

THE PRESBYTERIAN REVIEW

"I am in the place where I am demanded of Conscience to speak the truth, and therefore the truth I speak impugnant to be silent." — JAMES K. O'NEIL

Vol. X.

Toronto, February 1, 1894.

No 30

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Time to Think.

"I don't have time to think," said a busy woman. I saw that it was true. It takes time to think. It takes leisure. True, when feet and hands are busy, the mind is busy too, but busy about nothing. To think to any purpose, one needs to be cool and collected; to sit with hands folded; or better yet, lie prostrate with every bodily faculty at rest.

I watched this busy worker; saw her fly from pantry to cellar, from bed-room to attic and garden. She glanced at the mountains in the distance, and thrilled a line. "On Alpine heights the love of God is shed" as she flew out of the open door. The Jersey cow lowed, and she sprang inside again to show me the new frame of her Rosa Bonheur's "Horse Fair."

A weakling from the newly hatched plymouth brood was brought to her and received tender care.

When she spat into form the golden balls of butter, Hetty Sorrell received a pitying touch of memory, and a few appreciative opinions of George Eliot were expressed; and so on, snatches of thoughts in scores of diverging lines flew in and out her mind like swallows round a bank at Summer sunset; but—verily she had not "time to think." I could see that.

If she should have occasion to study out some necessary problem she would have to "take a day," perhaps would even have to go away from home, and the scene of her care and labours; but another thought that came to me was this: if you do not want to think, if just what you want is to divert your mind into forgetfulness of something which is proving too burdensome, this is the way to do it; this is the way in which work acts as the great panacea for grief.



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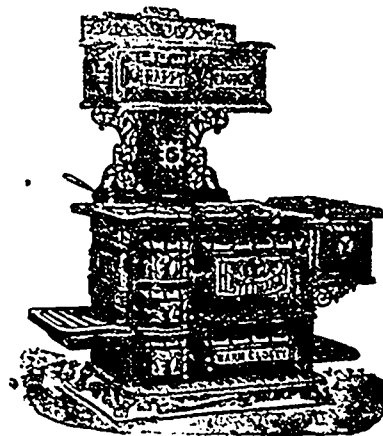
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The Presbyterian Review.

Vol. X.—No. 30.

TORONTO, FEBRUARY 1, 1894.

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Golden Seed.

It was a golden seed I cast one day,
Then, with a lingering look, I went my way;
Three summer suns have shone upon that spot,
And, though the seed had grown, I knew it not.

The frost of winter did not kill the germ;
But, striking down, into a soil more firm,
It lay protected, through the sun and rain,
And grew to be a golden sheaf of grain.

I dropped the seed, in kindness and in love,
And prayed oft times the Father from above
To watch the germ, and let no scathing ill
Uproot its tiny life, so deep and still!

And if He notes the sparrows when they fall,
Surely, I thought, He'll listen to my call!
And so I laboured in another field,
And left my God to keep his loving shield.

Go, cast thy bread upon the waters wide!
And if He watches o'er life's surging tide,
"It shall return"! His promises are sure!
And deeds which He has blest, abide, endure.

A. THAYER PRESCOTT.

Letter From Mexico.

AGNAS CALIENTES, MEXICO, Jan. 10th, 1894.

DEAR REVIEW—Now that my wife is on the way to recovery, after being near death's door with typhus fever which was followed in quick succession by severe cold, measles, and neuralgia, I send you a short letter. Our first Christmas season in the Foreign Mission field was rather dull. If we participate in the common complaint about cold weather our Canadian friends will laugh at us. On New Year's day the temperature in our house in Zacatecas was 62, while outside in the sun it was 100 above zero. It is occasionally from 10 to 15 degrees colder. Don't judge us harshly in running away from the cold. We hope a few weeks here will greatly improve my wife's health and the prospects are excellent. Although but 3 hours by rail from Zacatecas we are about 2,000 feet lower and in the midst of a much more productive country with a climate from 10 to 15 degrees warmer. On our way we saw farmers taking in corn, or at least corn straw from the fields. The land here is quite level but some miles away rise high ranges of mountains. This is a famous old town. In the main plaza stands a well worn, yet well preserved, tower which still acts as a fountain and bears the date 1575. The present population of the city is about 40,000. Railroads, electric lights and street cars seem to constitute all the modern touches. With few exceptions the flat roofed adobe houses are but one storey high. It seems odd to see on the roofs and walls weeds, cactus plants, and good sized bushes growing. These mud houses when well plastered last a long time in this climate. The city is not cramped for room, so there are many gardens. This being the winter, or dry

season, most of the trees have lost their leaves but will soon have new ones. There has evidently been a little frost as the extremely sensitive banana leaves are wilted. The weather now is much like the last of May and the first of June in Ont., without showers. People sit in the plazas and about the door steps day and night. The markets are well supplied with fresh fruits and vegetables which are reasonably cheap the year through. Woollen goods are manufactured and sold cheaper than in Canada. We have been greatly interested in visiting the numerous places where the famous Mexican pottery is prepared. The Cumberland Presbyterians, the Baptists, and the Methodists, have missions here but owing to extreme fanaticism have found a hard field. It seems easy, however, to support 200 priests.

I must hasten to speak of the chief attraction, viz. the hot springs. Spanish and even the Latin students will see at a glance that the name "Aguas Calientes" means hot waters, or more literally waters hot, as the adjective in Spanish follows the noun. You can go from the depot to the springs by street car or use "shanks pony" if you prefer. The graded street car tract occupies the centre of a beautiful winding avenue about three quarters of a mile long; on either side are two rows of large shade trees covering a lovely walk. Further out is a good-sized ditch full of running warm water from the springs. If you will now exercise your powers of observation you will carry in your mind much that is strikingly characteristic of genuine Mexican life. Observe the numerous washwomen who use pieces of rock for washboards, the ditches for tubs, and bushes or the lower branches of trees for clotheslines. Baby lies on the ground good naturedly entertaining itself, or like some naughty white babies takes vigorous lung exercise while mama proceeds with her work. It is interesting to hear the vocal exercise and to see the facial expression and system of natural gesture when mama insists on introducing the nina to the ditch. In this short walk you may see from fifty to one hundred persons of both sexes, of all ages and sizes bathing. Some are dressed, dressing or undressing, and some minus clothing. When a visitor appears suddenly on the scene the latter mentioned persons perhaps ignore his presence or indulge in a laugh which seems to say "This is a good joke on you." I may in the future have more to say of the morals which differ from those of Canada. On reaching the baths we see numerous enclosures representing as many springs varying in temperature from cool water to that almost too hot for endurance. They are from two to four feet deep, and some large enough for swimming. One enjoys the pure warm water gushing up from mother earth. Without towels 13c. or with them 20c. for a bath. We go in about a week to attend our Annual Missionary Conference in Mexico City, and we may write you from there. —Yours, JAMES A. DODDS.

The Presbyterian Review.

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Toronto, February, 1, 1894

A Powerful Pulpit Weapon.

THE first place is given in this month's *Homiletic Review*, to an article of more than passing interest by J. Spence Kennard D.D., of Chicago, on "The use and abuse of Wit and Humour in Preaching," a paper in which, in addition to an able treatment of the subject in hand, are to be found many interesting allusions to the place and power of the pulpit itself, as for instance in the opening sentence:—Among the forces of society, the pulpit is an illustration not only of the survival of the fittest, but of the best. When we consider how much it has had to contend with, both from within and without, in the struggle for existence, we are constrained to admire its inextinguishable vitality as an institution. The preacher to-day has a larger constituency, a more respectful and lively hearing than ever before, and this in spite of the powerful rivalry of the press, which so many declare has superseded the pulpit and stolen its glory. As a rule the preacher of to-day is more free, and natural, and human, and, indeed, more vigorously religious than the average minister of a century ago; to which he adds a broader culture and larger knowledge of the world and men. But he has by no means broken every fetter from his limbs, nor seized every weapon at hand, nor impressed his work upon society as broadly and deeply as he might if he would heed some patent facts concerning audiences and their susceptibilities. The aim of the pulpit is broad and comprehensive. Its scope is not limited by its chief objective point, the proclamation of the Gospel. Its ethical function, as well as its evangelism, calls for pungent common sense, touches of nature which "make the whole world kin," the wit as well as the pathos of men. While its fulcrum is the cross, its leverage extends to every form of folly and sin, to every phase of human experience.

While therefore, he says, wit and humour have no entrance upon the holy of holies of our faith, they are not excluded from the courts of Christian ethics; and they may work as efficiently for social purification and reform from the pulpit as they do from secular literature, or the platform. It is both legitimate and sanative Dr. Kennard holds to make sin appear not only grim and ghastly, but ludicrous as well. For wickedness, while it has an awful and repulsive side, is also a monstrous absurdity; to the whole moral order it is a hideous

caricature. The transgressor builds his house on quicksand and of ice for granite, heals his wounded conscience with shin plasters, breaks through a hedge to snatch forbidden fruit and lands in a nest of serpents, chases jack-o'-lanterns to flounder in the bog, and gambles with the devil, who mocks while he fleeces him. What more legitimate work than to make sin appear incarnate folly, to be laughed out of countenance and hooted from the court of common sense.

Among the distinguished preachers in every generation who made use of wit and humour in the pulpit, Dr. Kennard gives: Chrysostom, Latimer, South, Berridge, Sydney Smith, Rowland Hill, Beecher, Spurgeon, Moody, and McNeil.

But he recognizes the danger that might arise unless this weapon was wisely handled, and he finds that the prejudice against wit in the pulpit is largely due to its abuse. There is a dangerous tendency for the humorous to usurp more and more of a man's thinking if it is native to him and much indulged; and as there are few things more secretly gratifying to a speaker than the rippling smiles and significant nods of his hearers, so the temptation grows to a larger indulgence in what awakens that sort of response. It is a question whether a majority of speakers are not more gratified with a reputation for wit than wisdom. Instances are not rare of men with whom the habit of facetiousness, satire, punning, grotesque allusion, and mirth-provoking anecdote has grown, all unconsciously, till it has weakened the unity, authority, and usefulness of their preaching. The restraining influence of conscience and spiritual earnestness ought to prevent such a result. "I wonder, Mr. Spurgeon," said an old respected minister to that incomparable preacher, "that you should allow yourself such freedom and discredit your sacred calling by making so many jokes in the pulpit." "Ah," said the preacher with a sigh and a twinkle, "you would not wonder if you knew how many more I kept to myself." It is just this self-control that saves the wise and witty man from the bathos into which the witty but unwise precipitate themselves.

The true preacher will never lose sight of the tremendous and eternal issues of his calling; will never forget that his mission is an embassy from a throne of infinite majesty and love to those who, in endless caravan, are passing through life's brief span; that his work is to guide, cheer, inspire, and defend these people; and while wit and humor have their place and work in this function, they are to be used with delicacy, chasteness, discretion, and moral earnestness, and must always perform a very *subordinate* part. The Scriptures say, "Mirth is a medicine," but they do not direct us to the apothecary for our *regular diet*. In the same way wit and humor are the condiments for flavouring some portions of our moral nutriment; but if the preacher will persist in putting salt in our coffee and pepper in our bread, much more if he furnish our table chiefly with mustard and capers, it would only be poetic justice if his people grow so spicy as to perform the practical joke of sending for his resignation.

A Pioneer Gone.

It is only the other day that we had a letter on Church matters from the venerable Dr. MacLeod, of Sydney, Cape Breton, and now the mail brings the news of his death. His race was fully run and his work

ended. He attained to great age, reaching his 91st year, maintaining his keen faculties up to the very last. Before coming to Canada he had already followed up a brilliant university career by distinguished work for the church in his native land. Licensed in 1831 his first field of labour was Melness and Eribol in the far north, in a country where the memory of saintly ministers was a power and the ministrations of eminent preachers an incentive to great efforts. Edinburgh next claimed him and afterwards Rosshire, where he laboured in the famous '43 and left the Auld Kirk with his congregation. In 1845 and in 1848 he visited Canada as a deputy from the Free Church, and in 1849 he received a call from Mira which he accepted and settled in Cape Breton. A brief summary of his laborious and useful career is thus given by the *Presbyterian Witness*:—Dr. McLeod in 1853 devoted six weeks to canvassing for the "Profes-sorial Fund" of the Free Church Synod. In that time he obtained \$20,000, a remarkable result considering the smallness of the congregations and the scarcity of money. In 1854 the degree of D.D. was conferred upon him by the University of Indiana. He helped very materially to build eight churches, and to organize several congregations. For thirty-two years he was a commissioner of schools, and for twenty-five a school-trustee. Eleven times he crossed the Atlantic on ecclesiastical business. He was elected twenty times moderator of Presbytery, four times moderator of Synod, and once (1877) moderator of the General Assembly. He preached over 6000 sermons; baptized over 2000 persons; admitted 1200 to the Lord's table and married 650 couples. His Jubilee was celebrated in 1883. He suffered greatly from asthma which for several years prevented him from resting in bed for even a night. Had it not been for asthma he could have profitably exercised his ministry till his ninetieth year, such was his wonderful strength and vigor of body and mind. He was one of the most hospital of men, kind hearted, generous, genial,—a faithful friend. "Had he no faults?" Of course he had faults; and let him who is free from such cast the first stone at his memory. Faults and sins we must all confess, expecting pardon and cleansing through Christ alone. But a stronger man, a sturdier Highlander, a warmer hearted friend, a more powerful and searching preacher, a more useful leader of a great flock or one who has done more for the advancement, spiritual and material, of his people, we do not know. We cannot name, in the whole history of the Church from ocean to ocean.

Young Men's Convention.

The interest with which the convention of the Young Men's Christian Associations of the Provinces of Ontario and Quebec was looked forward to was fully justified by the success which attended its sessions. Meeting in Toronto the delegates received that attention for which hospitable Toronto is justly famous; and who that has attended conventions but knows the bearing which comfortable home treatment has upon the harmony, spirit and good results of a deliberative or hortatory gathering. The meetings were characterized by earnestness and by the practical nature of the discussions. The convention brought together a large number of representative workers among the young of the churches, and the effect, it is to be fervently hoped, will be a deepening of spiritual life, a widening of interest in the cause of Christ, a greater sense of individual responsibility, and

a quickening of effort in congregational work. The programme of topics was selected and arranged apparently with that end in view. A welcome feature of the meetings was the loyalty to the Church, and stated means of grace which prevailed. While there were many suggestions as to how the Y. M. C. A. could be made attractive and useful, the congregation, the pastor, and the churches at large were wisely kept in the foreground, and no thought of rival or independent interests disturbed the convention. The great problem for the Associations is the spiritual gain which their work will bring to the members and to the congregations with which they are connected, and it is gratifying to know this was by no means lost sight of in the great gathering of last week.

