee board:—Wm. Griffith, J. S. Mackay, Geo. Innis and Alex. McGaw. Votes of thanks were passed to

the members of the choir, and to the missionary collectors and their treasurer, Mrs. Dr. Browlee, also to Mr. John A. Mackay, the church treasurer.

The annual meeting of Knox church, Guelph, was presided over by Mr. J. A. McCrae, and Mr. J. A. Scott acted as secretary. The various church reports, which were exceedingly satisfactory, were adopted. Miss Knowles was re-appointed organist, and Prof. Fenwick choir instructor. Messrs. Miller and Johnston were elected as auditors. Mr. Lillie treasurer, and Mr. Gordon assistant treasurer. Messrs. Gordon, Hales, Whitelaw, Steele, Lillie, Hamilton, Scott, Johnston, Amos, Robertson, Ziegler and Kennedy were elected managers. Mr. Miller was appointed trustee of church property. Hearty votes of thanks were given to the choir, to Mr. Lillie, treasurer, to the board of managers, and to the chairman.

Rev. Dr. Jackson presided at the annual meeting of Knox church, Galt. The attendance was large, and the proceedings were most harmonious. During the past year there were 62 baptisms, 38 adults and 24 infants; 70 communicants were removed from the roll and 214 added, making a total membership on December 31st of 1,228. Attendance at communion was as follows:—January, 745; April, 771; June, 932; October, 818. Total, 3,269. The church proper showed receipts of \$1630.05, and payments of \$5411.17, leaving balance on hand of \$618.89. The assets and liabilities showed assets of \$552.50 and liabilities of \$2,031.97. Mission schemes showed receipts of \$956.02 and payments of \$616.07, leaving on hand \$339.95. Messrs. Geo. Hogg, James Corran and Wm. McArthur were re-elected property trustees, and Messrs. A. C. Fraser, J. Y. Graham, S. Moyer, George Onver, Andrew Turnbull, J. C. Windell and James Walker were elected managers.

The annual meeting of the Tilbury congregation was held on Tuesday evening, January 29th, the pastor, Rev. J. Hodges, B.A., in the chair. Dr. Ferguson was appointed secretary. The reports showed a most successful year in all the departments of Christian work. Mr. J. Stewart read the report of the session; twenty-two new members had been added during the year. The session rejoiced to be able to state that the utmost harmony exists in the congregation in all its branches. The large increase of membership of the C. E. Society and the Sabbath school and the activity of the W. F. M. S. give them great cause for thankfulness. Dr. Ferguson then read the report of the board of managers, which was highly satisfactory. The weekly collections, he stated, were the largest in the history of the church. The secretary of the Ladies Aid submitted a report stating that it was the intention of that society to build a new Sabbath school room this year. The report was adopted. The following are the managers for the year: Messrs. J. Stewart, T. Anderson, D. Smith, J. W. Richardson, W. Moffatt, J. Reynolds and Dr. Ferguson.

The elders and managers of Chalmers church, Guelph, gave their annual tea on Tuesday evening, after which the annual business meeting of the congregation was held, when the following reports were presented: Session, by Rev. Mr. Glasford; managers, by Mr. Tylor; treasurer's, by Mr. Geo. Shortreed; missionary association, by Mr. D. Young; Wardrobe auxiliary to F. M. S., by Rev. Mr. Glasford; mission fund, by Miss Sherratt; Sabbath school and Bible class, by Mr. W. H. P. Anderson; C. E. Society, by Mr. Robert Harcourt. The various reports show a gratifying increase in every department of the church. The number of members on the church roll is 578, with a total membership of members and adherents of 969. The finances are also in a very satisfactory condition, the receipts from all sources being largely in excess of previous years. The following managers were re-elected: G. B. Hood, R. Mevins, G. Walker and P. Anderson. Mr. Geo. Shortreed was re-elected treasurer and Mr. Wm. Tylor secretary. During the evening the choir furnished appropriate music. In closing Dr. Wardrobe referred to the growth of the congregation and

the pleasure it gave him to see such evidences of success.

