

THE PRESBYTERIAN REVIEW

"I am in the place where I am demanded of Conscience to speak the truth, and therefore the truth I speak, impugna a hoio list" JOHN KNOX.

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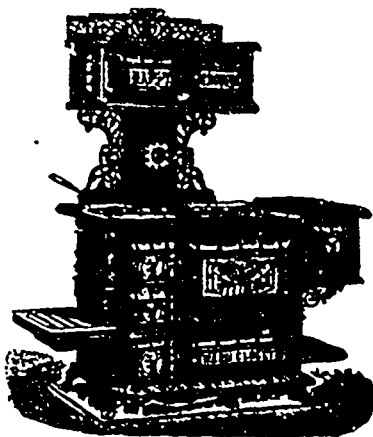
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Courting His Wife.

The question has been recently discussed: Is marriage a failure? Would marriage ever be a failure if husbands and wives continued in their wedded life the chivalrous conduct and polite manners of their courtship?

It is sad that the tone of intercourse should often so soon be changed, and changed to something akin to brutality. A man frequently speaks to his wife as he would not speak to his servant, yea, to his dog. And how often does a woman reserve all her amiability and charm of speech and conduct, even her washed face, for strangers rather than for her own husband!

The woman who speaks of her husband as if he was the best in the world is apt to be laughed at as a simpleton, but she is the woman very likely who makes marriage a success—who does not have her husband come in at night to a low fire, a dirty home and squally, unwashed children, or put his tea into a half-washed cup, or set him down to a filthy, crumb-covered and tea-bespattered table-cloth. "The most disgusting thing on earth," says Talmage, "is a slatternly woman—I mean a woman who never combs her hair until she goes out, and looks like an Indian until somebody calls. That a man married to one of these creatures stays at home as little as possible is no wonder. It is a wonder that such a man does not go on a whaling voyage of three years, and in a leaky ship. The reason that so often a man ceases to love his wife is because his wife ceases to be lovable. Great elaboration of toilet before marriage, and utter recklessness of appearance after marriage."

"There is no one half so pretty as you, my darling," said a millionaire to his lady-love; and you have such a pretty lisp." They were married six months or thereabout when the husband said: "What is that you say? I cannot catch a word with that confounded impediment of yours." Before marriage "a pretty lisp!" After marriage—"A confounded impediment!" A young man trod accidentally on his young lady's toes. "Oh, my duckie," he said, "have I hurt your tootsey-wootsies?" A while after, when the novelty of wedlock had had time to wear off, he committed the same awkwardness. He turned round angrily and exclaimed; "Good gracious! woman, can't you keep your hoofs out of the road?" You laugh; and no doubt there is a funny side to the stories. But remember, my gentle reader, that these utterances were not originally jokes—the words cut like daggers; and because of them, and similar words, in two cases, marriage, which ought to have been a great comfort and pleasure, was made a veritable Gehenna or hell.—Rev. A. F. Forrest, Glasgow.

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The Presbyterian Review.

Vol. X.—No. 28.

TORONTO, JANUARY 18, 1894.

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Peace Be Still.

WILLIAM STEWART.

HOW comforting amidst the strife
In daily conflict with the will,
To hear a voice that gives new life,
And sweetly whispers "Peace, be still."
The voice of Him at whose behest
The Sea of Galilee went down,
Subdued to gentleness and rest,
And ceased in angry mood to frown.
His voice who bade creation be
With all its marvels manifold;
Who fashioned both the land and sea;
Whose hands the universe uphold.
'Tis He who wields the worlds He made
With wondrous power and equal skill;
On whom the government is laid,
Who stoops to whisper "Peace, be still."
Then let us welcome from His hand
All that His wisdom sees most fit,
Nor pause till we can understand
The why and wherefore that are writ;
Till we can guess the mystic lines
That promise good or threaten ill,
If but to vitalise the signs
His voice shall whisper "Peace, be still."

Our Italian Mission.