The Chiquay Fund. Mrs. A. McArthur, Carleton Place, has sent the sum of five dollars to the Chiquay Fund.

Donations for Missions. Rev. Dr. Cochrane has received £150 sterling from the Presbyterian Church in Ireland, for North-West Missions; also \$200 from Farrington Independent Church, Brantford, to aid in the support of a missionary in the North-West, and \$90 additional to be divided between Home and Foreign Missions. Also \$150 from the St. Andrews' Mission Band Perth.

Indoro Missionary Collogo Fund. Reported already up to Jan. 18th \$267.67. Received since, up to Jan. 26th, from W. F. M. S., Seaforth, per Mrs. McDonald, \$20.45; Mrs. Catharine McKenzie, London, \$5; Mrs. Rowat, London, \$1; A Friend, Belleville, \$6; Mrs. Dougall, Hensal, \$1; Total, \$301.12. The three months asked for are now nearly up. The last of these detailed reports will be sent in next Wednesday, Jan. 31st. Money received later will be reported in detail only to the *Record*.

BRUCEFIELD, ONT., Jan. 26th. ANNA ROSS.

A Subscribers' Tribute. It is not always hard blows in a newspaper office. If there be some who can dip their pens in gall, there be others, and we think of them with kindly feeling, who appreciate an honest effort and who do not withhold their words of encouragement. Of this the following letter from an old friend of the REVIEW is proof:—"I herewith remit you by post-office order the sum of one dollar and fifty cents (\$1.50) in payment of my subscription for THE PRESBYTERIAN REVIEW for the year 1894, which you will please continue to my address, viz. Lucknow Post-Office, Ont. This, also, by your great kindness, entitles me to one copy of your fine plate containing the pictures of the moderators since the union of 1874 to the present day, which you will also mail to my address at your earliest convenience. Having been a reader of the REVIEW almost from the first issue of the paper to the present time, I have ever taken a deep interest in its welfare; and its thoroughly evangelical tone has, permit me to say, at all times been such as to make it a publication of such select character as should secure its entrance and careful perusal in every Presbyterian home in the Dominion. Under the REVIEW's new management there is a convenience of form that is much appreciated; a taste in the arrangement and execution of its work and designs that is truly æsthetic; an originality that is refreshing; a thoroughness that inspires confidence; and a spirit of aggressive work for Christ that bespeaks new and continued conquests in the Master's cause."

The New Hymnal.

It is cause for rejoicing that the General Assembly has taken action to perfect our Book of Praise. Our hymnals for Church and Sabbath-school services are both good, but the time has fully come for consolidating the whole in one book. After consultation with a number of brethren it is found that the selections from the Psalms proposed by the committee cover nearly, if not quite, all the passages sung. It will be a very rare thing for a minister not to find his favourite verses in those selections. No one can question the fact that a goodly number of whole Psalms, and portions of others, are never sung in our churches. Why should those unsung Psalms be kept in the Church's Book of Praise? The committee very wisely suggests that Hymns found to be rarely or never sung should be dropped. The mystery is why some of the Psalms should ever have been put into the collection for the whole congregations to sing. They were never intended to be so used. The seventy-eighth for instance, was a religious historical poem not for purposes of praise by the congregation, but instruction to the congregation by its leader. The fiftieth is another not intended for congregational use as praise. Why any one should find fault with these being left out of the praise book is certainly mysterious. The committee might have gone a step further and suggested that certain tunes should be dropped as well as Hymns, for the same reason too, that they are rarely if ever sung.

It would have been well also had they suggested tunes for the Hymns proposed. There was difficulty in this by reason of the fact that tunes bear different names in different books, but that should not be an insuperable difficulty. Many a noble hymn is strangled by the tune attached to it.

Let us have dignified music in keeping with the praise of the thrice Holy One. The dignity of life and the dignity of death are very different things. It would pay the General Assembly to send down the music to Presbyteries, as well as the Hymns, for their consideration.

The committee would have done a real service to the whole Church, and would have received much more valuable assistance in their work, had they classified the new Hymns proposed. Every one who goes into the matter intelligently, to see whether the various sections and subjects are fully treated, has to make a classification for himself. This is a serious waste of time, when one man of the committee might have done it for the whole Church. The committee, however, deserves the hearty thanks of all their brethren for their labor of love, and it deserves also that every member of the Church should help it in recommending a book as nearly perfect as possible to the Assembly in June next. Some sections are not fully represented yet, while others would not suffer much if some of the less meritorious were dropped. We do require some good Home Mission Hymns. The following is believed to be worthy of a place.

HOME MISSION HYMN.

Look from thy sphere of endless day
O God of mercy and of might,
In pity look on those who stray,
Bewhited in this land of light.
In peopled vale, in lonely glen,
In crowded mart, by stream or sea,
How many of the sons of men
Hear not the message sent from thee!
Send forth thy heralds Lord, to call
The thoughtless young, the hardened old,
A scattered, homeless flock, till all
Be gathered to thy peaceful fold.
Send them thy mighty word to speak,
Till faith shall dawn, and doubt depart,
To awe the bold, to stay the weak,
And bind and heal the broken heart.
Then all these wastes, a dreary scene,
That makes us sadden as we gaze,
Shall grow with living waters green,
And lift to Heaven the voice of praise.

—BRYANT.

Song in the Sanctuary.

In a recent sermon on this subject Rev. Dr. Cochran said: "The spirit of praise was characteristic of the Jews. Lofty demonstrations of joy, with voice and trumpet and psaltory and cymbals marked the dedication of the Temple and their annual and occasional feasts. Their more common acts of worship also partook of the same character. The oriental feelings were more easily touched than ours—emotion prevailed over thought. All Christians recognize the propriety of serving God with gladness, but comparatively few enter into the spirit of the command and any form of service that is not voluntary and cheerful cannot be accepted. Religion in itself is a happy thing. It is folly and sin to be miserable, morose and gloomy, whether as regards ourselves or our fellow men.

What is praise? Praise is the legitimate exponent of gladness, implying a knowledge of God's character, and the overflowing of a grateful heart. It is not so much an act of the reason, as an overflow of the feeling. It is the utterance of the soul in rarer moments when the soul is kindled in admiration of God's government in grace and providence. It is not only a Christian attribute but a disposition of the mind and a continuous act. It springs from a soul that is more or less of God's goodness, and it always strengthens feelings of piety, to give them utterance, just as air gives blaze to fire. Many feelings of the devout soul languish or die because they are not vocalized with sacred song."

Proceeding he drew the following lessons from the text:

First—The spirit that should animate us in our secular employments. Second—The spirit that should animate us in religious worship. Third—The spirit that should animate us in Christian service.

Speaking on the subject of religious worship he said: "In certain churches praise occupies but a small part of the service. In the Roman Catholic and other churches that have liturgical forms of worship there is greater provision for this part of worship. In churches like this a great deal is left to the judgment and feelings of the pastor. In many churches also the singing is confined to comparatively few, and in some cases entirely to the choir. Their is nothing wrong in having a select number of trained voices lead in praise, just as the minister leads in prayer. But whether it is better to have a choir do all the singing or to have no singing at all is questionable, for not unfrequently choirs are engaged simply for their artistic qualities or to attract congregations where the pulpit is weak, there is the spirit of music, but not that of devotion. Nor can it be denied that the music set to many of our hymns is not selected nor adapted to praise. It is aimed to show the capabilities of the human voice more than to produce heart feeling and is not fitted for the sanctuary. Tunes are hewn out of symphonies and oratorios and operas. They are good in the concert room, but out of place in the church, for in many cases 'the better a tune is the worse it is in the service of the sanctuary.' For these reasons our Psalmody is in many cases a mere form and a mockery and an insult to Almighty God, whereas it might be made profitable to our souls, and every note an act of sacrifice."

All these points were illustrated at great length and closing the discourse he said:—"It is pleasing to hear well-rendered solos when the singer has a personal experience of the thought expressed in song, but there is no praise comparable to that of the entire congregation. For those who prefer surpliced choirs and intoning, and artistic renderings of classical and ancient melodies, because through these they are brought into nearer communion with the Divine Being I have the highest respect, but the memories of other days when the hundreds and thousands who worshipped on the hillsides and in the moors and glens, ascended to heaven, has brought me more in touch and sympathy with those simpler melodies that can be sung by trained and untrained, rich and poor alike.

"We cannot, however, be always in the temple, and engaged in worship, but in every vocation of life we can cultivate the spirit of praise."

Canadian Pulpit.

No 30.

In Memoriam.

DELIVERED IN KNOX CHURCH, OWEN SOUND, ON THE OCCASION OF THE
MEMORIAL SERVICE FOR THE LATE REV. DR. MORRISON.

By REV. E. WALLACE WAITS, D.D.C.

(CONDENSED.)

We are all mourners here this morning. A life of practical godliness, of bright Christian service, has come at last to the end to which we slowly learned to know it must come. Few lives are completed ones; for the most part the broken column on the grave is the fitting symbol of unfinished work, suggesting to us many a painful thought of human frailty, and admonishing us to do quickly what is to be done. There was, however, no such incompleteness in the life of our beloved friend; he had nearly reached that four score years beyond which, for the most part, there is "labor and sorrow." He may be said, therefore, to have "fulfilled his course," to have "finished the work" which God gave him to do, and though, with his active nature, fervent soul, and resolute will, he would have gone on working to the end, he could have done nothing better than he had done as a faithful minister and a devout writer.

Of the great work, prolonged through so many years, I want to speak. Nearly twenty years he has been in this place. Think how many thousands of sermons he has preached and prayers he has offered, what hours have been spent in laborious study, what visits he has paid to the sick and the dying, what words of comfort he has spoken to those who were in sorrow. To have gone on patiently, quietly, year after year, in sickness as well as in health, in despondency as well as in hope, amid those painful experiences through which he passed, shows how steadfast was the purpose that ruled his life, how resolutely he kept before him that "one thing" to which he was called by the work of the ministry. I do not wonder that the gracious Master whom he so faithfully served upheld and strengthened him. It is not meteors but "stars" that the Son of Man holds in his "right hand."

"They watch in behalf of your souls, as they that shall give account." In these words the unknown writer of this Epistle described the work of the leaders, and pastors, the bishops of the Christian church in every country, and throughout all time. Other men may render service to society, but the leaders and pastors of the church have a special mission; it is for them to watch in behalf of the souls of their people. And the metaphor, as you know, is one common in the writings of the ancient prophets, and would recall to the Jewish readers of the Epistle many passages in their sacred books. There was a time when the ministers of the church had ceased to watch on behalf of the souls of their people. A great prophet said: "His watchmen are blind; they are all without knowledge; they are all dumb dogs."

To the very end you know with what warmth and cordiality Dr. Morrison met you when you sought his counsel, and how patiently he dealt with your trials and difficulties. In order to give you an idea of the impression produced by his ministry and public character upon one who was associated with him for many years, I cannot do better than give you a brief extract from a letter I have received from a friend since his decease: "I am sure all will miss him from session and Presbytery, where his presence was so helpful. He was an able scholar, and a devout Christian for whom I had a strong affection. In every respect he was ripe for the sickle."

But after all, it was in this pulpit that he discharged the greater part of his pastoral duty. He watched in behalf of those of you who have not yet consented to receive the Christian redemption, and to acknowledge Christ as your Saviour and Lord. He saw the perils which menace you. The perils of insensibility to the Gospel. They filled him with apprehension for you. He recurred again and again to those great truths which he thought likely to awaken your consciences and to move your hearts.

When he stood in this pulpit it was not merely to interest, to charm, or even to instruct you. To him the work of the preacher had the most august dignity, the most awful seriousness. It was related to the infinite mystery of the Incarnation, the Death and Resurrection of the Son of God, and to the Judgment Seat at which preachers and hearers alike must give account of themselves to God. He would have served you far less faithfully if his ideal of faithfulness had not transcended achievement; but I am sure of this, I think I knew his very heart, and if I am to give in fewest words the just account of what he was and what he did I find it here: He watched in behalf of your souls; he has now gone to give an account of his work to Christ; you in your turn will have to give account of how you have profited by it!

He believed, with Luther, that noble music is the natural ally of noble feelings. He began cautiously; he felt his way, and the result has been that he has created by his work on "The Great Hymns of the Church," a higher ideal in Presbyterian Hymnology.

To attempt this morning, while our sorrow is still fresh, any complete analysis of his character or gifts, or to give any adequate account of the various elements which contributed to his gentle, yet impressive personality, is impossible. All that I can do is to tell you briefly what kind of a man he seemed to be to one who knew him and who loved him well. The fibre of his intellect was firm and strong; he was always eager, alert and keen. He was like the ancient Greek, who cared to know things, and to know all sorts of things for the sake of knowing them. His interest was active in all kinds of literature, and there was no narrowness in his intellectual sympathies; excellence of every kind filled him with admiration and delight. His mind was literary in its strongest and most characteristic tendencies rather than speculative. While he had his own definite beliefs and his own intellectual methods, he had affinities with widely contrasted schools of

religious thought. He was a man of strong affections and deep emotions. There was passion in him, but, especially in his more elaborate service, it was largely suppressed.

He was ardent in his love for his friends. His sympathy with them in time of trouble was as tender as a woman's. He was large and generous in his thoughts of men. His admiration for those whom he honoured was boundless. His delight in the success of other men was one of the largest elements of his own happiness. The royal element of his religious life was the tenderness and strength of his personal devotion to our Lord. I can remember times—Oh, how well!—when we were sitting together in his study, when our talk, moving quietly and without excitement from subject to subject, drew near to Christ. How he kindled; how sometimes his joy became radiant, how at others his voice broke with emotion while he spoke of the greatness of Christ's love. That was the ultimate secret of his power and his charm. His faith in Christ never faltered, with growing years his devotion to Christ deepened, and in Christ's service he found constantly increasing delight.

I do not care to speak at present of our dear friend's last illness, except to ask you whether, if death came as suddenly and unexpectedly to ourselves, we should be ready to meet it. It was short, it was borne with great patience, and he was calm and peaceful. The end came so quietly, that those who were watching could scarcely discern when the bright spirit had fled.

"So fades a summer cloud away;
So sinks the gale when storms are o'er;
So gently shuts the eye of day;
So dies a wave along the shore."