At the annual meeting of St. Andrew's church, Carleton Place, the board of management was enabled to announce the church building free of debt. During the past year over \$2,000 had been contributed for this purpose, and no wonder that pastor and flock should rejoice—it was an occasion for rejoicing; more especially when it is known that the other causes did not suffer by this heavy drain. For missions and charity \$733 was given, besides the general expenses of the church. Altogether \$1,689 was raised by the congregation, the ladies societies alone raising \$700. Twenty-two new members were added to the roll during the year. Messrs. J. H. Munro, John McDonald and F. J. Castle were elected managers; Mr. J. F. Cram was elected trustee in lieu of Mr. Robt. Bell, deceased, and Messrs. D. Breckenridge and D. Carmichael were reappointed. Messrs. R. Patterson and Robert Anderson were elected auditors. Mr. Colin McIntosh was re-elected secretary treasurer. The Ladies Aid Society served refreshments at the close of the business, and a very successful meeting was closed in the usual way, the pastor, Rev. R. McNair, pronouncing the benediction.

The annual meeting of Taylor church, Montreal, was held in their new church, corner of Logan street and Papineau avenue, on the 22nd ult., Rev. Thos. Bennett, pastor, in the chair. The gathering was larger than on any previous occasion, and great interest was taken in the reports and general business of the meeting. The report of the session showed a marked increase in every department of the church work. Two special things mentioned were the large addition to the membership of the church and the opening of the new and beautiful building with its admirably designed school-rooms. The number on communion roll is 302, an increase during the year of 67. A Junior Endeavour Society was formed during the year. The board of management, notwithstanding the the burden of the new church, report increased contributions during the past year. The treasurer reported an income of \$2,254.72, with a balance on hand of \$69.83. The various reports showed progress. Those remaining on the board of management another year were Messrs. Ransom, Forbes, Love, Gilmour, Lampton and Shaw; additions were Major Laurie, Alex. Foreman, sr., A. Bennett, Reid, Taylor and Robinson. The auditors elected were Messrs. Alex. Foreman, jr., and Hugh Fraser, trustees, Messrs. C. McArthur, Warden King, W. D. McLaren, Major Laurie, Alex. Foreman, sr., and M. Palmer.

La Croix French Presbyterian church is doing excellent work in an interesting field, as the following report shows. We are, comparatively speaking, a new congregation, formed of new converts living in a manufacturing district of our growing city. I am sometimes asked if we do aggressive work. Well, to say the truth, I do not like the word. It has a too war-like sound. We try to infuse the spirit of the Master into the hearts, and truths into the minds, of our fellow French countrymen; and we do it by educating children, by quiet talking to parents, by circulating good and sound reading matter, and, above all, the written revelation of God to man. All these means are certainly very effective, but our work among the young in the school, Sabbath school and Young People's Association is above all others the most effective, removing power. A young man or young woman that has been removed from the influence of Rome from childhood onwards, in almost every case, a credit to his new convictions and to his country. From the patriotic point of view our work is a grand work. The influence of God's work is felt in a very striking manner not only on the young, but the old people, men and women, also receive the truth and rejoice in it. I know of an old man of seventy-two in this congregation, lately converted, who is learning how to read. The other day he told me: "I am too old to be set with a spoon; I want to take a knife and a fork, and have a good, square meal at the table set by my Lord." There has been a steady growth in our congregation in all its

departments—Sabbath school, prayer-meeting and day school; but depression in business and dismissals of thousands of workmen from factories have forced out of our district and city quite a number of families connected with La Croix French Presbyterian church. Some forty families are still connected with the congregation, and fifty-seven boys and girls with the Sabbath school. The board of management is composed of Rev. R. P. Ducloux, convener, Messrs. Louis Bonneau, Jules Waltier, elders, Alf. Collette, Charles Stalport, A. Parent, Ph. Houzel and A. Arhambault. Owing to the poor state of business, their task is not an easy one. One of the managers, who is employed on the C.P.R., told me last night: "I made the experience of God's faithfulness yesterday. Scores of men were being dismissed around me, and in my anxiety I looked up to my Father above and I heard a voice saying: 'Rest in the Lord and wait patiently for him.'"