HOW many of our people know that we have an Italian Protestant Church within our borders? An Italian Presbyterian Church having a converted Italian priest as its pastor? This is a fact, however, and for several years past, this small church of twenty-five to thirty communicants has worshipped in the French Presbyterian Church on Catherine street, Montreal. The number of Italians resident in Montreal in winter is about 1,500, in summer, 1,000, the balance leaving the city to work on railways in course of construction, and other public works. It is believed by some, that this colony will shortly be considerably enlarged, by emigrants from Italy and the United States, owing to the prevailing distress in those countries.

Of these, some twenty to twenty-five families with fifteen single persons are connected with our mission, while our missionary has access to as many Italian Roman Catholic families as he can visit. Rev. Antonio Internoscia came to Canada in 1878, in the character of an Italian Priest. On his arrival at Montreal, he fell in with the Rev. Charles Chiniquy, whose arguments shook the confidence of the priest in the teaching of the Church of Rome, and finally led him to renounce it, and embrace the simple faith of the Gospel. He laid aside the *Sou-tane*, and adopted the simple garb of a citizen, attending the Presbyterian College as a theological student. His zeal, however, led him at once to try and reach his compatriots, to enlighten them in the truth he had found so precious to his own soul. He began to gather as many as he could and preach to them; he became an assiduous visitor, and established a night school for the instruction of his ignorant and benighted countrymen. This school was continued for four years. Meanwhile his small congregation continued to grow, and he sought to establish a day school for Italian children, where they might learn the simple Gospel, along with their daily lessons.

In 1887, such a school was opened under favourable auspices, having for its teacher a young lady, holding a diploma from the Italian Government. This school has been taught by the same teacher up to the present time, more or less successfully, the average attendance varying from fifteen to twenty-five.

Beginning in 1887, the night school was taught by a young Italian, who is at present a student of McGill University. Some three years since, this night school was taken under the care of the Board of Protestant School Commissioners, and is now connected with that body. There are forty names on the roll, with an average of twenty-three.

Such are some of the facts of this interesting work, pursued under somewhat trying circumstances, for they have no church of their own; they meet for worship once on the Sabbath, in the French Church alluded to, at the awkward hour of five o'clock in the afternoon. Moreover, an Italian monk is now in the city aping Pastor Internoscia's methods, in church and in school, going among Italian families, and seeking to weaken his hands. He also complains that Protestant employers of labour do not sympathise with his work, but employ Italian Catholics in their shops, instead of members of his flock.

Pastor Internoscia has well earned the title of the friend of poor Italians, for he has not spared himself to procure work for them, on their arrival at Montreal. He is well known by almost every large employer in the city. But more than this, in order to help his poor countrymen, and keep their families from starving, he, of his own motion, rented a garden in a western suburb of the city of seven acres, and paid them to till it, for several years, which subjected him to a pecuniary loss of about three hundred dollars.

Then he is often deceived by those he helps. They come to his service, a few times; he enables them to get work, after which they fall away, and come no more. Had this good man not had all that stern perseverance, so characteristic of Scotchmen, he would long ago have given up. But he still holds on, hoping that ere long, in the good providence of God, his missionary efforts may so commend themselves to our people, that they will provide a suitable church in which they can worship by themselves. The present average on the Sabbath is from thirty-five to fifty, and their contributions from two dollars and a-half, to three dollars a month. For the most part the people are very poor, and can afford to give but little. May we not look for a brighter day for this struggling mission? These poor souls are blind, led by blind priests and what will their end be, if we do not give them the Gospel! Who will pray in behalf of this mission, in behalf of our missionary, that the Spirit of God may by His power lead these people out of darkness into the light of the glorious Gospel of the blessed God!

H.

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Toronto, January, 18, 1894

The Case of Mr. Papineau.