One thing I must say, that he had the oil in the vessel as well as in the lamp, so that when the cry was heard, Behold, the Bridegroom cometh, he had not to go and buy fresh oil. By this I mean, he had not to vary his life one iota! If a man has a healthy view of religion, he understands that whatever he is doing, whether he is asleep or awake, it is all to the glory of God. In my say, I do not know when it may please God to take me. I have nothing to do with that! Let a man discharge the duties of his earthly calling and try to make this life as much like the life of heaven as possible, and rejoice all his days. At eventide it was light with him. How glorious is old age, if found in the way of righteousness. How beautiful was the old age of Jacob, leaning on the top of his staff. Mr. Toplady, in his dying hour said, "Light." Coming nearer the expiring moment, he exclaimed, with illuminated countenance, "Light!" In the last instance of his breathing, he lifted up his hands and cried, "Light!" Thank God for light at EVENTIDE!

Memory will now bring up his character before us in new forms of beauty. Heaven and earth approximate in our minds, as the good men whom we love depart. When does heaven come nearest to our hearts? When we think of it as a golden empire, a flowery paradise—a scene where angels live in splendor, and seraphs burn with praise? No; but when we think of it as the home of our loved ones, when we think of heaven as the home of the noble and generous spirits of whom we read, as the home of our most loved authors, teachers and preachers, men who touch the deepest chords of our nature.

As the home of the tender parent—the beloved child—above all, as the home of Jesus, the friend of friends—"Who, eighteen hundred years ago was nailed for our advantage on the bitter cross." Yes, it is when we think of heaven as the home of such, that it comes with meaning and power to us. Let us not sorrow then for the departed good. They have passed into higher realms of diviner scenes. Let us rejoice that our loved ones are gathering home.

May all find solace amidst their grief, and may this church so bereaved and entering upon a new experience, be guided by the great Shepherd and Bishop of souls in the future that is before it. For He never dies. He lives amidst all our bereavement and abides amidst all our losses. However painful the circumstances in which the church is placed, He is watchful over its interests. When one light is quenched He can kindle another; when one vessel containing the Gospel treasure is broken He can construct another more capacious and costly. The Israelites lost their leader, but He raised up Joshua to bring them to the Promised Land. The fiery chariot bore Elijah away, but the prophet's mantle fell on Elisha.

Nor have "the gates of death" ever prevailed against His Church. And yet, whilst we are comforted by this thought, let us not consign the dead to speedy forgetfulness. There are those whose tears are quickly dried up, and whose wounds soon heal. "Remember them that have the rule over you, whose faith you follow." And let those members of this congregation who have listened unmoved to the appeals of the living voice, hear him who "being dead yet speaketh." You have read or heard of a man who was appointed to take charge of a lighthouse where a bell warned the sailors of a dangerous reef. The man died, but for some time after, rung by the force of the winds and the waves, that bell gave forth its solemn warning. And hark! sweetly and solemnly the old familiar voice speaks to you now. "Be ye therefore ready, for in such an hour as ye think not the Son of Man cometh."

"We miss a dear face
From its wonted place,
And our hearts are full of sadness;
But looking above,
To the God of love,
The sorrow is changed to gladness.

"Oh! we yet shall meet
On that golden street,
And never again shall we sever;
Earth's troubles all past.
In our haven at last,
With fulness of joy forever."

For the Sabbath School.

International S. S. Lesson.

LESSON VI.—FEBRUARY 11. GEN. XVII: 1-9.

God's Covenant with Abram.

GOLDEN TEXT.—“He believed in the Lord and He counted it to him for righteousness.”

After Abram's entrance into Canaan there came a "grievous" famine. Without any direction from God he went down into Egypt. He feared for his life; sinned against the royal household and was rebuked and could not answer. 12: 10-20. He repented and returned to his altar. 13: 1-4. In the strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle, Abraham said to Lot, "We be brethren." He recognized the claims of brotherly kindness. He had the love which "seeketh not her own." He gave Lot the choice of pasture lands, though he had the right to the best. 13: 5-13. Again God promised Abram blessing. 13: 14-18. Chedorlaomer conquered the Jordan and took Lot prisoner. 14: 1-12. Abram redeemed him. 14: 13-16. Melchizedek, priest of the most high God, met him and received tithes from him and blessed him. 14: 17-20. God's riches satisfied him. He would not let the worldly, heathen king of Sodom make him presents and so be able to say, "I have made Abram rich." 14: 21-24. God represents Abram's earthly descendants by the sands, 13: 16, 22: 17; and his heavenly descendants by the stars. 15: 1-5. Israel's future is typified by the smoking furnace and burning lamp. 15: 9-21. In this chapter we find the first record of "the word of the Lord came." The first Bible "Fear not." The first promise of God as a "shield." 15: 1. The first use of the mighty word "believed." 15: 5. Then comes the sad story of Hagar, "an Egyptian," a result of Abram's wandering which lingered to punish him. 16: 1-16. Truly, "Whatsoever a man soweth that shall he also reap." Ga. 6: 7.

CENTRAL THOUGHT.—What's in a name? In the early years of human history, it was the custom to name a child according to his character and temperament. The name meant something that was not a mere label to distinguish him from the crowd. The custom was of divine origin. The names given by especial Providence set forth the nature or mission of the individual. Adam, the primal father of the race, means "red" or "earth-born."

The Almighty fashioned him out of the dust of the ground, breathing into him the life of humanity. Adam, probably divinely instructed, named the beautiful creature who came to keep him company, "Eve," the "mother of the race."

In those years the name was intended to gather up and body forth its intrinsic glory of the nominee.

Sampson (sun) portrays the undimmed power of strength exhibited by the sun, which so easily lifts the seas into the heavens, lending all nature light and joy. God inserted a letter from His own holy name (Jehovah) into Abram's, co-ordinating it with the limitless promise made beneath the Syrian stars. No more Abram, the exalted, but Abraham, the father of a multitude, num-

berless and everlasting. At Peniel Jacob (the supplanter) came forth from the bitter and mystic battle with the angel, Israel (the prince of God.)

This is the divine rule and doubtless the eternal one, that the name shall define and introduce the man. Yet in modern times it has degenerated into a matter of mere distinction. An obtuse person often bears an illustrious autograph and one low and ambitionless in every fiber of his soul is called after some saint or hero, causing his character to stand out startlingly against a background of contrasting purity.

Yet I think we may conclude that the name by which God knows us is a representative one. It is a well-known saying that, "a rose by any other name would smell as sweet;" but a questionable one.

SUGGESTIVE QUESTIONS.—1. By what name was God known in the Creation? Ge. 1: 1. In the Fall? Ge. 3: 1. To the patriarchs? Ex. 6: 3. To Israel? Ex. 3: 14; 6: 2. To the prophets? Is. 1: 4. To us? 2 Cor. 6: 18. How shall we walk if we are walking before God? In love, Eph. 5: 2. In the truth. 3 Jno. 3; 2 Jno. 4. In wisdom. Col. 4: 5. Worthily. Eph. 4: 1; Col. 1: 10. What will such walking bring? Ps. 2: 5; 84: 11; 1 Jno. 1: 7. Who is the power for such walking? Ga. 5: 16; Rom. 8: 4. How shall we walk hereafter? Rev. 3: 4. In what are we to be "perfect"? 1 Jno. 4: 17-18. Before whom only can we be perfect? Eph. 1: 4.

2. With whom was this covenant made? Ga. 3: 7, 16-18.

3. Name some others overpowered by the presence of God? Ex. 3: 6; Josh. 5: 14; 1 Kings 18: 19; Ezk. 1: 28; Da. 8: 17-18; Mat. 17: 6; Re. 1: 17.

4. Name some of the "nations" who were literal descendants of Abraham? Gen. 25: 1-26. Spiritual? Ro. 4: 16-17.

5. Mention others whose names were changed. Sarah, Gen. 17: 15. Jacob, Ge. 32: 28. Simon, Mat. 16: 18. Saul, Acts 13: 9. Why was not Isaac's changed? Ge. 17-19. Our names changed? Re. 3: 12.

6. Prophecy concerning "kings," how fulfilled? Ezra 4: 20; Mat. 1: 6; Re. 1: 6.

7. When will the "land of Canaan" be given to Israel "for an everlasting possession"? Is. 40: 9-10; 61: 4-6; 62: 1-12.

8. How was Abraham to keep the covenant? vs. 9-14. How faithfully did he keep it? vs. 23-27. What takes the place of circumcision with the Christian? Col. 2: 11-12.

PRACTICAL POINTS.—God's almightiness is the foundation of our faith. v. 1.

To walk perfect before God is to be able to rest everything with God. v. 1.

God's covenant is all of mercy. He makes the terms; provides the means; gives the grace. v. 2.

To lose much for God is to gain more in God. v. 4. Every honor brings with it a trial. v. 5.

God is sufficient for every occasion and work. v. 6. God will not only give blessing to His chosen ones but blessing through them. v. 7.

The kingdom of God is an everlasting possession. v. 8. What God is and has belongs to His children in all generations. v. 9.

INTERNATIONAL SCHEME OF SABBATH-SCHOOL LESSONS

ADOPTED BY THE SABBATH-SCHOOL COMMITTEE OF THE PRESBYTERIAN CHURCH IN CANADA

1894		FIRST QUARTER.			1894	
1894.	BIBLE LESSON	PROVE THAT	COMMIT TO MEMORY			
			PROOF.	GOLDEN TEXT.	CATECHISM.	
Jan. 7	The First Adam	Gen. 1: 26-31; 2: 1-3	Man was created truly noble.	Ps. 8: 5	Gen. 1: 27	8a
" 14	Adam's Sin and God's Grace	Gen. 3: 1-15	Our hearts are deceitful.	Jer. 17: 9	1 Cor. 15: 22	8b, 8c
" 21	Cain and Abel	Gen. 4: 3-13	God accepts only heart worship.	John 4: 24	Heb. 11: 4	8d
" 28	God's Covenant with Noah	Gen. 9: 8-17	God fulfils His promises.	Heb. 10: 23	Gen. 9: 13	8e
Feb. 4	Beginning of the Hebrew Nation	Gen. 12: 1-9	Great benefits reward obedience.	Isa. 1: 19	Gen. 12: 8	8f
" 11	God's Covenant with Abram	Gen. 17: 1-9	The pious family is blessed.	Pro. 3: 33	Gen. 15: 6	8g
" 18	God's Judgment on Sodom	Gen. 18: 22-33	We should pray for all men.	1 Tim. 2: 1	Gen. 18: 25	8h
" 25	Trial of Abraham's Faith	Gen. 22: 1-13	Faith subdues difficulties.	Matt. 21: 21	Heb. 11: 17	8i
Mar. 4	Selling the Birthright	Gen. 25: 27-34	Godless people make bad bargains.	Isa. 5: 3	Luke 12: 13	8j
" 11	Jacob at Bethel	Gen. 28: 10-22	Angels help the righteous.	Heb. 1: 14	Gen. 28: 15	8k, 8l
" 18	A Blessing to all Nations	Gen. 18: 17-21	God men are great blessings.	Matt. 5: 16	Gen. 18: 18	8m
" 25	REVIEW		God is a Father to his people.	1 Cor. 6: 18	Matt. 22: 32	REVIEW.

CHURCH PRAYER MEETING.**Adding Faith to Knowledge.**

FEB. 14: PROV. 8: 4-11; 2 PET. 1: 1-11.

Adding Knowledge to Faith and Virtue. Prov. 8: 4-11; 2 Pet. 1: 1-11.

How Can Common Life be Godlike? Col. 3: 12-17; James 1: 21-27.

What Need of Christ's Death for Us. Col. 1: 14-42; Heb. 9: 15-28.

Faith is the whole personality turning to God in trustful dependence and co-operation. Virtue is the necessary expression of the life of faith. It is faith working. It is faith producing character. To one having such a working faith, knowledge is the natural hunger for the truth. The child of God loves light which is God's very essence. "God is light and in him is no darkness at all."

Faith unaided by knowledge becomes narrow, bigoted, fanatical, morbid. Virtue unilluminated by knowledge, though admirable in motion, goes wide of its mark and loses the confidence and respect of the world. One of the surest signs of spiritual health is the tendency to be interested in external things—"to look out and not in." Knowledge is even more of a necessity to the Christian to-day than in apostolic times. Life is more complex; the average intelligence is much higher; the sum of human knowledge is vastly increased; the problems confronting the Church and the individual Christian are harder to solve. He who does not add knowledge to his faith to-day, therefore, must be a helpless infant, not a light to others. It is natural for the Christian to be a leader for he is himself under the leadership of Christ; without knowledge he becomes a blind guide.

The treasures of knowledge are so great and its fields so inviting.—Biblical knowledge, historical knowledge, the wide range of Christian experience, the development of the kingdom of God in our day, the light available on the questions now demanding solution, the encyclopedic range of Christian thought,—that a most fascinating fund of information waits to be mastered by the disciple in the school of Jesus. "Grow in knowledge" are the closing words of Peter's second letter. Can a person know too much? Not if his knowledge be a material growth on the stem of faith and virtue.

As Christians we should nourish with our prayers all sources of Christian enlightenment,—schools, colleges, seminaries, universities. We should pray for the army of students, greater to-day than ever before, who are within college walls, and for the great number of instructors. Life is a school, the church is a school, the home is a school. Some knowledge comes very dear; its price is experience, but its lessons are not forgotten. The knowledge that satisfies is that which reveals the spiritual significance of life.

Prayer.

We pray that thou wilt forgive us our sins. Wash out, we beseech of thee, every stain and spot, that we may be white as snow. Not only grant to us the forgiveness of our sins, but heal us in those fountains which sin brings. Purify our motives, and search our hiddenmost life. By thy Spirit, as with a glowing light, illumine, and as with a living fire cleanse us, that all dross may be taken away. And we pray that thou wilt prepare us for all the duties of life. Prepare us for its disappointments; for its sorrows; for whatever is in reserve for us. And may we not shrink who are the followers of the Sufferer. Grant that we may be willing to bear our cross, as thou didst bear thine. We that are sinladen—should we not suffer, when thou the sinless One made an offering for our sins? May we not count ourselves better than the Master; and may we rejoice from day to day that we are permitted to suffer for Christ's sake, and be only anxious that suffering shall do its perfect work, and make us patient and gentle, and make us more and more reverential, and truthful, and hopeful, that the work of God may be perfectly done in

us. And as we do not doubt our friends who are kind to us, so may we never doubt thee, the best of all friends. Grant that our trust in thee may be more confiding, and that it may have more comfort in it. And in dark hours, and days of discouragement, whatever else fails us, oh! let not the sweet face of Jesus, looking upon us, full of forgiveness, and love, and mercy, fail us. And may thy countenance, by night and by day, at home and abroad, and everywhere, be our Comfort and our Guiding Star.

Christian Endeavor.

PRAYER MEETING TOPIC, FEB. 11. — The subject for our consideration this week is, "True possessions and how to gain them," and the appointed passage is Luke xii: 13-24.