The congregation of Knox church, Ottawa, held their annual meeting on January 10th, the date fixed by act of incorporation. Rev. James Ballantyne, B.A., presided. A statement read by the pastor from the session gave the membership as 316. The two notable events of the year 1894 were the induction of Rev. James Ballantyne, B.A., formerly of Knox church, London, as pastor on the 11th day of June last; and the jubilee services held on the 11th, 13th and 15th of November last, being the fiftieth anniversary of the congregation during which time they have had four pastors, viz., Rev. Thomas Wardrope, D.D., now of Guelph, Ont.; Rev. Wm. McLaren, D.D., now of Knox College, Toronto; Rev. F. W. Farriss, now of Goldsboro, N.C., and the present pastor, Rev. James Ballantyne, B.A. The fiftieth annual report jubilee year 1844 to 1894 was read by the chairman of the temporal committee, Mr. Alexander Mitchmor. The jubilee services were made especially memorable by the congregation subscribing \$15,154.00 payable in eight quarterly instalments for the purpose of wiping out the mortgage indebtedness on the church. It was feared this extra effort of the congregation would cause a shrinkage in the contributions with the other funds, but it is gratifying to know that all show an increase. The ordinary plate collections were \$952.16—over fifty per cent. more than the preceding year, and the largest amount from this source of revenue in the history of the congregation. The weekly envelope contributions amounted to \$3,410, an increase of \$317.27 over the previous year. The receipts for the mission schemes amounted to \$881.09—an increase \$33.54 over the previous year. Summing up the receipts from all sources they were for the year \$7,134.19, an increase of \$1,405.37 over 1893. Adding the receipts of the year to the amount subscribed to pay off the church debt we have a total of \$22,288.19. The receipts for the current revenue of the year exceeded the expenditure by \$248.89. Since the induction of Rev. Mr. Ballantyne the attendance has increased at both services and the pew committees are obliged to ask for a re-arrangement of the sittings in order to accommodate new applicants for pews. According to the act of incorporation the temporal committee shall consist of eighteen, to be elected at the annual meeting, six of this number must be elders. The Bible class and Sabbath school, Young People's Society of Christian Endeavour, Women's Foreign Missionary Society and Ladies Aid Association all presented favorable and encouraging reports. The following improvements were made during the year, viz.: new furnaces with ample capacity to heat the church in the coldest weather. The pews in the church, including the galleries, have been uniformly cushioned and electric light is now being placed in the galleries and behind the pulpit. The names of the temporal committee for present year, 1895, are as follows: Messrs. William Porter, Donald Masson, Hiram Robinson, A. Christolm, M. McKinnon, John McInnes, D. L. McLean, B. M. Northrop, W. J. Fairbairn, Robert Masson, R. K. Clive, T. D. McFarlane, John McKellar, A. Hylbe, R. I. Blackburn, William Ashe,

R. M. McMorran and Alexander Mutchmor. From these the following officers were elected, viz: D. L. McLean, chairman; W. J. Fairbairn, secretary; R. M. Northrop, treasurer.

UNDER the ministrations of Rev. J. F. Duxton for the past three years Grove church, Halifax, has made many advances. The reports of the various organizations for the past year showed a marked increase over former years in the work done. Membership increased 43 by profession of faith; 8 by certificate. Total receipts for year, \$2,397.28; amount raised for missions, \$463.

At the annual business meeting at Dewar's Settlement, it was shown that the funds of the congregation were in a healthy condition. It was agreed to increase the pastor's salary (Rev. H. Taylor), and to make repairs on the church. Mr. Donald Stevenson was re-appointed treasurer for the ensuing year. The board of managers elected for the year are Messrs. James Stewart, J. D. Moorhead, Geo. Carswell, Donald McVean and Wm. Brill.

THE number of members added during 1894 to St. Andrew's church, Halifax, was fifteen, making a total membership of 186. The report of trustees and the financial statement were satisfactory. The Sabbath school and Y. P. S. C. E. have increased both in numbers and spiritual activity. Encouraging reports were read from the W. F. M. society, Mission Band, Ladies' Aid society and Young People's Institute. The receipts for ordinary church purposes for the year were \$4,162.88, and for the schemes of the church and benevolent objects, \$1,539.88, making the total receipts from all sources \$5,702.76.

St. James church, New Glasgow, makes a good showing. The report of the session shows a roll of 260 members. 20 members were added during the year. \$900 were given to the schemes of the church. The attendance on the Sabbath school averaged 210. The school gave over \$200 to the schemes of the church. The Ladies' Bible Society was organized Oct. 6, 1887, since which time about \$2,000 have been sent to the parent society. This year the amount given was \$74. Other societies, such as the Ladies' Helping Hand Society, the Christian Endeavour Society, the Ministers' Aid Society, help the work very materially. Total receipts during the past ten years show steady increase.