THE solemn ceremony of receiving Mr. L. J. A. Papineau into the Presbyterian Church, an extended reference to which will be found in another column, has called forth much bitter comment from the French Canadian press. Not only have insults been heaped on Mr. Papineau's head, but upon those who assisted in the ceremony, and especially Rev. Father Chiniquy, whose address on the occasion referred to seems to have gone home to the Roman Catholic ecclesiastic. It will be remembered that when, early last fall, Mr. Papineau announced his withdrawal from the Roman Catholic Church, the event created a sensation among the French Canadians. In order to defend himself from the attacks then made upon him by the press, he published two long letters in which he gives the reasons for the course he pursued. It seems that he had been for a considerable time merely a nominal member of the church of his fathers, not having been in harmony with its doctrines, but the immediate cause of his formal withdrawal was the decision of the clergy to build a new church in the parish when he, and as he contended, the people were quite satisfied with the old one. The point involved was the old one of the Roman Clergy interfering with and acting for the people with or without their consent as the case may be. The burdens which the priests have laid upon the people of Quebec are grievous beyond endurance; now the murmur of impatience and indignation is being heard. The part which Archbishop Fabre took in the matter, and the words which stung Mr. Papineau were these: "My beloved brethren, your church is too old, you want a new one. I met your vestrymen yesterday about the matter. It shall not cost more than \$20,000. You will have only \$10,000 to furnish; the other ten thousand will be given by the vestry, who have already about \$1,000 set apart for the purpose. I flatter myself that you will all contribute freely and willingly. But should there be among you any badly disposed, we shall apply to them the laws of this province of Quebec and constrain them. So, my very beloved brethren, do your duty and show your good dispositions for this work." That is the style of what is known among the habitants as an archiepiscopal pastoral address. What condition of things would prevail in this Dominion could Rev. Dr. Cavan, for

instance, in bringing an appeal on behalf of the Committee on Systematic Beneficence to a close, use words like these: "But should there be among you any man who does not see it to be his duty to pay to the various schemes, or who, seeing his duty, fails to do it, we shall apply to him the civic laws of this province of Ontario, and by legal process force him to pay his just debt to the Presbyterian Church in Canada!" Would it not be monstrous? And yet we are asked to believe that there is religious equality, in the eye of the law, in our land. It was the bringing home of this truth directly to himself that caused Mr. Papineau, not to change his religious views for these had long before been undergoing a change, but to change his formal allegiance to the Romish Church to a living allegiance to Protestantism.

In one of his letters last September he shows how the church is impoverishing the people and crushing them under an enormous burden of debt. Plain substantial, roomy churches, he says were built in past days when the farmers along the St. Lawrence sold their wheat at \$2 a bushel, and paid no more than 5 to 16 per cent. of taxes on all they consumed, food, raiment and tools; they were left in the enjoyment of their simple faith and churches, as described above. Such churches are those of Longueuil, Boucherville Varennes, which latterly have been constructed at exorbitant prices, at \$50,000 to \$100,000 each; and this now when the farmers are saddled with municipal, provincial and federal taxes, with duties as high often as 50 per cent.; so that the population, impoverished and discouraged, abandon their native soil and seek refuge in the United States. Is their church also to oppress them and to double their burdens by unnecessarily tearing down churches to rebuild them extravagantly.

Turning to the storm raised last week, which is still raging, over the reception of Mr. Papineau, it is a sad illustration of the spirit which prevails in the Roman Catholic Church in Quebec. What leading journals not supposed to be priest bound if such can be said of the French Canadian press at all, should load their columns from day to day with bitter maledictions on the head of a man who has followed his convictions to their logical conclusion, and who did so of his own free will and conscience is well nigh incredible, but that Protestants generally, and those of them who in the discharge of their sacred functions officiated at the simple ceremony of receiving a member into the Presbyterian Church on profession of faith, should be maligned, and grossly misrepresented is altogether too bad. It would be idle to suppose it is merely the outcome of natural disappointment, merely a passing outburst of evanescent feeling; it is the expression of deep rooted prejudice, and of that spirit of persecution which is so tenacious of the Church of Rome. This seems to be the plain truth which Canadians must sooner or later look straight in the face.