Wealth, fame, power, social standing, these seem to be the possessions most valued by men to-day. Education and the development of our youth have primarily "getting on in the world" as their objective point, while to the mass of the people the test of worth is wealth. The rule set down by Christ for the guidance of his followers strikes at the very root of all this. "Seek ye first the Kingdom of God, (Matt. vi. 33.) is a command which honestly obeyed by Christians would revolutionize society. As it is to-day, the things of God's Kingdom are relegated to grudgingly spared moments from the whirl of fashion, and rush of money-making, while the man or woman who puts the Kingdom first, is looked upon as a crank or a fanatic. Eternity will prove wise many a one whom, to-day, the world calls a fool. Reference passages: Isa. xlv. 3; Matt. iii. 10; Matt. vi. 24-34; 1 Tim. vi. 17-19.

BRIEFLY PUT:—The heir of God is wealthier than earth's richest millionaire, 1 Pet. i. 3-5. If you attend to God's work, God will attend to our needs. Luke xxii. 35. Many a man in trying to grasp the mock riches of earth, has forever lost the true wealth of Heaven, Matt. xvi. 26.

A Post Card Symposium.

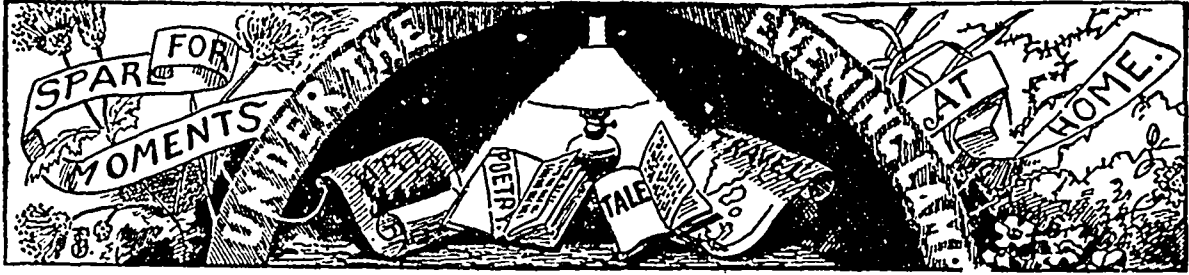
Should Christian Endeavor Societies hold secular entertainments? What is your opinion? If you can express it on the back of a postcard let us know before March 1st., and we will endeavor to publish the three best. Brevity and pith are the essentials in this symposium, so trying to put a page of foolscap on a postcard by fine writing crossed several times will not do. Address your post cards to S. J. D. C., 111 St. George St., Toronto.

Life's Garden.

One has said, "God made the first garden, Cain built the first city." The primary purpose of God with mankind was, that they should dress and keep the garden in which they were placed. That Eden was beautiful, and also that it provided for all the wants of the race, there can be no doubt. The pleasures of life in that first Garden will, I suppose, only be revealed, when, led unto fountains of living water, the curse of toil removed, the Lamb shall minister to us from the "tree of life." And in the absence of the night that chills, and the nipping frosts of earth, we shall live for ever amid the sunshine and flowers of Heaven.

A garden is a place where the desired fruit and flowers may be cultivated, unlike rank weeds, which naturally grow. The joy of the gardener is to watch and care for the tender plants. His heart if he be a nature-loving man, and appreciates God's language in flowers and fruit, opens and enlarges to every change, listens almost for the bursting of the bulbs, shapes in his mind the emblems that please, thanks the Creator for the tenderness and beauty which touches his heart, and listens to the sermons that unfold themselves without fault or rhetoric, and which are matchless in oratory.

Can all have a garden? God's garden is on earth, He visits it to gather lillies, the very lillies we are nurturing. May He grant that we His gardeners may tend carefully the delicate plants, and present to Him bouquets of fairest flowers fit "for the Master's use."—G. H. ARCHIBALD.



IN DAYS OF OLD.

A SORT of revival of literary interest, if we may so express it, in the early days and quaint life of the Pilgrim Colony, has recently sprung up. Two notable works of fiction have been published within a year, basing their incidents on legends of Plymouth. One of the most enterprising dealers in photographs and mementoes of that interesting locality (Mr. Burbank) claims that his store occupies the exact site of Governor Bradford's house, a careful sketch of which, deduced from authentic descriptions, is given on this page.



It is a pity, indeed, that so little that is tangible has come down to our own time from that ancient settlement to which every American looks back with a thrill of pride.

"We should have been grateful," says Dr. Cheever, "had there been preserved one or two houses, with their furniture, of the earliest Pilgrim settlers in Plymouth. It is little more than two hundred years, and yet not a dwelling remains."

This is the more remarkable, when we reflect upon the vast number of stately piles, and even humbler edifices, the homes of common people, which still stand sturdily in the face of wind and weather beyond seas, as they have for the last five centuries and more. Many a building in England and on the European Continent can claim its full thousand years; and the writer of these lines has lingered under a mossy archway in a little Italian town, in whose cool shadow, mayhap, men gathered at noon and night-fall, eighteen hundred years ago, to discuss the strange power and gentleness of the Nazarene Healer who had just been crucified on far-off Calvary. Of course the principal reason for the transitoriness of our early American buildings is the perishable character of the materials used. Our transatlantic forefathers built with stone and clay; the Pilgrim exiles and their successors on our bleak New England coast hastily erected wooden walls and roofs, from the forests around them. Indeed it is wonderful how many historic wooden mansions still remain to tell the stories of these brave old days. When they did build, the colonists built thoroughly, with the best material at hand.

To return to Plymouth — our historian tells us that "the first habitations constructed must have been inferior and rude, and in the whole of the first year's time they had but seven. Their houses were of thatched roofs, and from Mr. Winslow's letter, it would appear that for windows, to keep out the weather and let in the light, they used paper, saturated with linseed oil. On occasions of state, such as the reception of Massasoit, the Indian king, they had a green rug that they could spread, and some cushions. From the beautiful specimen preserved in Pilgrim Hall of the needlework of one of the daughters of Captain Miles Standish, we see that the New England women knew how to adorn their homes and make them comfortable."

WEARYIN' FOR YOU.

Jest a wearyin' for you,
 'Till the time a-feelin' blue;
 Wishin' for you, wondern' when
 You'll be comin' home agen;
 Restless, don't know what to do,
 Jest a-wearyin' for you.

Room's so lonesome, with your chair
 Empty by the fireplace there;
 Jest can't stand the sight of it;
 Go out doors and roam a bit.
 But the woods is lonesome, too,
 Jest a-wearyin' for you.

Comes the wind with soft caress
 Like the rustlin' of your dress;
 Blossoms fallin' to the ground
 Softly like your footsteps sound;
 Violets like your eyes so blue,
 Jest a-wearyin' for you.

Mornin' comes: the birds awake
 (Used to sing so for your sake).
 But there's sadness in the notes
 'That come thrillin' from their throats!
 Seem to feel your absence, too.
 Jest a-wearyin' for you.

Evenin' falls: I miss you more
 When the dark gloom's in the door;
 Seems jest like you orter be
 There to open it for me!
 Jest a-wearyin' for you.

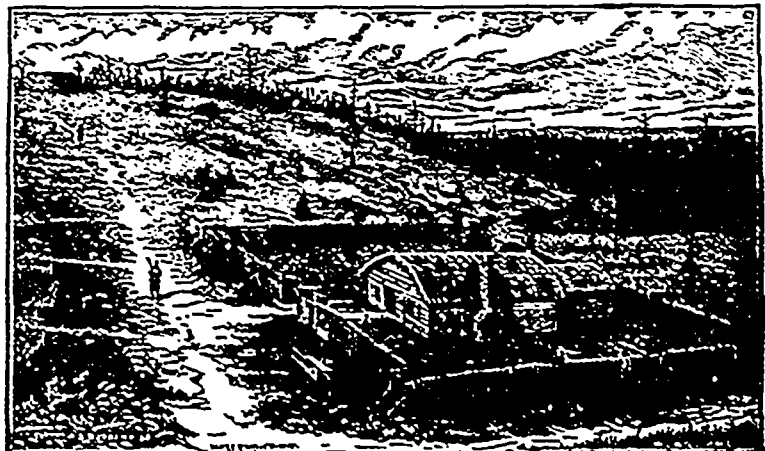
—F. L. Stanton.

IF I WERE YOU, GIRLS.

BY HOPE HARVEY.

My Dear Friends: Let us have a little talk about *Ladies*, as I people in whom girls are personally interested, and let us discuss the desirability and probability of your acquiring that name. Being a *girl* in this age and country, where girls are loved and valued for themselves, is a beautiful and pleasant thing. To be a noble woman is a worthy aspiration. So I do not wish you to drop these good old names so full of sense and of rich suggestions of meaning; no, indeed, but would advise each one of you to add another name as your own by adoption, and then earn the right to carry and wear it. Yes, if I were you I would aim to be a lady.

In this land, unfortunately, as some may think, this title does not become ours by heritage or alliance. But very fortunately, on the other hand, the name may be rightfully claimed, if she but wills it, equally by the child, or the maiden, or the matron of many years. Happily, too, this is not dependent upon wealth or position, as the servant girl may be the true lady as well as the mistress. So there is no reason why every mother's daughter of you should not be a lady forthwith, even if you have not yet attained to all the prerogatives of so-called young-ladyhood.



HOUSE OF GOV. WILLIAM BRADFORD, PLYMOUTH, MASS., 1622.

The Mission Field.

THE Presbyterian W. F. M. S. will meet at Wingham, Ont., on March 20th.

Rev. R. P. McKay, secretary of the Foreign Mission Committee of the Presbyterian Church, delivered an address on missions in Seaforth, on Tuesday evening, the 23rd ult.

THE ladies of the Home Mission Circle of the Presbyterian church, Norwood, have handed the treasurer of the church one hundred dollars towards the liquidation of the mortgage debt on the church. The ladies have also given \$10 towards the electric light account.

MISS FRASER, who is in charge of the primary department of the Institute at Burk's Falls, had a year's experience in mission work among the Mexicans in the city of Los Vegas, in New Mexico, U.S.A., where she was employed by the New York Mission Board of the Presbyterian Church to teach the natives English.

A LARGE and appreciative audience filled the lecture room of Calvin Church, Pembroke, recently to hear the Rev. James Robertson, D.D., of Winnipeg, on "Mission Work in the North-west." Dr. Robertson has for twenty years occupied the position of Superintendent of Missions in that vast country, every inhabited part of which he knows thoroughly. This knowledge, added to an unshaken faith in the country, a glowing enthusiasm, practical good sense and great earnestness, renders his deliverances on the subject exceedingly interesting. When Dr. Robertson undertook the work there were but two congregations (Presbyterian) in the country; the contributions for religious purposes then amounted to only a few thousand dollars, now they have reached a quarter of a million. At the close of the lecture a few gentlemen who were present voluntarily undertook the support of a missionary in the North West for a term of years at their own expense.—*Com.*

THE Rev. A. B. Simpson of the Christian Alliance, New York, under the heading 'Wanted' asks for volunteers for the foreign field. He says:—"We have many candidates on our lists, but we want God to put it into the hearts of his chosen ones to offer themselves for the fields which at present so much need reinforcements. We want several for Tibet, men and women who can 'endure hardness as good soldiers of Jesus Christ.' We want half a dozen for Southern China. We have two accepted workers, but we want four more young men of the strongest type, and better to have had some experience in Christian work. We specially want men 'who count not their lives dear unto themselves, that they may finish their course and the ministry; which they shall receive of the Lord Jesus Christ.' We want two or three brave, wise, consecrated volunteers in Anam; men who can speak French preferred; and in any case, they will have to learn this language. We want a party for Malaysia and the islands and shores of South-Eastern Asia. For all these fields, we have a nucleus already, but we want to make up small parties, and we ask our readers to make it a subject of special prayer that God will choose the workers and that we shall make no mistake.

THE annual meeting of the Huron Presbyterian Women's Foreign Missionary Society was held recently in Clinton. There was a good attendance, nearly every auxiliary being well represented. The meeting was a very interesting one and the reports were most satisfactory, showing, as they did, a growing interest in the work. The officers appointed for the current year are as follows: Mrs. C. Fletcher, Thames Road, Usborne, President; 1st Vice-President, Mrs. Thomas Fair, Clinton; 2nd Vice-President, Mrs. Henderson, Hensall; Secretary, Mrs. Lyon, Seaforth; Secretary of Supplies, Miss McTaggart, Clinton; Treasurer, Mrs. M. Y. McLean, Seaforth. The following are the contributions from the several auxiliaries: Brucefield, \$91.36; Duff's church, McKillop, \$10.03; Egmondville, \$63; Blyth, \$153.43; Goderich, \$134; Clinton, \$156; Lonsdale, \$11.90; Thames Road, Usborne, \$83;

Kirkton, \$32.60; Seaforth, \$243.59; Smith's Hill, \$29; Manchester, \$34.20; Bayfield Road, \$11; Hensall, \$110.05; total, \$1,169.16. The following are the contributions from the mission bands: Brucefield, \$19.55; Hensall, \$8.05; Goderich, \$94.16; Clinton, \$80, Thames Road, \$22; making a total of \$223.76. This, added to the auxiliary amounts, makes the total contributions for the year \$1,392.92. This is, certainly, a very handsome sum, and is \$177.53 in advance of the amount contributed last year.

ON Wednesday night, the 17th ult., Rev. Dr. Robertson, Superintendent of Missions in the North-West and British Columbia, addressed a joint meeting of St. Andrew's and St. John's congregations in the basement of St. John's church. The Doctor gave a great deal of useful information about the North-West, and showed how, through failure of crops, the low price of wheat, and from other causes, the settlers in many parts could do little for some years to come for the support of Church ordinances; and he appealed to the people of Ontario for larger and more liberal subscriptions for home missions. He appealed to the people on patriotic grounds to stand by the people of the North-West in their struggles for an existence, and thus prevent their crossing the line to live under another flag. He showed the rapid progress made by all the denominations in their attempts to give the Gospel to our fellow-countrymen, as well as to the foreigners who had settled in that new country. He touched on the Chinese question, and said that it was a very difficult problem for any country or government to deal with. There was a fair attendance at the meeting, and all were highly delighted with the interesting and instructive address delivered by Dr. Robertson. The chair was occupied by Rev. Mr. Mitchell. Rev. Mr. Grant was also present, and took part in the meeting.