THE people of St. James church, Oxford, says the Halifax Witness, congratulate themselves on having closed 1894 free from debt, \$600 having been paid on the building during the year. The receipts from all sources amounted to \$1,463.58, viz: Stipend, \$200; schemes, \$180.73; building fund, \$519.20; Sabbath schools, \$160.27; other sources, \$103.38, with a total expenditure for all purposes of \$1,444.39. Much of the success of the congregation is due to the faithful labours of the pastor, Rev. C. Munro, who has, by his untiring energy and unselfish interest in the welfare of the church, endeared himself to the hearts of his people. The weekly prayer meeting, Christian Endeavour and Sabbath schools are well attended. Pastor and people have much cause for gratitude.

THE first annual missionary meeting of St. Stephen's congregation, Winnipeg, was held in the church, on the evening of Monday, January 21st. Rev. Rev. C. W. Gordon, R.A., in the chair. The report of the secretary, Mr. Robert Thomson, showed the sum of \$500 raised during the year for the schemes of the church. This was irrespective of over \$10 contributed by the W. F. M. Association. The allocation of the money among the different schemes of the church, suggested by the session, was adopted by the congregation. As the membership never exceeded fifty during the year, and was for most of the time without a pastor, the interest thus shown in the church's work by this young congregation must be regarded as very gratifying. Excellent addresses were delivered on the occasion by the Hon. Chief Justice Taylor, Professor Hart, and Rev. W. Gordon.

THE annual meeting of St. Andrew's church, Fergus, was one of the best in the history of the church and well attended from both country and town. The different reports read were generally satisfactory. The general receipts, according to the managers' report, were \$2,120.50; disbursements about \$100 less. In addition, there were collected by ladies for missions \$151. This has all been paid out: Sabbath school, \$98; Mission Band, \$1.23; Y. P. S. C. E., \$60; Ladies' Aid, \$210; Women's Foreign Missionary Society, \$139. In round numbers, counting balances, moneys borrowed, etc., nearly \$2,800 have been raised and expended from all sources and to all. A solid marble clock was presented to the secretary-treasurer, Mr. T. J. Hamilton. Mr. Mullin, in making the presentation, referred to the fact that Mr. Hamilton had filled the position some seven or eight years, had received no salary for his labour, had frequently advanced his own money, was always correct in his books, and obliging. Mr. Hamilton briefly returned his thanks.

#### FIRST CHURCH, LONDON.

THE annual meeting of this congregation was presided over, first, by the pastor, Rev. W. J. Clark, and afterwards by Mr. Robert Reid, chairman of the board of managers. The various reports were of a gratifying character. The membership is 410, and the financial summary of all moneys received during the year divides the amount of follows: Weekly offerings and collections, \$5,540.56; collections from anniversary services, \$1,012.69; donation from John A. Aiken, \$25; interest, \$52.39; subscriptions paid during the year, \$1,815.22; interest on George M. Reid's account, \$37.36; from the various societies in connection with the church, \$2,166.59; total, \$13,649.01. Messrs. J. D. Crombie, Thomas Bryan and W. J. Craig were elected to the board of managers. Mr. A. M. Hamilton was re-appointed treasurer, and Mr. Ed. Reid appointed usher. The auditors were re-elected, and the election of the new stewards was left to the board of managers. Rev. W. J. Clark said that he was proud of his congregation. He said that although he had several calls to other congregations, while the First Presbyterian Church did so well, and so long as they manifested so much real Christian spirit, it would be hard to coax him away.