Music in the Church.

A PRACTICAL address on this subject by Rev. Dr. Jackson, Galt, is wound up by the following paragraph on hymn books:—

First, the music should be, for the most part simple and popular, and the harmonies artistic, easy and agreeable. Secondly, the tunes should be selected from a wide range of composers, and should in every case be the best. Very few composers are the authors of more than one or two masterpieces. So-called classic German

and English music should be rigidly excluded. The great success of Dr. C. S. Robinson's books has been largely because of his sanctified taste and sound musical judgment in the selections, harmonies and adaptations of his collections, our conclusion then is that church music should be as artistic as possible, but it should be preeminently worshipful, and, should be rendered by the people. The chief idea of its existence is not that it should be music, but that it should be worship. The former should be subordinate; the latter, supreme. Music in church should lift the soul into communion with God. It is the voice of the congregation as over against the pulpit, to secure their actual co-operation in worship. It is, therefore, not merely a something which may be prosecuted with advantage or for the pleasure of the worshippers. It is an essential of spiritual life and religious culture. God has put music in the atmosphere, and he has given man a spiritual nature which is responsive to it, and which can use it as the vehicle of its holiest emotions. And God has given man the skill to manufacture an instrument—the organ—the grandest of musical machines, capable of rendering the most sublime music that ever breathed from the souls of men of genius, and wholly incapable, with justice to itself, of being used for the light and frivolous and trifling. The practical issues of this discussion are, therefore, of the highest importance; for while music will not convert men, it is a necessary agent in the best and loftiest development of the spiritual nature. And the music of our church is but the rehearsal for the songs of heaven. A few days of these rehearsals and we shall join the white-robed congregation in music such as heaven itself will love to hear.

The Week of Prayer.

THERE was a time when the "Week of Prayer" was not taken to so kindly as it now is. That time has passed away; now the brief season when all Christendom kneel at the foot of the throne with a common petition, is looked forward to, longed for and welcomed. The change of a sentiment has been quickly effected and it is thorough. All over the country meetings were held last week, and in numberless homes, at the family altar were poured out fervent prayers for blessing. It is well such should be so. At the beginning of the year the time is opportune for communion with God as a united church on earth. The past with its failures, its shortcomings, and its sins, has to be blotted out, the future with its promises and its possibilities, calls for divine wisdom and strength. The anointing oil of grace is needed at no time more than when great duties are about to be undertaken. At the threshold of the year, therefore, consecration to God, and much entreaty at the throne will prove helpful and encouraging.

An Interesting Visitor.

THE McAll Mission in France is tolerably well-known in Canada through the admirable work being done by the Auxiliary, the doings of which are fairly well circulated in the press. There are many warm friends in the Dominion to whom its welfare and progress are dear. These and the Christian public generally will be interested to know that Dr. McAll's successor, Rev. C. E. Greig, has landed in New York on a visit to the United States and to Canada. Mr. Greig is an interesting personality, but his message will be more interesting still. What the Mission of which he is the head has accom-

plished in France has evoked the wonder and thankfulness of the Protestant Churches of the world. Dr. McAll was a man whose place it was extremely difficult to fill. Some months before his death, the question of a successor was seriously considered by Dr. McAll and others, to whom it had not occurred that the man had been already trained in the work and was ready to fill the breach. When death removed the honoured founder—Mr. Greig, who was his colleague, was asked temporarily in charge, and in a very short time he gave proof of his fitness for the onerous position. Since then he has been Chairman of the Executive Committee, with a Frenchman of high social standing, M. Louis Sautter, as honorary president and director. Mr. Greig is a son of the Scottish manse, his father being the Free Church minister of Kinfauns, in the Carse of Gowrie. He is in the prime of life, having been ordained by the Free Presbytery of Perth, while a very young man about twelve years ago.