THE W. F. M. S. of Cavan Church, Bolton, held their annual tea-meeting on the evening of Thanksgiving day. Members of the Society had resolved to make a change on this occasion, and do away with the usual 25 cent ticket at the door. It was accordingly announced that the tea was free to all; but that during the meeting a free-will offering for missions would be taken up. The evening came, and friends enough to fill the town hall came along to spend a social hour together over the tea, and afterwards to enjoy an excellent programme. Tables were set in a room adjoining the hall, and after all had partaken of the good things provided by the ladies of the congregation, the chair was taken by the pastor, Rev. T. McLachlan. The choir gave the opening chorus, "Christ for the world," followed by prayer by Rev. G. Wood. Then came a solo by Mr. John Warbrick, and another chorus by the choir. Rev. R. P. MacKay then gave a very interesting and instructive address on missions, using a map to show the different mission stations occupied by our Canada Presbyterian Church. This was followed by a beautiful duet and chorus, "Come over and help us." An intermission of a few minutes gave an opportunity for taking up the offerings, which amounted to \$76 00, considerably more than it would have been had the old system of selling tickets at the door been continued. We would recommend this plan to those who have been in the habit of making a charge; it is the Lord's work. He has said "Freely ye have received, freely give." The second part of the programme was also very good. Short addresses by Rev. P. Flemming, (Pres.), Caledon East, Rev. G. Campbell, (Meth.), Bolton; Rev. G. Wood, (Meth.), and Rev. F. W. Kennedy, (Epic.), Bolton, were given, all bearing on missions, very suitable for the occasion, in fact had nothing of the 'typical tea-meeting' speech about them, which consists chiefly of compliments to the ladies, apologies for themselves, and comical stories for the amusement of the children. Between speeches came choruses by the choir, a solo by Mr. J. F. Warbrick, duet by Miss Morris and Mr. Warbrick, as well as recitations by Miss Devins, and Mr. Eumage. The meeting was closed with "Hallelujah Chorus," Doxology and Benediction. Thus closed a very happy gathering.—*Com.*

INDEPATIABLE in the interests of the North-west, Rev. Dr. Robertson never loses an opportunity to urge the great claims of his special field. On Friday evening last, he addressed a large audience in Central Presbyterian Church, on mission work in the Northwest and British Columbia. Rev. Mr. Martin, president of the Presbyterian Union occupied the chair. In illustration of the arguments which he advanced, Dr. Robertson gave a graphic description of the difficulties which often beset a new man in endeavouring to obtain the sympathy and support of the community in which he might be placed, illustrating it by incidents connected with his own work. He said that a man, to be a successful missionary there, must be tactful and broad-minded, a good preacher, and a man who would inspire respect in those whom he might meet. There were not enough men of this class sent West, and they were the men who were necessary for the work. Speaking of prohibition, he said that although prohibition had not prohibited completely, yet since the introduction of high license the amount of drinking done had largely decreased. He warned the people of Ontario that if they expected to enforce prohibition, when they had got it, they must be very wide-awake, as the ways of the illicit liquor importers were many and devious. Many other pertinent suggestions were made, and many facts told, all of which greatly interested the audience.

British Columbia.

REV. C. M. TATE, Victoria, B.C., organized a mission among the Nitinat Indians, which has been taken charge of by Rev. W. J. Stone.—The Union Prayer Meeting of the different Woman's Missionary Societies of Charlottetown, was lately held in the parlor of the First Methodist church. Mrs. Hamlyn occupied the chair and the meeting was opened by singing and Scripture reading and prayer by Mrs. Weldon. Mrs. Hamlyn expressed regret that Mrs. Dr. Johnson, who was to have presided, had been called away by the death of her mother, and she asked for the prayers and sympathy of the meeting on her behalf. Miss Rogers read an interesting extract from the pen of Mrs. Bishop, who labored successfully as a medical missionary in India. Mrs. Heard also gave some interesting facts which she received from the lips of Dr. Kate Bushnell and Mrs. Andrews, whom she met in England last winter. Those two consecrated women have been sent out by the World's W.C.T.U., and are supported by that organization. Mrs. J. J. Coulter, Mrs. DesBrisay, Miss Maclaren and several others led in prayer, expressive of God's blessing to rest abundantly upon missionaries and heathen. The following resolution was then read and unanimously adopted: In view of the terrible sufferings of our sisters in India, arising from official license of vice, the drink and opium traffic: "Therefore resolved that this meeting of the United Protestant Woman's Missionary Societies of Charlottetown records a unanimous Protest against these evils being longer permitted by the British Government, and urges that steps be taken by all influential bodies to further the cause advocated by the friends of purity and righteousness, and further resolved that a copy of this resolution be forwarded to the several Boards of the Women's Missionary Societies of Canada and to the Dominion W.C.T.U." A collection was taken in aid of mission work when meeting, closed which we trust was profitable to all. Further contributions to aid Dr. Kate Bushnell in her mission work will be gratefully received by Mrs. Heard at Mr. F. S. Moore's.

Toronto Conference.

IN connection with the great missionary conference to be held in Toronto, February 13th to 16th inclusive, the following earnest appeal has been issued:—

DEAR BROTHER,—A number of persons deeply interested in Foreign Missions have had under consideration, for several months past, the advisability of holding a Missionary Convention in this city. The annual Con-

vention of the Student Volunteer Movement is to be held in Detroit, beginning February 28th, and it has been thought well to arrange for a Toronto Conference at such a date as will make it possible for some of the brethren who are to be in Detroit to be with us. Arrangements have accordingly been made for holding such a Convention in Toronto, during four days, beginning with Tuesday, the 13th February, and it is expected that Dr. A. J. Gordon, of Boston, Dr. A. T. Pierson, of Philadelphia; Mr. W. E. Blackstone, of Chicago, Dr. G. L. McKay, of Formosa; Mr. Spencer Walton, of Africa; and Mr. Hermann Warszawiak, of the Jewish Missions in New York, will take part.

The Conference will be non denominational, or rather, inter-denominational in character, and all questions of polity, upon which differences of opinion would exist, will be avoided. The one purpose of the programme will be the awakening in this city and country of an interest in the evangelization of the world such as will result in a more worthy response to the Divine command, to preach the Gospel to every creature, than has yet been given. Nothing but the outpouring of the Holy Spirit will bring the Churches to a right sense of their responsibility in this matter. The Lord's people, therefore, are asked to remember at the throne of grace these meetings. It is particularly desirable that the ministers of the city should be in sympathy with the movement, and should seek to elicit the prayerful interest of their congregations. Your personal interest and co-operation, so far as other engagements will allow, is respectfully solicited. "And when they prayed the place was shaken where they were assembled, and they were all filled with the Holy Ghost, and they spoke the Word with boldness." Yours truly—R. P. Mackay, G. J. Bishop, Elmore Harris, T. C. Desbarres, H. W. Frost, J. McP. Scott.

Presbytery of Trinidad.

THE Presbytery of Trinidad met at the Free Church St. Ann's Road, Port of Spain, on Tuesday January 2nd, at 11 o'clock a.m., and was constituted with prayer by the moderator, Mr. Macurdy. There were present besides the moderator, Messrs. Dickson, Morton, Grant, Ramsay, Macrae and Thompson, ministers, and Messrs. Spencer, Clark, Lal Bihari and Soleen, elders. Rev. Marc Richard, Moravian minister, being present, was requested to sit as corresponding member. Various reports, though not of much public interest, were given in and received by the Presbytery. Supply for another three months was granted to the church in San Fernando. The Presbytery also agreed to send a strong representation to the United Presbyterian Church in Scotland, with reference to the prolonged vacancy in San Fernando, and to the dilatoriness of the Church in getting it filled. Dr. Morton was thanked for his diligence and the great trouble he had taken in the matter of incorporation of the Presbytery as a body able in the eyes of the law to hold property. Mr. Macurdy and Mr. Dickson gave in the reports of their respective congregations, and it was promised that the report of the mission council would be laid on the table at the next meeting. It was agreed to meet again at Arima on the 3rd day of March, at 11 a.m. The Presbytery then adjourned to meet again in Greyfriar's church, Port of Spain, at 7.30 p.m., in order to hold a Presbyterial visitation of that congregation, and also to assist at a missionary meeting. All of which was done.—ALECK M. RAMSAY, Clerk.

Quebec Bible Society.

THE fifty-eighth annual meeting of the Quebec Bible Society was held on the 24th ult. in the Meth-list Church, Quebec, and was largely attended by the friends of the society, most of the local pastors being also present. The president, Mr. P. Johnston, occupied the chair and in his opening address made the encouraging announcement that the Quebec Society was never more prosperous than at present. He then called upon the secretary, the Rev. E. J. Stobo, to read his annual report, which chiefly dealt with the

work done during the past year. It showed that during the twelve months he had travelled over 7000 miles in Quebec and Ontario, but chiefly in the former, and delivered 141 sermons and addresses, besides disposing of a large number of copies of the Scriptures which was further largely increased by colportage and sales from the Quebec Depository. In his report the secretary also referred to the exceeding great kindness shown to him by the society's friends throughout his wide district, further mentioning gratefully the attendance of Roman Catholics at nearly all of his meetings and their thankfulness for his services. The treasurer, Mr. Robert Stanley, next submitted his financial statement for 1892, which showed that the receipts were \$5,676, and the expenditure \$1,331, leaving a balance on hand of \$1,346. After the election of officers, including that of Mr. P. Johnston, as president, and of the Hon. D. A. Ross and Messrs. J. C. Thompson, W. C. Scott, W. H. Tapp, R. R. Dobell, A. D. Webster, Frank Ross, with a number of local clergymen as vice-presidents, the usual resolutions were put and carried unanimously, the Rev. Dr. Rose, of Montreal, delivering the principal address of the evening. The reverend gentleman's discourse was scholarly, practical, spiritual and eloquent and one of the most helpful ever delivered to a Quebec audience on a like occasion. The other speakers were the Rev. Messrs. Day, Bruneau and Noble, and the meeting closed with an earnest and appropriate prayer by the Rev. Adam Burwash, of Montreal.

Missionary Conference.

REPRESENTATIVES of sixteen of the foreign missionary societies from as many different denominations met in New York, January 17th. Nearly all the delegates, who gathered from almost every portion of the United States and Canada, were secretaries of the several organizations which they represented. The purpose of the conference was to interchange opinions on the question of the best methods to adopt in the foreign missionary field.

The conference was organized by the election of Rev. Dr. Ellinwood, of the Presbyterian Board, as chairman.

Rev. Dr. J. O. Peck, of the Methodist Board, read a paper on "How to Awaken and Maintain an Intelligent Missionary Spirit in the Home Churches."

The next subject was "The Development of Self-Supporting Churches on the Foreign Field." This was divided into two parts—"The importance of this measure" and "The best means of securing this end."

Papers were read on these subjects, respectively, by the Rev. Drs. C. H. Mabie and S. W. Duncan and provoked much discussion.

Dr. Mabie did not mince matters in his treatment of the matter, and said that the missionaries in the foreign field were altogether too fond of placing all their dependence on the treasury at home and were not content to push their work so that they might make their churches self-supporting. He averred that they lived too extravagantly.

Dr. Duncan followed and spoke in the same strain, and an animated discussion ensued, in which every speaker expressed the belief that the time had come to call a halt in sending out funds to support churches which ought to be in a condition to take care of themselves.

An able paper on "The Means of Securing Missionary Candidates of the Highest Qualifications" was read by Rev. Henry N. Cobb, and the ensuing discussion occupied the time until the conference adjourned for a noon recess.

At the opening of the afternoon session of the conference, which was presided over by Rev. Dr. Sutherland, Rev. Dr. Ellinwood read a paper on "The True Relation of Mission Boards to Colleges on Mission Ground."

The formal exercises of the conference closed with a paper by Rev. Dr. Sutherland, on "Practical Provision for Missionaries as to Outfits, Salaries, Furloughs, and Support of Children."

Before final adjournment resolutions were adopted for the appointment of committees to make investigations and propose some plan to the next conference by which missions in foreign lands may be made self-supporting.

Church News.

In Canada.

REV. D. PERRIE, of Chasloy, has been called to Wingham.

REV. A. F. TULLY has been appointed moderator of the Stratford Presbytery.

ON Thursday evening last a very pleasant concert was held in Erskine church, Toronto.

THE annual convention of the Asphodel and Belmont Sabbath school was held on Friday last.

KNOX CHURCH, Hamilton, is fifty year old, out of debt, has \$26,238 assets and a membership of 967.

REV. HUGH BROWN, Havelock, has been called to South Delaware Presbyterian church, near London.

THE members of the Thessalon church held their annual meeting lately, and appointed officers for the following term.

REV. J. L. MURRAY, M. A., Kincairdine, has been nominated by the Presbytery of Maitland, Moderator of next Synod of Hamilton and London.

EVANGELISTIC services were held in St. Andrew's church, Fergus, recently. Mr. Knox and several other brethren in the Presbytery assisted the pastor. Rev. J. W. Rae, of Acton, also took part.

ON Tuesday evening last the Torbolton Presbyterian church held its annual tea-meeting. A first-class musical and literary programme was given, a feature of which was a lecture by Rev. Dr. Campbell, of Ottawa, who has few superiors on the platform.

AT a meeting of St. Andrew's church congregation, New Glasgow, a motion passed by two-thirds majority of those present to make application for admission to the United Presbyterian Church of Canada. Immediately after, one of the minority made a motion to make it unanimous, which passed with one dissenting voice.

AT the annual Sabbath school entertainment of Knox Church, Paisley, the congregation embraced the opportunity to show in a pleasant manner the good will existing between pastor and people. Among the presents with which the Christmas tree was decorated was a valuable gold watch for the pastor, bearing the following inscription:—"Token of esteem presented to Rev. J. Johnston, by his congregation, Knox church, Paisley, Christmas, 1893."

ANNIVERSARY services were held in Chalmers' church, Woodstock, on Sabbath, Feb. 21st. This is the sixteenth year of Rev. Dr. Mackay's pastorate; and his large and steadily increasing congregation is a tribute to his fidelity. The present membership is 358, and every one of them, we understand, is a prohibitionist. During the past year a beautiful manse has been erected at a cost of \$4000. The income during the year is larger than for many years past. The anniversary services were conducted by Rev. R. P. Mackay, of Toronto. Large congregations were present both on Sabbath and on the following Monday evening, and all were delighted with the words of the Foreign Missionary Secretary.

THE ladies of the Presbyterian church, Georgetown, P.E.I., held a very pleasant and successful social and entertainment in the town hall there on the evening of the 10th ult. The attendance was large, notwithstanding the extreme coldness of the evening. The tables were furnished in a manner that reflected great credit on those in charge. The intellectual part of the programme, which consisted of addresses, readings, vocal and instrumental music, was well carried out. D. A. McKinnon, M.P.P., chairman of trustees, occupied the chair, and opened the proceedings in one of his neat, happy and eloquent speeches. Mrs. Dan. McLean presided at the organ with her usual ability. Along with the ladies in charge, great credit is due to Mr. D. H. Logan and Mrs. Hickey for the success of the entertainment. The proceeds amounted to nearly \$50.