#### DALHOUSIE MILLS.

THE annual meeting of the congregations of Dalhousie Mills and Cote St. George, Rev. W. MacLennan, pastor, was one of the best in the history of that charge. The deep interest taken in the prosperity of the congregation from all quarters within its bounds was vividly manifested in the large numbers of old and young that attended. Mr. James Helps was appointed chairman. The treasurer gave a very gratifying report of the finances of the congregation, showing that the minister's stipend of \$900 was paid in full. Then followed reports from the W. F. M. S. and Y. P. S. C. E., equally cheering and all showing progress in three departments of the work. The question of the minister's stipend then came up, when it was unanimously and most heartily agreed to, that for this year and the future the whole amount of the subscription list, covering more or less \$956, be guaranteed for stipend. This, together with the rent of Cote St. George glebe above mentioned, will make an annual salary of \$1,000 for Mr. MacLennan in the future. A committee was appointed to arrange for an Arbor Day in the spring to plant fruit and ornamental trees around the manse. The usual six weeks' holidays were granted to the pastor, and Mr. Stackhouse was allowed \$10 for his services as treasurer. The \$16 allowed for 1894 Mr. Stackhouse very generously presented to the congregation in the shape of two chandeliers and a valuable street lamp. The pastor and congregation desire to express their gratitude to Mr. Stackhouse for his magnificent gifts. This finished the business of one of the most interesting congregational meetings ever held in the round church. A witness of the transactions above mentioned could not but

feel that a new era has dawned upon the united congregations of Dalhousie Mills and Cote St. George, and that under the wise management of the present pastor, who is revered by young and old in the congregation, and by the blessing of God upon his labors, this congregation will hold its present position as one of the most desirable congregations within the bounds of the Presbyterian Church in Glen-garry.

#### CHALMERS CHURCH, KINGSTON.

THE annual meeting of Chalmers congregation was held last week, and although the cold was severe, the attendance was the largest in many years. Full and encouraging reports in all departments of the church's work were read, and pleasure was expressed at the results attained. Attendance at the services and ordinances during the year was good. The Sabbath school is large and well equipped. The young men's class, in the course of the winter, has often reached the high attendance of fifty. The Missionary Societies had good reports to make. The Ladies' Aid Society, from the contributions of the members, a few parlour concerts, and a simple bank scheme, contributed \$800 to the treasury of the church. All this was done quietly by good planning and earnest work. The report was given quite an ovation. The managers' report was gratifying, showing an increase of \$160 over the general revenue of last year, and very substantially reducing a shortage carried over from the past. The congregation's giving to missions is slightly less than last year, but the Women's Foreign Missionary Society's contribution is larger. The meeting resolved to reduce the building debt by \$5,000, of which over \$2,000 is already subscribed. When the amount is paid off, the remaining debt will be quite easily manageable. A vote of thanks was given the managers and the societies of the congregation. Rev. M. Macgillivray presided, and Mr. A. H. Campbell was secretary.

NEARLY all our readers are interested in the work done by our Canadian churches in the mission field in India, and, therefore, a great deal of interest will likely be aroused in the illustrated lecture to be given by Rev. A. A. Dignum, a missionary of the London Missionary Society, labouring in India. The lecture will be given in Association Hall, on Monday evening, February 18th, and the proceeds will be largely devoted to the funds of the London Missionary Society. Mr. Dignum is a brother of the gentlemen in town bearing that name, and has for many years laboured with great success in India. Rev. Dr. McTavish, of the Central Presbyterian church, will occupy the chair.

#### How the Pseudonym "Nickel Plate Road" Came to be Applied to the New York, Chicago & St. Louis R. R.

THE story goes that shortly after the New York & St. Louis Railroad, or as it is better known, the Nickel Plate Road, was constructed, it underwent a change of control, and on an inquiry being made of one of America's best known millionaires, as to what had been paid for it, he replied, evasively, "Why, sir, more could not have been paid for that road had the rails been nickel plated."

Acting on the suggestion that this answer offered, the service in all its different departments were improved, until, to-day, it is the Nickel Plate Line of America, with powerful locomotives, prompt as to time; comfortable coaches, nicely decorated, richly upholstered and easy riding; dining cars, in which the welfare of the inner-man is carefully looked after and satisfied; Wagner palace buffet sleeping cars; and substantial stations. These, added to the fact of its being the shortest line between Buffalo and Chicago, via Erie, Cleveland, Ecorse and Fort Wayne, with through sleeping cars, from Boston and New York, to Chicago, via Fitchburg and West Shore Railroads, all combine to make it the popular line between Buffalo and any point in the south and west.

**THE CHURCH ABROAD.**

Rev. W. Sutherland of Tobermory is addressing in Gaelic church defence meetings in Skye. Lewis also is to have a visit from him.