Father of the Church. We are asked to name the oldest minister in the Presbyterian Church in Canada. Among the venerable fathers and brethren the oldest, we believe to be Rev. Hugh MacLeod, A.M., D.D., minister of Sydney, Cape Breton. Dr. MacLeod was born in 1803, and ordained to the ministry in 1828, and is probably not only the oldest minister in the Canadian but also in the Presbyterian Church in America.

Improving its Form. Another blanket-form religious paper of strong standing has been forced to adopt the more convenient, modern size and shape viz., the small page and wide column adopted by papers such as the *Outlook*, the *Herald*, *Presbyter* and the *PRESBYTERIAN REVIEW*. We refer to the *New York Evangelist*, a religious paper well-known throughout Canada. As is usually the case when changes are introduced in the make-up of a journal of this description there are some of the *Evangelist's* friends who find it difficult to become reconciled to the change in appearance. But it is so much a matter of being accustomed to a certain form, that the feeling of dissatisfaction will soon give way to one of satisfaction and approval. Our contemporary has long shown quite an interest in Canadian Church matters, and we have often placed ourselves under obligations to it, to the advantage of our columns. It is bright, enterprising, broad and up to date, and is a most welcome visitor.

Seven Ways of Giving. 1. The careless way. To give something to every cause that is presented, without inquiring into its merits. 2. The impulsive way. To give from impulse—as much and as often as love and pity and sensibility prompt. 3. The lazy way. To make a special offer to earn money for benevolent objects by fairs, festivals, etc. 4. The self-denying way. To save the cost of luxuries and apply it to purposes of religion and charity. This may lead to asceticism and self-complacency. 5. The systematic way. To lay aside as an offering to God a definite portion of our gains—one-tenth, one-fifth, one-third, or one-half. This is adapted to all, whether poor or rich; and gifts would be largely increased if it were generally practiced. 6. The equal way. To give God and the needy just as much as we spend on ourselves, balancing our personal expenditure by our gifts. 7. The heroic way. To limit our own expenditure to a certain sum, and give away all the rest of our income. This was John Wesley's way.

Gambling in Real Estate.

BY REV. THOMAS C. HAUL.

There is great difficulty in so defining gambling that legitimate business foresight, with its honourable profits, will not be included. In general, gambling is separated from the legitimate speculation of business by the desire to get something without making adequate return in work and foresight to the community. The man who buys wheat when it is quite plentiful, transports it, insures it, stores it up securely, and then sells it as the community has need of it, may be mistaken in his estimate of the coming need, but he is entitled to a fair profit for his skilled labour in having the wheat ready for use when it is needed. That gambling and illegitimate speculation grow out of this, perhaps even form a main portion of the transactions in wheat, is undoubted. This is so far forth a genuine misfortune. But the evils of gambling at horse-races, in lotteries, on stock exchanges, demoralizing as undoubtedly they are, seem mere trifles compared to the enormous demoralization that springs directly from gambling in real estate, so called. This is a matter, not of theory, but of actual sad experience. The writer of this began work in the city of Omaha just as it started on a speculative career that was not carefully worked up, as at Kansas City or Wichita, but began in the sympathy with the gambling crazes there prevalent. Almost everybody in Omaha, from the soberest bank president to the poorest day-laborer, was involved in the rise of prices that commenced the mania. Ministers, women, and even children at school dabbled in "town lots," situated in many instances far out toward the rising sun.

The first marked evil was the withdrawal from productive work of the most ambitious, shrewd, and active young life of the place. The turning over of lots was exciting and profitable. Every second office was a "Real Estate Exchange." The second great evil was the sympathetic demoralization of the legitimate business houses. These also had to make money fast to keep up with the merchant princes in speculative property. Sensational methods and unsound finance went along with this haste to get rich. The third evil was the enormous increase in rents, driving useful labour to other places, and compelling those who were not sharing in the gambling to pay simply exorbitant rates for the poorest kind of house or office. The fourth marked evil was the rush to Omaha of the lazy, incompetent, and discredited elements of smaller places. These came feeling that in the excitement they might not be unlucky, and could not lose, even if they were they had nothing, not even character, to lose. The fifth woe was the false estimate engendered about success. The only shrewd man was the man who bought to day for \$1,000 and sold a few hours after for \$4,000.