THE Sabbath afternoon addresses at Queen's University have been arranged for thus: Feb. 11th, the inaugural address will be given by Rev. Thomas C. Hall, of Chicago, and son of Dr. John Hall; February 13th, Rev. Salem Bland, Cornwall; February 25th, Prof. G. C. Workman, Toronto; March 5th, Rev. John Sharp, M. A., Admaston, March 11th, Rev. James Barclay, B. D., Montreal, March 16th, Principal Grant, Kingston, March 25th, Prof. R. J. Thomson, Toronto, April 1st, Prof. Clark, of Trinity, Toronto, April 5th, Dr. Mowat, Kingston; April 15th, Dr. Dyde, Kingston.

THE new Presbyterian church at Alma was lately dedicated by divine service. The Rev. J. A. R. Dickson, Ph.D., of Galt, preached morning and evening, and the Rev. Mr. McInnis, of Elora, in the afternoon. All the services were attended by large and appreciative audiences. The church is built of field stone with Guelph cut trimmings, the windows of cathedral glass. The inside woodwork varnished, showing the grain of the wood. The furnishings was done by the Ladies' Aid Society of the church, and is in excellent taste, and altogether the building is a credit to the neighbourhood and the congregation. The cost is in the neighbourhood of \$5,000.

Union of Congregations.

HUNTINGDON, Que., January 23. — A matter that has for some time been of deep interest to the Presbyterians of this place and vicinity, that of a union of the two churches of that denomination in this village, seems to be approaching a solution. One of these two churches, St. Andrew's, founded over sixty years ago in connection with the established kirk of Scotland, is a strong, healthy congregation and is presided over by the Rev. J. B. Muir, D.D., who has been its minister for twenty years. From its ranks at various times have seceded the other congregations of this place. Among those so seceding was the body which became the Second Presbyterian church of Huntingdon, the point of difference arising out of matters connected with the distinctions between the Free Church and the Old Kirk. For many years the Second Presbyterian Church had for its minister the late Rev. James Watson, D.D., and while at one time the latter church was self supporting, in later years it has been receiving assistance from the Augmentation Fund. The unfortunate accident which caused the death of Dr. Watson last spring deprived this congregation of a pastor, and since that time the pulpit has been supplied by students from the Presbyterian College. As this arrangement was only temporary, steps were taken to secure a permanent minister, but as the Presbytery was unwilling to continue its assistance recourse had to be taken in union with one of the other Presbyterian congregations in this vicinity. A union with St. Andrew's church in this village seemed most natural in view of the history of the two congregations. But last summer, when the question was entertained, several apparently insurmountable difficulties presented themselves, of which the principal ones were the reluctance of St. Andrew's congregation to lose its identity in a "union church," and the disposal of its present pastor, Dr. Muir, who was not acceptable to the several persons in the Second Presbyterian congregation. At this point negotiations were broken off last year and the matter was at a standstill until the present time when the Presbytery of Montreal undertook its settlement. Last evening the Presbytery met here with the office bearers of the two congregations and a set resolution was, after much discussion, adopted as a basis on which the proposed union should take place. These resolutions were submitted by a deputa-tion from the Presbytery to the two congregations separately this afternoon, and the difficulties which arose last year were overcome in one case by the second congregation withdrawing its request that the name of "St. Andrew's" should be dropped, and in the other instance by Dr. Muir consenting to resign from St. Andrew's church pastorate in order to allow the union church, the St. Andrew's church as it will now stand, to choose a pastor acceptable to all, and thus to enter on a new regime with a new minister. The other re-

solutions referred to the joint ownership by the united congregation of the present property of each, the retention of the elders and finance managers of each church in their present offices, the naming of St. Andrew's church as the place of worship and the presentation to Dr. Muir of the amount of one year's salary on his retirement. These resolutions were nearly unanimously carried in the meeting of each congregation to-day, and if at a joint meeting this evening everything is arranged satisfactorily there will be in the near future in this village one very strong and large Presbyterian congregation in place of two, of which one has been or some time not self-sustaining. Among the Montrealers present at the Presbytery meetings were the Rev. Dr. Warden, the Moderator, Rev. Mr. Cruickshank, Rev. Mr. Fleck, Rev. Dr. Campbell and Mr. Walter Paul. *Montreal Gazette.*

Presbytery of London.

THE Presbytery of London held a special meeting at the Park Avenue lecture room on Tuesday of last week, to conduct the trials of three young men who are entering the ministry and to hear the report of the Committee on Revision of the Church Hymnal. Those up for trial were Dr. Robertson, pastor-elect of the King St. Presbyterian Church; R. W. Ross pastor-elect of Glenoe, and J. H. Cortney, pastor-elect of Port Stanley. Rev. Alexander Henderson presided. All of the candidates were approved of. The report of the Hymnal Committee was taken up at the afternoon session, and discussed up to adjournment without action being taken. The evening sederunt was held in King Street Presbyterian Church, where a large audience assembled to witness the induction of the new pastor, Rev. Dr. Robertson, late of Hamilton. The ceremony was of the usual interesting character.

Presbytery of Huron.

THE Presbytery met in Clinton, on the 16th ult., when Mr. Hamilton was appointed Moderator for the ensuing six months. The session records of Union Church, Brucefield, of Hensall, Blyth, Goderich, Clinton, Manchester and Smith's Hill, McKillop and Winthrop, Exeter, Hullett and Londesboro, were examined and attested as correctly kept. A conference on the state of religion was appointed to be held at the March meeting, during the afternoon sederunt, and Mr. Acheson was appointed to introduce the subject of the conference. The report on Sabbath schools was delayed till next meeting. Dr. McDonald read the report on Christian Endeavor. The report stated that there are 434 active and 358 associate members connected with the societies under the jurisdiction of the Presbytery, a total of 822. The annual report of the Woman's Foreign Mission Society of the Presbytery was submitted, showing that gratifying progress was made during the year. The Presbytery received the report, expressing its joy and gratitude at the success of the ladies in their noble work. The Presbytery recorded its sympathy with Mr. Shaw, of Egmondville, in his present affliction, and prayerfully hope that he will soon be restored to health. Messrs. Alexander Reid and Walter Riddell were appointed assessors with the session of Londesboro. On application leave was granted to the congregation of Hillis Green to proceed with the erection of a church. A committee composed of Messrs. Martin, Anderson, and J. A. McDonald was appointed to visit Bethany and report at next meeting. Mr. Hamilton, on behalf of the committee on the remnant of the new Hymnal, gave a report, which, after some amendment, was adopted. Mr. McGraw gave notice that at the next meeting he would move that instead of six regular meetings, as in the past, there shall in future be only four. The following deliverance was adopted: "The Presbytery having heard of the death of Rev. Wm. Graham, of Egmondville, which took place on December 13th, 1893, expresses its deep sympathy for the widow and the family in their affliction. His labors in this part of the Church extend over a long period of time. He was ordained as a minister in Tuckersmith, in 1845, and for twenty-nine years remained the pastor of that

congregation. In 1874 he was translated to the congregation of Pine River, and in 1878 he retired from the active duties of the ministry. He was the first pastor of the Edmondville congregation. — One of the first members of this Presbytery, and, although when he retired he was a member of the Presbytery of Maitland, still his long service to the Church and the intimacy in which he stood to the members of the Presbytery of Huron, calls for the record of his death in our minutes." The next meeting of Presbytery will be held at Seaford, on the 13th of March, at half-past ten o'clock a.m.

Presbytery of Maitland.

THIS Presbytery met at Wingham, Jan. 16th., Rev. D. Millar, Moderator, Rev. Mr. Aylward, Rev. Isaac McDonald and Rev. Dr. Moffat were invited to sit with the Presbytery. Estimates for the year were passed. A petition from Huron congregation for permission to dispose of their manse property, containing 45 acres of land, and to apply the proceeds of sale to the liquidation of their church debt, was laid on the table till next meeting. The report of the committee appointed to draft a deliverance on the Assembly's remit, on recommendation of hymnal committee, was read. On motion it was carried that the Presbytery emphatically objects to any tampering with the psalter on the part of the Church. It was also carried that no selections be made from the psalter and incorporated in the new hymn book. The report of the committee, so far as regards the paraphrases and hymns, was adopted. A call to Rev. D. Perrie, of Chesley, from Wingham congregation, was sustained. Stipend promised, \$1100 per annum, with free use of manse and one month's holidays each year. Messrs. D. M. Gordon and John Gray, commissioners from the congregation, supported the call. Reasons for translations were read. Messrs. D. M. Gordon and John Gray are to represent the congregation regarding the call before the Presbytery of Bruce, and Rev. J. L. Murray will prosecute the call before said Presbytery in behalf of this Presbytery. In answer to a petition from Huron congregation, Rev. Isaac McDonald was appointed to take charge of said congregation for three months. Committees were appointed to visit and receive congregations as follows: Belgrave, Messrs. Hartley and P. Campbell; Dungannon and Port Albert, Messrs. A. McKay and G. Middleton; Pine River, Messrs. Rose and C. McKenzie. The annual reports on state of religion, temperance and systematic beneficence were read. These reports, together with their recommendations, were adopted. The following report of committee appointed to draft a deliverance on the relations of colleges to the Church, was adopted: 1. That one method should be adopted in appointing professors of all the colleges for the Church. 2. The method to be that nominations be made by the college board, or governors, or presbyterial, that notice of the same be issued to all the Presbyteries of the Church for approval, and that the Presbyteries communicate their action on the matter to the next General Assembly for final decision. The following were appointed a committee, viz.: Messrs. Anderson, Malcolm and Harrison, to visit the four congregations, Langside, Whitechurch, East Wawanosh, Belgrave, to elicit information as to reorganization of field and to call a special meeting of Presbytery, if necessary. Conditional arrangement was made for the induction of Mr. Perrie; Mr. Ross to preach, Mr. Ross to address the minister, and Mr. Murray the people. Rev. J. L. Murray was nominated Moderator of the next Synod of Hamilton and London. The W. F. M. Society will make their own selection of speakers in connection with the presentation of their annual report to the Presbytery. Mr. Anderson gave notice of motion to reconsider, at a special meeting, the resolution passed last March regarding the holding of a conference on the Monday previous to next meeting of Presbytery. The next ordinary meeting will be held at Wingham on the third Tuesday in March, (20th) at 11.30 a.m. — JOHN MACNABB, Clerk.

Annual Meetings.

OLD ST. ANDREW'S, TORONTO.

The annual meeting of Old St. Andrew's church was very largely attended. The pastor, Rev. G. M. Milligan, presided. All the reports presented showed the church to be in a flourishing condition, and only suffering very slightly from the depression in trade which has necessarily affected the contributions. Mr. R. McLean, treasurer, presented a very complete financial statement, showing that the receipts during the year, were, for general church purposes, \$8,219; aged and infirm ministers' fund, \$401; for the poor, \$421; for special purposes, \$143; for church schemes, \$2,500, which may be increased to more than \$3,000 when all returns are received; for mission stations, \$124; foreign missions, \$387; Sabbath schools, \$248; Ladies Aid Society, \$117. These items, with several smaller sums for various purposes, make the total income a little more than \$13,000. The salaries, rents, mortgages, light, heat, and general expenses cost \$8,164, and the balance went to the various schemes of the church. Principal McMurchy presented the report of the Session, which showed that 52 members had joined the church, 29 had been lost by death and removals, and the total membership at the end of the year exceeded 500. The Sabbath school report, showed an increase of scholars and general prosperity. Reports from the various other church organizations spoke of most successful year's work. Dr. Price Brown, Messrs. James Baird, and Wm. Mowat were the retiring managers, and they were re-elected by acclamation.

DOVERCOURT CHURCH, TORONTO.

The annual congregational meeting of Dovercourt Presbyterian church, held on Jan. 24th, was the most successful ever held in the history of the congregation. Dr. Parsons, Moderator, occupied the chair. The managers' report showed that the congregation had raised the sum of \$1127 00 for all purposes and they were now free from debt, the arrears from the previous years having been all paid. The Ladies' Aid Society have a balance on hand of \$59 00. The W. F. M. S. have raised \$27 75. The Sabbath school reports a balance on hand of \$24.25, a library of over 200 volumes and an increased attendance over last year. The average attendance is now 96. The report of the session was also of the same encouraging nature. There is an increase of 33 in the membership for the year. The Rev. Samuel Caruthers who has had charge for the past year has been very active and energetic in the work, as is shown by the success that has attended his efforts. A motion was unanimously passed, asking the Presbytery to re-appoint him for another year. Messrs. J. B. Johnston and Wm. Ball were elected managers for next three years.

COLLEGE STREET, TORONTO.

At the annual meeting of the College street Presbyterian church Rev. Mr. Gilray occupied the chair, and Mr. James Brown acted as secretary. The report of the managers spoke most encouragingly of the condition of the church. The Sunday school share fund collections for the year had amounted altogether to \$716.68, which was a very satisfactory sum. The report spoke also of the renovation of the church, which had been accomplished at a considerable expense, but which had much increased the comfort of the members. The total revenue during the year had been \$8,257.24, an increase of \$872.70 over the preceding year. The session report gave the figures regarding the year's membership record as follows. New members admitted, 116, loss of members, 53, of which 46 were removed, and 7 died, 45 names were removed for non-attendance, and 9 names were retired. The membership at present is 500, as against 791 a year ago. During the past year there have been 31 baptisms. In every respect the report was most gratifying. The Building Committee submitted a statement of the cost of the new school house which was formally opened in February, 1893. The total cost was \$19,648.18. On motion, the report was received, the building accepted, the committee discharged, and two unpaid accounts were assumed by the Board of Managers. The Sun-

day school report gave the average attendance as 384, the total ordinary collections during the year having been \$302.93, and the share money collected \$325.05. Reports were also received from the various organizations connected with the church, all of which showed satisfactory progress and very active work on the part of the members. The election of officers for the coming year resulted as follows:—For managers, Messrs. James Brown, Bastedo, Lang, Calhoun, and McCullough, the first three named being for three years, the fourth for two years, and the fifth for one. The elders elected on the Board of Managers were Messrs. P. B. Martin and D. Cameron. The trustees will be Messrs. Melville, Turnbull, and Joss, and the auditors, Messrs. Gardiner and Smith. It was decided that the pastor, with Mr. James Brown and Mr. Peterkin, would be a committee to prepare the annual report.

ST. JAMES' SQUARE, TORONTO.