The Pulpit of Crathie church is to be made of various specimens of Scottish granite, and decorated with marbles and pebbles collected by Princess Louise of Iona.

Lansdowne congregation, Glasgow, has called as colleague to Rev. Thomas Dobbie, Rev. Alexander Ramsay, B.D., of Highgate Presbyterian church, London.

Rev. David Beatt of Belmont-street church, Aberdeen, has left for San Remo, where he will have charge of the church's mission for three months.

Glasgow presbytery ordained in Sydney place church on Sabbath evening Jan. 20, Dr. William Park Porter as medical missionary for Old Calabar.

Continuing his series of sermons on "Job," Dr. Pentecost preached on Sunday morning Jan. 21st, on the question of Satan, "Doth Job serve God for nought?"

Rev. Dr. Marshall Lang does not believe in separate services for children; they should worship with their parents, and the preacher ought for their benefit to make more of an appeal to the imagination, have more illustration, and adopt perfect simplicity of language.

The latest phase of the dispute in the Balfield trust, Kilmarnock, is the adoption of a resolution to apply to the court of session for a judicial factor to distribute the money among the, poor as the parish ministers will not give any account of their disbursements.

Rev. J. Victor Lozan, the new minister of the Ellison-street Presbyterian Church, has (writes a correspondent from Jarrow-on-Tyne) been practically lionised since he settled down here some two months ago. A lecture which he delivered last week on the "Music of Words" was a distinct success.

Dr. Laws and Dr. Elmalis have had a narrow escape from lions. They were on a journey from Bandaw to Deep Bay, and were asleep in their tent when several lions approached, and one leaped upon it, its paw passing through the canvas and almost touching Dr. Laws. The yells of the native attendants scared the lions away.

Rev. W. D. Thomson of Lochend has created another series of scenes in Dumfries presbytery, the moderator (Rev. J. H. Thomson) threatening him with expulsion. His motion for dismissal of the clerk found no seconder, all the other members voting confidence in Mr. Anderson, who has held the office for nearly 50 years.

The death took place on 20th. ult. at Liverpool of Rev. R. H. Lundie, D.D., one of the best known ministers in the Presbyterian church of England, after an illness extending over several months. Dr. Lundie was a son of the manse, both his father and grandfather having been ministers of the parish of Kello, where he was born in 1821. After graduating at Edinburgh university, he was in 1850 ordained minister of St. Andrew's Presbyterian church, Birkenhead. Here he laboured for 16 years. He was transferred to the new charge at Fairfield, Liverpool, where he has since remained. He was twice moderator of the Presbyterian synod, and was recognised as a valued counsellor in connection with all synodical committees. Having travelled considerably in the United States, Canada, Palestine, and European countries, he was a man of wide knowledge and culture. In 1870 he received the degree of Doctor of Divinity from Edinburgh university. He was a strong advocate of temperance principles, and was the leader of what is known in Liverpool as the "Purity Crusade," for the suppression of drink and vice. His wife was a daughter of Mr. Chas. Cowan, formerly M.P. for Edinburgh.

**Home Mission Matters.**

LETTER FROM DR. COCHRANE IN REFERENCE TO THE MEETING IN MARCH.

Editor PRESBYTERIAN REVIEW:

SIR,—In view of the approaching meeting of the Home Mission Committee, on Tuesday, March 26th, will you permit me briefly to call the attention of congregations, students, and all interested, to the following:

**FUNDS.**—All contributions from congregations and Sabbath schools should be in the hands of Dr. Reid, not later than the 15th of March. The committee can only meet the claims for the past half year, in proportion to the funds then in hand. The present indications are, that there will be a considerable deficit, in spite of the aid rendered by the British churches. So far there is not enough in the Treasurer's hands to meet the notes falling due at the bank, for the moneys borrowed last October, to pay for the summer work. The urgent need of funds was presented last October to every Presbytery and congregation, so that nothing further need be said. If there are still congregations that have not allocated their missionary contributions, I trust they will help the committee to the utmost of their ability, while at the same time not overlooking the other important schemes of the Church.

**STUDENTS AND MISSIONARIES.**—The attention of students and missionaries desiring appointments from the committee for the ensuing summer, is called to the following enactments of last Assembly:—

1. That hereafter every ordained minister, licentiate, student, catechist, or other missionary desiring work from the committee, shall make application on printed forms specially prepared, at least one week prior to the regular half yearly meetings of the committee, and only such shall receive appointments. (This rule applies to Presbyteries also, who must forward the names of catechists at present under their care, for reappointment, if so desired.)