Then came the end. The "bottom dropped out." Prices went down: untold suffering resulted. The poor who had bought lots at fabulous rates, on part payments and had built houses on them, lost all in the shrinkage; and, after evictions and tears, no one gained, for the houses are even now falling to pieces without tenants. Ministers left pulpits to go into the real estate business, and now, stranded and discredited, hawked books or picked up a precarious existence that reflected no credit on their calling. Others found themselves so loaded with debt that all further religious influence there was impossible.

The banks in Omaha, unlike those in Kansas City, kept their heads fairly well; but many connected with them found their fortunes reduced to a tithe of what they were rated at. Business stopped. The town now lies like a poor trembling debauchee, paralyzed and suffering after the mad excitement of the "boom." It is the hardest field for religious work known to religious teachers. Moody, Mills, and many others have prayed and toiled, and wrought, and went away wondering what the matter was. The Episcopal Church is about the only one that can show any results at all commensurate with the money and labour expended on the city.

The place is bound to be one of the chief of the inland centers. Her location, climate, population, and railway facilities are unrivaled west of Chicago; and yet a true friend can hardly wish to see her prosper again, if her prosperity is to be attended with the awful spiritual and moral losses she has suffered from her last rush toward success. What has gone on in Omaha, Kansas City, St. Paul, Duluth, Wichita, and other places in such a marked manner is going on in all our great towns in smaller degree. It would be a blessing second to none to the rising generation if in some way gambling in unimproved real estate could be absolutely stopped. The man who makes money in unimproved real estate has got something for nothing. His success is poison to the whole community, and there are hundreds who lose their all in vain efforts to imitate him. And the money thus lost is gone. It is labour flung into the effort to hold unproductive land out of the reach of those who want homes and farms and factory sites, until the pressure of population compels them to pay the speculative holder a fancy price. The real estate speculator thus is simply betting on the time when those necessities will compel purchase. The gamblers on the stock exchange hurt the community only very little, the gamblers at the faro-table hurt only themselves and their families; the gamblers in real estate inflict a simply intolerable wrong upon the community at large, and, save in a few instances, without any corresponding financial return to themselves. Compared to this evil, the lottery and the stock exchange are only gnats at which we strain, while swallowing the camel with hardly a grimace.—*Outlook.*

Sabbaths are the Mountains of Life.

One other point of practical teaching suggested by mountain environment is the value of the Sabbath for the whole of life "between the Sabbaths." A week without a religious keeping of the Lord's day is life at a dead level. Sabbath rest and worship lift all the other days into a purer air and enrich them with heavenly influences. On this mount of privilege the pattern of the true life is shown to the uplooking soul, according to which the daily work is to be done, and the character shaped for a better life. How much of the loftiest and richest experience possible to men do those lose whose Christian theory may be that every week day is a Sabbath while

the unchristian fact is

Each Sabbath is a week day in their practice.

We need the uplift of one divine day in seven, which shall take the soul above the sordid, distracting cares of the work-a-day world, and give it a view like that from the Delectable Mountains of Bunyan. The gifts of the Sabbath to the week are more and richer than all that is given up to secure the blessings of the day of rest.

Quiet Moments.

Welcome with joy each week, the day that God has called His day. To each day of the week God has given its special mission, its share of pleasure and of pain, necessary to purify and fortify, and prepare us for eternity. But *Sunday* is a day of love.