At the annual meeting of this congregation Mr. A. A. Allen occupied the chair, and Mr. John Paton acted as secretary. The report of the managers showed a rather satisfactory state of affairs, notwithstanding the fact that there has been a slight falling off in the receipts of the church, which is attributed to the long-continued vacancy in the pastorate. The total contributions for the year, including moneys devoted to missionary work, were \$13,070.82. During eleven months of the year the want of a settled pastor was felt most seriously in all branches of congregational life; but since the advent of the Rev. Mr. Jordan this want has been fully supplied. The attendance at public worship every Sabbath and at the weekly prayer meeting has greatly increased, indicating a quickening of spiritual life in every direction. The obligation incurred at the annual meeting of the congregation in January, 1890, to aid St. John's church in this city to the extent of \$1,000, has now been fulfilled, the amount paid last year on this account being \$100. In addition to this obligation, the managers have each year paid the interest on the mortgage debt of that congregation. The amount so paid last year being \$158, and it may be necessary to continue this help for a year or two longer. In connection with this, a letter of thanks was rec'd. from St. John's church for the aid tendered them by St. James' Square church during the past seven years. Messrs. Kirkland, Kerr, Grant, and Paton were appointed a committee to attend to the printing of the annual report. Messrs. Watt and Cathron were elected auditors for the coming year. Votes of thanks were tendered to the retiring managers, the secretary, the treasurer, the choir, and the ladies of the congregation who assisted in the arrangements for the social part of the evening's enjoyment. A resolution proposing that the names of subscribers and the amounts which they contribute to the various schemes of the church during the year be printed in the annual report, was put to a vote and defeated. The scrutineers, Messrs. Henderson, Watt, McDonald and Ormston, at the close of the business of the meeting, declared the following elected managers for 1894:—Messrs. James Buik, Robert Darling, W. D. McIntosh, Alexander Nairn, I. W. Nelson, John Paton, and R. C. Steele.

ST. COLUMBA CHURCH, PRICEVILLE, ONT.

HELD its annual congregational meeting on the 3rd ult. The reports of the various committees were very satisfactory. The amount raised for all purposes during the year 1893 was \$990. The Sabbath school anniversary was held on the 15th ult., and \$40 were raised. The number of scholars on the roll is 145. Originally there were two churches in this village. The Rev. Charles Cameron, retired, now of Durham, was pastor of Knox church. He was ordained and inducted here May 1st, 1861. The late Rev. Donald Fraser, M.A., of Victoria, B.C., was pastor of St. Andrew's church. He was ordained and inducted here August 14th, 1867. After the union of 1875 both ministers resigned in order to allow the congregations to unite. They were united October 9th, 1877, and chose the name of St. Columba church. The present pastor, Rev. Donald McLeod, B.A., was ordained and inducted here August 21st, 1878.

During the year 1888 the congregation erected a neat stone and brick church, seating 400 people, and costing about \$5,000. It was opened and dedicated by the Rev. Principal Caven, the first Sabbath of January, 1889, and paid in full before the end of the next following December. It may be noticed that for 33 years this church has had but two ministers in consecutive order,—the first two having occupied the field simultaneously. Five churches now occupy the bounds of the original charge. But the pioneer labourers laid the foundation firm and true, and sowed the seed in faith and hope with a liberal hand; and we revere their memory as we behold the results of their perseverance, endurance, faith, and labor of love,

CHALMERS CHURCH, HALIFAX.

CHALMERS CHURCH annual meeting was large and harmonious as usual. At the beginning of 1893 envelopes were issued to 83 contributors, who promised to give an aggregate of \$1818.29. During the year, 10 removed from the congregation, causing a deficit of \$198.95. 9 regular contributors are in arrears \$70.25; yet the majority have paid more than they promised. Collections during the year: By envelopes, \$1642.80; by open collections 784.24; a total of \$2426.54. The year was begun with a debt of \$229.86; closed with a debt of \$195.42. Net gain of \$34.44.

AT SWANSEA.

THE annual congregational meeting at Swansea was held on Thursday night, Jan. 18. Rev. R. P. Mackay, secretary for Presbyterian Home Missions, presided. The past year has been a good one for this church. The congregation is composed almost entirely of young people, and splendid work is being done amongst them. So far they have been able to carry on the work without applying for aid from the Home Missions Committee. The fact that the rolling mills in the locality have been closed for some time has interfered with the attendance and slightly reduced the subscriptions. During the year the membership was increased by 10, making a total of 66. There are 70 names upon the Sabbath school roll, 19 of the pupils attend the Bible class, which is taught by Rev. D. McIntosh, who resides in the neighbourhood. The Y. P. S. C. E. is doing fine work, and is well attended. Regret was expressed at the loss sustained by the absence of Mr. Wm. Rennie, who has been recently appointed instructor at the Model farm, Guelph. He was one of the church's most active workers.

LONDON.

THE annual meeting of the various social and religious organizations in connection with St. Andrew's church, was held on Wednesday night, the 17th ult., in the Bible class room, which was well filled by an earnest and sympathetic audience. The pastor presided. The first report considered was that of the schemes of the church, which showed a financial improvement on last year. On the motion of ex-Ald. Stevely, seconded by Mr. Alex. Fraser, the report was adopted. The missionary societies next came under review—The W. F. M. Society, the King's Messengers and Sunbeams. These reports were all satisfactory and on motion of Mr. George W. Armstrong, seconded by Mr. A. S. McGregor, were adopted. The Sabbath School report, next—the Central School, (St. Andrew's), the London North, the London West, and the St. Andrew's Bible Class. The reports were all of a favourable nature, and satisfactory explanations given where there was any indications of decline. These reports were also received. The Woman's Visiting and Aid Society submitted their report, which showed the Society to be in a more flourishing condition than at any previous time. The money aid rendered to the poor had been the source of great blessing. The Y. P. S. of C. E. reported a healthy active condition, and the future prospects of usefulness were most encouraging. On the motion of Mr. Gillespie and Mr. Watson, these reports were accepted. The choir also reported, and the prayer meeting committee through its chairman, Mr. Robert Allan sang the only doleful ditty. Words of exhortation and encouragement were spoken and the hope expressed that the church as a whole would live up to its privileges in this respect.

The meeting was most harmonious. The board of managers was conspicuous by its absence, only one of its members being present.

ERSKINE CHURCH, MONTREAL.

At the annual meeting of Erskine Church, Montreal, the managers presented a most satisfactory financial report. The ordinary revenue was not only sufficient to meet the expenditure of the year, but also to pay \$900 for special repairs to the building, and there is still \$477 of a balance in the treasurer's hands to begin the new year with. Within the past few months \$10,000 have been paid of subscriptions made by the congregation to the new church. In addition the congregation raised last year about \$8,000 for missionary purposes, and the Sabbath school about \$800 more. The new church will, it is expected, be ready next fall.

GRAND RIVER, C.B.

At their annual meeting held on New Year's day the congregation of Grand River, C. B., decided to take steps towards building a new manse on or near the site of the present house which is beautifully situated above the river and bridges. We have no doubt the building will in every way correspond with the magnificent church which was erected by the congregation two years ago, and which is considered by competent judges the finest country church in the province. The old manse has seen many days and entertained guests not a few. The new also, we are confident, will be in thorough keeping with the wonted hospitality of the old.

FORT MASSEY CHURCH.

The annual meeting was largely attended. The amount contributed in weekly offerings has enabled the committee to meet all ordinary expenses and pay \$329 for repairs. \$1100 for repairs are still due. Weekly offerings average \$90 per Sabbath. The committee ask \$105 so as to wipe out floating debts. The committee says: Your committee take this opportunity most heartily to join the congregation in expressing their gratitude to God for the very auspicious settlement of the Rev. Alfred Gandier, B. D., as pastor of Fort Massey Church, after a somewhat protracted vacancy. We sincerely trust and pray that under his ministry our beloved church will prosper in all its interests, and that much fruit will abound to the glory of God. Our hearts would also go out in loving sympathy to our dear pastor emeritus in his affliction, and we would fervently pray that behind the dark clouds of adversity he may see the smiling face of his loving Redeemer. The estimate for the ensuing year amounts to \$5,745.

WATERDOWN.

The annual congregational meeting of Knox Church, Waterdown, was held on Monday evening, the 22nd. The pastor, the Rev. P. W. McEachern, presided. Reports were read showing substantial and satisfactory progress in all departments of church work during the year, both in membership and revenue. The session reported a membership of 135. The S. S. treasurer reported a revenue from all sources of \$208. The officers of the congregation for the ensuing year are: Treasurers, J. T. Stock and H. Thompson; Sec'y, H. Crane; Board of Management: Jas. Stuart (chairman), Thos. Little, Watson McMorries, Jas. McKay, George McMorries, Geo. Boyce, Wm. E. Stock, H. B. Thompson and J. A. Stock.

ST. ANDREW'S CHURCH, PERTH.

An unusually large number of members and adherents were present on Monday afternoon, the 5th ult., at one of the most important annual meetings ever held in St. Andrew's church, Perth. The meeting was opened in the usual way with devotional exercises, after which came the regular routine of business. The several reports of the congregation were presented showing a most encouraging state of affairs in every department of church work. The pastor, Rev. A. H. Scott, M.A., then made a statement in behalf of the Session, dwelling upon the unusually inspiring tone of the various reports. Mr. Wm. Meighen, convener of the committee appointed a year before to look out sites in the town in view of church building, read the report of the committee.

They had done the work for which they had been appointed, and mentioned five sites with cost of each. The question of building was discussed at length in a kindly way. It was decided unanimously that the congregation should enlarge the present church, improve and beautify the building and grounds. A committee consisting of the Session and Managing Board was appointed to proceed with the work at once. Members were then elected to fill the vacancies on the Board of Management, after which refreshments were served by the Ladies' Aid Association, and the meeting was brought to a close.

MONTREAL.

CHALMERS' CHURCH held its twenty-third annual meeting on the 17th ult., when most encouraging reports were received from the secretary, treasurer, session, and the different societies. Mr. James Fenwick occupied the chair. At the conclusion of the business of the evening refreshments were served by the managers' wives. Following are the office-bearers of the church: President, Mr. Thos. Gilday; vice president, Mr. O. W. G. Dottmers; secretary, Mr. Alexander McEwen, treasurer, Mr. R. J. H. Douglas. Board of managers: R. J. Hildreth, James Meldrum, R. Scott, W. B. Swain, G. C. Fletcher, T. A. Scott, R. McEwen, Alexander Keith, E. A. Rieport, A. McColl, Wm. Miller and George H. Porteous.

HAMILTON.

The annual meeting of Erskine church showed a year of progress and success. The Mission Band has a membership of twenty-seven and a revenue of \$38.50. The membership of the W.F.M.S. is twenty-four; amount raised \$113. The C. E. has sixty-three active members, one associate and three honorary. The receipts were \$53 and outlays \$51. The receipt of the board of management showed receipts for ordinary revenue to be \$3,234, being \$300 more than last year. Average per Sabbath, \$60. The amount paid of the debt was \$711. The gallery has been opened and partially upholstered. New ventilation which works perfectly has been put in. Kindly reference was made in the report to the labours of the pastor. Messrs. A. M. Souter, T. H. Keller and J. W. McBean were re-elected and Mr. Alex. Mitchell added as managers. All other reports were very satisfactory.

ORANGEVILLE.

The congregation of St. Andrew's Presbyterian church held its annual meeting recently. The attendance was not large. Rev. D. McKenzie, pastor of the church, presided, and Mr. D. McPherson was appointed secretary *pro tem*. The report of the session, as submitted by Mr. A. Steele, was adopted without discussion. A slight decrease in the church membership, which is 300, was noted and attributed to the fact that the congregation was without a pastor during the greater part of the year. Reference was made to the death of Rev. Herbert S. McKittrick, for years a member of St. Andrew's church, and the sympathy of the session was extended to the bereaved father and family and to the widow and child left alone in distant Texas. Mr. Steele also paid a tribute to the ladies of the congregation, who had done good work in assisting the managers in meeting financial exigencies, and complimented the choir upon its faithfulness and efficiency. The Sabbath school, Y. P. S. C. E. and other branches of the church were reported in a prosperous condition. Treasurer Gordon read his annual report. The receipts of the year amounted to \$2,001.01, while the disbursements aggregated \$1,966.46, leaving a cash balance of \$34.55. The envelope and plate contributions amounted respectively to \$921.82 and \$320.31. Mr. John Moody, chairman of the board of managers, explained several of the items of the financial statement and announced that the floating debt of \$400 had been reduced by \$250 during 1893. Then the report was adopted. Mr. Maxwell, Sabbath school treasurer, also dealt with the matter of money. His receipts were \$242.43, the expenditure totalled \$103.56, and the balance is \$47.82. This report was also adopted. The membership of the W.F.M.S.,

instituted in 1885, is now 23. The receipts of the past year were \$50.11, all of which was devoted to the purposes of the society. The Sabbath school attendance averaged 123 and the Bible class 53 during the past year. Collections aggregated \$56.64. Eighty was announced as the present membership of the Y. P. S. C. E., 55 of whom are active and 25 associate members. The Y. P. S. C. E. receipts for all purposes were \$66.13, leaving a balance on hand of \$13.86. This report, which was read by Mr. J. J. Hewitt, was adopted. All the officers of the church were re-elected, including the three retiring managers, Messrs. Thos. Howitt, John Moody and H. Patterson. Votes of thanks were tendered the treasurer, the choir and the ladies of the congregation, and the meeting then adjourned.

SAULT STE. MARIE.

The annual congregational meeting of St. Andrew's church was very interesting, Rev. W. A. Duncan, B.D., presided. Reports were received and read from the session, managing board, Sabbath schools, Y. P. S. C. E., the junior society, Ladies Missionary Society, Ladies Aid. These reports showed the business in each department to be in good order, membership increasing, finances well paid up, and a respectable surplus above expenditure ready to meet any case of emergency. The treasurer reported a satisfactory increase of the sinking fund. Congratulatory addresses and votes of thanks were presented to the worthy pastor and to the several committees, to which appropriate responses were made. The following were elected managing board for 1894: G. H. Hunter, D. M. Brodie, J. G. Moffatt, R. Simpson, Frank Morrison, Wm. McKie. Auditors—R. A. Lyon and Duncan Bole. After the business portion of the church was concluded all present partook of refreshments generously provided by the ladies of the congregation, and spent an hour in social conversation. St. Andrew's church enters the new year under most favourable conditions for a season of great spiritual and financial prosperity, and the lauds of the faithful minister are upheld by a united and harmonious membership of earnest Christians.

COOKE'S CHURCH, KINGSTON.