2. The Assembly ordains that in giving appointments to students, the Home Mission Committee give the preference to students in the order of seniority in their college course, and the Assembly enjoins all Home Mission stations to procure their supply through the Home Mission Committee. (In other words, theological students are to have appointments before all others.) The blank forms for applications for mission work may be had from Dr. Warden, Montreal, to whom also claims for the past half year should be sent.

3. There is yet another matter to which I desire to call the attention of student missionaries, especially those who labour in the North-West and British Columbia, and who are assisted by special contributions from missionary societies, congregations and Sabbath schools. Certain fields were allocated to these societies and Sabbath schools, on the promise that the student missionaries would send them from time to time letters, giving an account of the progress of their work. In some cases the missionaries have faithfully done their duty, and their communications have been received with great interest. But in many cases the student missionaries pay no attention to the matter, in spite of the explicit instructions of the Superintendent of Missions. The result is that complaints are sent me by the societies and Sabbath schools, contributing, and intimation made, that unless the letters are sent, the assistance will be withheld. I have made inquiries as to the cause of this neglect on the part of our missionaries, and the replies sent me seem frivolous in the extreme. Some think it unfair to ask them to write, while others are not; some are afraid to write because they have nothing worth talking about, others think that if they write they will be blowing their own trumpet; others, it is said, have never been taught to observe and record what they see and hear; while a large number are simply indifferent or unwilling to put pen to paper. Such excuses are a reflection upon the foreign missionaries and other labourers, who, amid their arduous toils, endeavour to keep the Church fully informed as to their

fields. What the committee may do, at its next meeting, in the premises it is not for me to say. My own opinion is that in every case where the student neglects or declines to correspond with the society or congregation or Sabbath school assisting the field, his claim for service should not be honoured, and further appointment refused.

Societies or Sabbath schools or churches assisting certain fields during the past year, but who have had no communications from missionaries in charge, will please write me before the meeting in March.

Yours, etc. WM. COCHRANE.  
Brsutford, Ont., 7, 1895.

THE Critical Review is of more than usual interest to Canadian readers, containing, as it does, a learned review from the able pen of Professor A. B. Davidson, Edinburgh, of Professor J. F. McCurdy's recent book. It gives the author credit for having written an epochal work, a contribution to the literature of the subject which must be seriously reckoned with.

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**Whistle as Ye Go!**

BY JOHN IMRIE, TORONTO, CANADA.  
 WHEN troubles rise, like clouds in skies,  
 An' a' things eerie seem,  
 Keep up your heart though freen's depart,  
 Nae time is that to dream!  
 The weakest man in a' the lan'  
 Is he that has nae foo,  
 Trust mair in self than freen's or pelf,  
 An' whuatlo as ye go!

CHO.:—Jus' whistle to yersel', my man,  
 Some cautio tune ye ken,  
 The deil himsel' can't stan' the spell,  
 O' honest whustlin' men!  
 [Here whistle—"Bonnie Dundee!"]

Should love beguile, just wait awhile,  
 There's guid fish in the sea,  
 The fickle jaud may get nae lad,  
 She's no the lass for thee!  
 Tak' time to think, an' in a blink  
 The richt lass ye will see;  
 Jus' whistle some an' she will come  
 Wi' love-light in her e'e!

CHO.:—Jus' whistle to yersel', my man,  
 Some cautio tune ye ken,  
 The deil himsel' can't stan' the spell,  
 O' honest whustlin' men!  
 [Here whistle—"My love she's but a lassie  
 yet!"]

Some married men, as ye may ken,  
 Ha a sometimes cause to dreer;  
 A scoldin' wife may vex his life,  
 An' out the hoose he'll flee!  
 But don't do that, like frichted cat,  
 But tak' advice frae me,—  
 Reunco fain an' take the wean,  
 An' syne she'll mask the tea!

CHO.:—She canna whistle like ye, guidman!  
 An' that ye bravly ken:  
 But she can sing an' comfort bring  
 To honest whustlin' men!  
 [Here sing—"There's nae luck about the  
 house," etc.]

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