Love searches out the avenues which lead most directly to the heart of Jesus; and since the disciple found these avenues in the words his Master spoke, not to the multitudes who represented all classes of religious thought and feeling, and which must in consequence be more general, but to the few who were his nearest friends, that might be the reason why he treasured up so many of these words in his memory. Many an illiterate Christian has known more of the Saviour's love than the learned philosopher or theologian, because, instead of perplexing himself with intricate questions of criticism, or with any of the more abstruse doctrines of theology, he is content to let his mind lovingly and humbly rest on those simple utterances which so manifestly came from the Saviour's heart, and which still breathe so warmly His compassion for the weak and ignorant.

Canadian Pulpit.

No. 28.

Christ Knocking.

By REV. DAVID Y. ROSS, M.A.
Know Church, Cannington, Ont.

That was an instructive picture found in the homes of many people years ago representing the Lord Jesus Christ, crowned with thorns, with a lantern in his hand standing before the door of a neglected dwelling knocking for admittance, waiting with a kind and patient face. The wonderful condescension of Jesus is revealed in this attitude before the closed door of the sinner's heart. In the Sermon on the Mount we are bidden to go to Him for pardon, and knock at the door of mercy; to strive to enter in at the strait gate, believing the promise of certain salvation. But in the Revelation He comes to us, He takes the same means to win our love that in the Gospel He asks us to win His. He knocks at our hearts, calling on us to open the door and admit Him. He entreats leave to enter that He may have fellowship with us and be the divine pilot to guide us on the perilous voyage of this life to the haven of eternal rest above.

He has various ways of attracting our attention, and making His presence known. He startles us by events in Providence, compelling acknowledgment of the fact that God is dealing with us. His word also that goeth forth shall not return unto Him void, but, arousing the conscience, will appeal to the soul, setting forth its guilt, and need of a Redeemer. The Spirit too, the divine investigator of human hearts, and illuminator of the dark recesses in which evil lurks, will expose the disastrous results of sin already apparent, and the need of Jesus mighty to save.

But oh! how he is thwarted in his generous efforts to assist us! We become our own worst enemies by neglecting to welcome Him to our hearts. We weary and grieve Him by our lack of appreciation of His loving kindness. The wonder is that He puts up so long with our perversity. The sun is ninety-six millions of miles from the earth. Light travels all that distance to bless this world and its inhabitants. But I, with obstinate ill-will, close my eyes, or an accident ruins the sight, and the light that has travelled so far to the doorway of my eye to dispel my darkness, gains no entrance. Jesus, our Lord, has come all the way from heaven to earth to bring the blessings of spiritual light to the souls of men with all its present joys and future delights, but many a sinner bolts the door of his heart against him. For such there can be no Saviour. Jesus will not force an entrance. He enters only when welcomed within.

Many hearts would open to Him were it not that there is another occupant already there, who must be driven out before Christ will take up his abode. The human heart is like a house of many rooms. One apart ment is dedicated to pride. In another covetousness keeps its iron safe. On the walls of another sensuality has hung up its unholy pictures. Unbelief has darkened the whole home. When Christ obtains admittance there must be a house cleaning. Changes must take place. Pride will have to change her apparel for that of humility. The befouled imagination must have purer thoughts. Covetousness will require to open the iron safe and set free the rusting talents for God's service. Napoleon seized the silver images of the twelve Apostles from the altar of a cathedral, when in Spain; ordered them to be coned into money and sent into circulation, saying, the first Apostles went about doing good. We may not approve this particular act, but the grasping greed of man must not keep from the Lord the money that ought to run on his errands of mercy. The whole heart must be cleansed. Jesus will take the little whip of cords, with which he drove out those who defiled the temple at Jerusalem, and will drive out everything that renders impure the heart of man. Then will He gladly take up His residence in the purified, sanctified life.

There is a reason for this drastic method of dealing with sin in the soul. The heart that is closed against Christ, in the nature of the case, must be earthly minded. There may be no notorious sins, no gross immorality, nor even a serious breach of the proprieties of life, but there can be no spiritual aspirations belittling an immortal being, no wings to soar heavenwards. Without the vivifying presence of God, human life must be low down, limited by the bound of carnal considerations and debased by the power of sin. The best things of earth may indeed be chosen, but they are still of the earth, and cannot satisfy the longings of the soul. To attain to the love of things spiritual and eternal we must have Jesus in our life.