A PLEASANT and harmonious meeting of Cooke's congregation was held in the Sabbath school room last week. A goodly number were present when Rev. S. Houston opened the proceedings with devotional exercises. The committee of management, composed of Messrs. R. Montgomery (chairman), J. Orr (secretary), and W. H. Montgomery (treasurer), presented the annual financial report, which showed the monetary affairs of the church to be in an improved and healthy condition. The statement was received and adopted. The condition of the Sabbath school Young People's Society of Christian Endeavor, Women's Foreign Missionary Society, Olive Branch Mission band, and Willing Workers' Mission band was stated to be satisfactory. The names of contributors to the funds, with the amount given by each, were duly reported. The annual report closed as follows:—"At the beginning of 1893 when the choir assembled, being enthusiastic, their numbers increased so as to require enlargement of the platform behind the pulpit. The matter was laid before some of the practical carpenters of the church, and they readily responded by giving valuable time and service gratuitously in making the necessary improvement. I. Kelly, W. J. Francis, J. Scott and J. R. Boyd are worthy of the sincere and hearty thanks of the congregation. We now have a choir capable of competing with almost any in the city. All are deserving of great credit for the pleasing and harmonious way in which the work of the choir is done. But largely we must place the very great success to the credit of the organist and choir-leader, Miss Norma Tandy. She has proven herself to be an able, competent and enthusiastic worker, and in view of the same we would heartily recommend that her salary be increased." The following managers were elected for 1894: R. Montgomery, John Orr, T. Dunlop, M. H. Claxton, Isaac Kelly, W. H. Newman, John Lemmon, W. H. Montgomery and J. D. Anderson.

TORONTO.

THE annual meeting of the congregation of the Church of the Redeemer was held in the church on the 11th ult. The report of the kirk session showed that during the year 60 members had been received, 32 by profession of faith, and of these 19 had come from the Sabbath school. There were 177 active members on the roll at the end of 1893. There are 122 families connected with the congregation. The congregational collections for the schemes of the Assembly, etc., aside from the offerings of the societies amounted to \$185.63; for the session fund \$36.45 had been collected. The board of managers reported that the revenue for the year was \$1,613.45, of which \$1,391.65 was from envelope offerings and \$155.67 plate collections. The expenditures were \$1,693.37, leaving a deficiency of \$80.12. At the suggestion of Dr. Newton a subscription was started and this amount has since been wiped out. The Ladies' Missionary Society had by monthly offerings raised \$48.69. The Steady Gleaners had raised \$144.57 by different events held during the year. The Christian Endeavor Society reported a year of successful work and collections to the amount of \$67.01. The old board of trustees was re-elected; Messrs. J. Davis, L. Hopkins and R. Anderson were retiring members of the board of managers; Messrs. Knight, Tucker and Day were chosen in their stead. Messrs. Massie and Gracey were elected auditors.

FENELON FALLS AND SOMERVILLE.

THE annual meetings of the congregation of Fenelon Falls and Somerville were recently held. The pastor, Rev. M. McKinnon, B.A., presided. Among other indications of prosperity, he mentioned that twenty-five new names were added to the roll during the new year. Encouraging reports were received from all the organizations of the church. The Sabbath school and C. E. are doing excellent work. The W. F. M. S. developed very manifestly in the course of the year. The sum of \$135 was contributed by this society to the missionary work of the church. This small company of Christian women is to be congratulated. Their devotion is worthy of emulation. The report of the board of managers was very satisfactory. The sum of \$1,250 was raised for all purposes, of which \$212 were devoted to the schemes of the Church. The congregation suffered much in the course of the year from deaths and removals. In view of this the pastor and people are thankful for the measure of success attained. The managers for 1894 are: Robert McNairn, Richard Lee, Wm. McKeown, James Dickson and Peter Moffat. The treasurer, F. McDougall, was reappointed. All look forward with hope to the work of the year.

KINGSTON.

Owing to the severity of the weather many were deterred from attending the very satisfactory congregational meeting held in St. Andrew's church hall last week. Rev. J. Mackie presided, and the usual routine work was gone through. Two or three points may be touched upon here. Among the receipts for past year was a legacy from Mrs. Barclay, who had died far from rich, but who had remembered the church. Rev. Mr. Mackie mentioned that this was the first legacy ever left to St. Andrew's, and he hoped that the example might be largely followed by members of the congregation. Principal Grant, of Queen's College, suggested—and his idea was adopted—that hereafter all legacies go towards reducing the church debt, and thus be a permanent benefit to the church. Regarding the support accorded to missionary work Mr. George M. Macdonnell suggested that it would be a good plan to have a week of self-denial, the proceeds to be devoted to this purpose. This proposal did not meet with universal acceptance. Principal Grant, Captain T. Donnelly, Professor Carr Harris and the chairman, all had something to say in the matter. Quite a talk followed the reading of the supplementary revenue report: Mr. John McIntyre, Q.C., pointed out the ease with which a weekly contribution could be given, and if 300 persons were to join the scheme the object for which it was established could be easily attained. The chairman con-

gratulated the congregation on the state of the finances, which, following a year of universal depression, was a cause for much thankfulness. The meeting was brought to a close with prayer a little after 10 p.m.

WOODSTOCK.

THE annual meeting of the members of Knox church was on the 17th ult., and a most satisfactory state of affairs shown to be existing by the reports of the different committees. The financial statement showed the receipts for the past year to be \$3,155.01, the weekly offerings being \$1,697.03 and collections amounting to \$1,329.82. The expenditures for the year aggregated \$3,152.21. The following board of Trustees was elected to serve for the next two years: D. R. Stuart, Dr. McLurg, Wm. Pott, Dr. Andrew Mackay and W. J. Best. John Douglas was re-elected secretary-treasurer and Angus Rose and James McDonald re-elected as auditors. Mrs. D. A. McLeod was re-appointed organist and choir leader. The cemetery trustees reported a balance on hand of \$947.08. Mr. George White, treasurer of the Sabbath school, submitted a statement showing the receipts during the past year to have been \$465.79. After paying all expenses and making appropriations a balance of \$133.07 is still on hand. A hearty vote of thanks was passed to the choir for their voluntary services during 1893.

Late Mrs. Hunter.

THE funeral of the late Mrs. Hunter, the beloved wife of the pastor of Erskine church, took place last Monday. In consequence of the high esteem in which the deceased lady was held, and the universal sympathy expressed at the sudden death, the session deemed it best that the main part of the service should be conducted at the church. At the hour of two a short service was held at the home, in which the Rev. D. J. Macdonell and the Rev. Wm. Meikle took part. The pall bearers—four from the session and four from the board of management, viz., Messrs. J. Bain, J. Young, W. Adamson, T. Yellowlees, Inspector Stark, G. W. Moir, Inspector Stephen, and J. G. Mitchell—bore the remains to the hearse, the funeral cortege then proceeding to the church. Here the services were conducted by the Rev. D. J. Macdonnell, Principal Caven, Professor Gregg, Rev. G. M. Milligan, and Dr. Parsons, the organist playing the dead March in Saul as the remains were borne to the front of the pulpit. The church was completely filled with a large sympathetic audience, amongst whom were Bishop Campbell, Prof. McLaren, the Revs. Dr. Parker, Dr. McTavish, J. Neil, W. Patterson, A. Gilray, J. Nutch, A. McGillivray, Wm. Frizze, J. M. Cameron, J. Hume, S. S. Bray, Oakville, J. C. Tibb, Streetsville, D. C. Hosack, S. Acheson, J. G. Stuart, and J. Potter; and Messrs. G. S. Spence, A. Duff, J. S. Alison, and Dr. T. M. MacIntyre, Ladies' College, with the office-bearers of the church. The mourners were the Rev. W. A. Hunter and his son Grahame, Rev. R. J. Hunter,

Ridgetown; Messrs. Alexander and S. J. Hunter, of Milbrook; and David Hunter, of Peterborough, brothers; L. Byers, Bailoboro; W. J. Fisher, Fraserville; Rev. Robert Wallace, Prof. F. Wallace, Victoria University, Mr. S. Wallace, Edwin Chambers, Woodstock, brother of deceased. The service throughout was most impressive, and many a tear of sympathy was shed during its progress. The pulpit was draped and added additional solemnity to the occasion. The floral offerings consisted of an anchor from the congregation, bearing the words, "Anchored Safe"; a harp from the choir, with "Loving Sympathy"; a crescent from the William street mission, with the words, "Jesus Wept"; an open Bible, from the Bible class; a pillow, from Mr. and Mrs. Jas. Curry; a wreath from Mr. and Mrs. Wallace Nesbitt. The session of St. Andrew's church, Orangeville, sent a resolution of condolence, and Mr. . . R. Dodds as a representative to convey their sympathy. The interment took place at Mount Pleasant cemetery.

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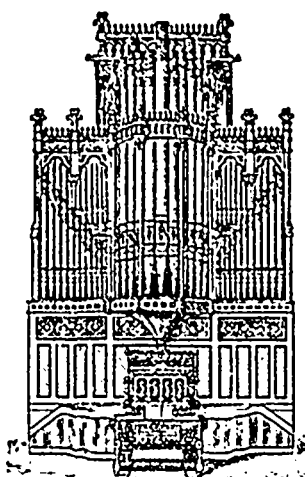
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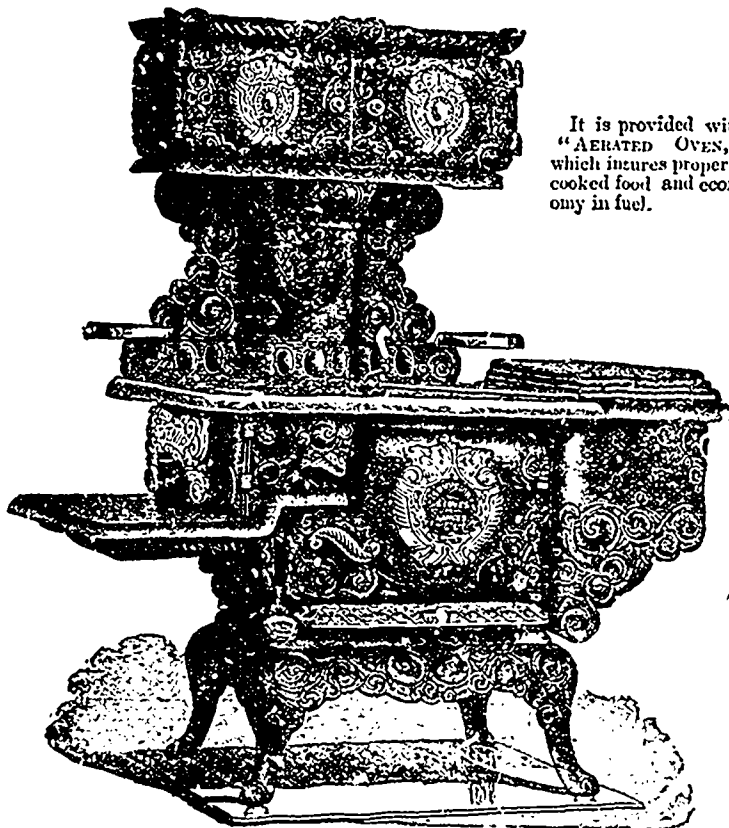
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Deaths.

YOUNG. At the manse, Clifford, on Saturday, 13th Jan., Annie Mason, second daughter of the Rev. S. Young, aged 21 years.

DAVIDSON. On the 24th January, at the residence of her son Alex. Davidson, M.D., 27 College street, Toronto, Mar. Ann, widow of the late George Davidson, Sheriff of the County of Waterloo, in the 83rd year of her age.

HUNTER. At her late residence, 30 Cecil street, on the 19th January, of la grippe, Lizzie Chambers, daughter of the late Capt. Chambers, Woodstock and beloved wife of the Rev. W. A. Hunter, of Breckin Church, Toronto.

MACLEOD. Tuesday, Jan. 23rd, at Sydney, C.B., the Rev. Hugh MacLeod, D.D., in his 91st year.

ROSBOROUGH. Jan. 20th, at Shoe Harbor, Rev. Samuel Rosborough, M.A., aged 69 years.

Meetings of Presbyteries.

PARIS. Paris, Dumfries Street Church, Feb. 8th, at 10 a.m.

QUEBEC. Quebec, Moral College, Feb. 27th. REGINA. Indian Head, Wednesday, March 14th, 1894.

SARNIA. St. Andrew's Church, Sarnia, second Tuesday in March, at 10 a.m.

TORONTO. Toronto, St. Andrew's Church, first Tuesday of every month.

WINNIPEG. Meets in Manitoba College on March 13th, at 3 p.m.

WINDSOR. Wingham, March 20th, at 11.30 a.m.

BROCKVILLE. Will meet at Prescott on the last Tuesday in February, at 2.30 p.m.

BRUCE. Next meeting at Walkerton, on March 13th at 1 p.m.

CALGARY. Calgary, first Tuesday of March.

LINDSAY. At Cannington on Feb. 20th.

OWEN SOUND. Will meet in Knox Church, Owen Sound, Feb. 13th, at 10 a.m.

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THE annual examination in connection with this department of Sabbath school work, will be held on Saturday next, 27th inst. in KNOX COLLEGE at the following hours: 9 a.m. to 11 a.m., International Sabbath school lesson; 11 a.m. to 1 p.m., Scottish Church history; 2 p.m. to 4 p.m., the Life of St. Paul; 4 p.m. to 6 p.m., the Shorter Catechism.

Principal MacMURPHY presided at the annual festival of Old St. Andrew's S. S., Toronto, held last Thursday evening. Addresses were given by Rev. G. M. Milligan, the pastor, and W. Patterson. The proceedings were very enjoyable.

THE annual social gathering of the Sunday school children of Knox Church, Toronto, was held Thursday evening, 18th ult., in the school room, and a merry gathering it was. The children were provided with an ample supply of the good things of this world, and, judging from their happy faces, the evening was a most enjoyable one for them. After the refreshments had been partaken of, short addresses were delivered by Rev. Dr. Parsons, Rev. Wm. Patterson, and James Knowles, jr. An excellent programme of music and recitations was rendered, in which Miss Edith L. Winnett, Miss McGaw, Miss Fulton, Miss Lilly Cannon, and Mr. John Alexander took part. Prizes were distributed to eighty-five of the scholars for good conduct and attendance during the past year. The school is progressing favourably, having contributed the sum of \$455.12 for missionary and benevolent objects during the past session.

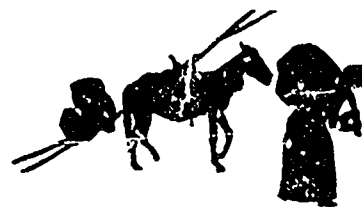
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