No one can dispense with the help of Jesus. The tiny infant needs His redeeming power. The venerable servant, ripe for the inheritance that fadeth not away, needs Him too. So Jesus comes knocking at the hearts of all classes of the people. He approaches the little children and says to them, my son, my daughter, give me thine heart. Give me not a pretended respect, not fair words only but a true heart's love. The Saviour loves little children, He holds out His arms to welcome them.

Christ knocks at the hearts of young men and women. "Remember now thy creator in the days of thy youth." He expects the talents of youth and vigor to be used for His glory. He asks to be served by consecrated manhood and womanhood. Deny Him not. He is a blessed service. Keep in mind that no one can live a true life without Him. Jesus knocks and calls you to duty, joy and service. The world knocks and calls you to pleasures which are not only fleeting, but too often have the effect of deadening the religious sensibilities, and separating the heart more and more from God. Whose call will you heed, the world or Jesus. Perhaps you do, I know how much you need Him. See that young man lately employed in a responsible position, but now in prison. He became reckless and dissipated, listened to the voice of the tempter and took the money of his employers, intending to replace it but could not. How much he needed a true guide! If Jesus had only been in his heart he had never followed that course nor wrecked his fan young life. There is a man taken ashore below Niagara Falls. He is a suicide. Business failed largely, through drink and neglect. Jesus was not in his heart, else he had never approached the judgment seat of God unbidden, to render an account of the deeds done in the body. Read the daily press and you will see week after week recorded the sad fall of some young man or woman, whose feet had been treading on slippery places. However, we must not forget that if one never becomes notorious through a public act of sin, yet there are other evils, as pride, self righteousness, habitual indifference to the Gospel, etc., that may be secretly defiling the soul, hardening the heart and keeping the door shut against Christ. What you want above all and before all is Jesus Christ in your soul. If any darling sin has its hand on the door latch keeping Him out it must give way. When you get Christ you get everything. From the dead stick no bud or fruit, but from the living tree all manner of fruits in their season. At all hazards cost what it may of sin, rounding pride or self righteousness or any pet sin Jesus must come in or you are lost.

Christ knocks at the hearts of busy people of middle life. Are there any before me who have passed the joyous days of youth and emerged into mature manhood and womanhood without seeking and finding Christ? Has your interest in the worship of God decreased as your devotion to business increased? Are you approaching or have you already reached that fixed and partially insensible condition of heart so that you are neither heartily thankful to God for His mercies, nor deeply sensible of the need of divine grace for the soul? Do you find also that you can make excuses for the non-performance of religious duty with considerable comfort to yourselves? If so, you are in deadly peril. The cares of this world, the deceitfulness of riches, and the pleasures of this life entering in, have choked the word, and you have become unfruitful. But Christ is knocking and waiting to help you to put these wrongs right, and teach you how to be diligent in business, yet fervent in spirit, serving the Lord.

Christ knocks at the hearts of the weary. He asks admittance to encourage by His presence the downhearted and sorrowful. To all burden bearers he says, "Come unto me all ye that are weary and heavy laden and I will give you rest." He knocks at the hearts of the aged. He says "I am the true

light. Let me enter in. I will dispel the gloom attending the wearisome painful days of infirm old age. I will give such inward comforts and delights as shall cause you to rejoice in the midst of weakness." The life of the very aged is sad enough in any case, but sad beyond expression, and dark without hope of light in the eternal world, is its condition where separated from Christ.

It is no new experiment to trust our lives in the hands of Christ. Men naturally hesitate to travel by an unfrequented road. But countless numbers have trusted in Jesus and travelled on the narrow way to the eternal city of God. There is that mighty multitude gone before, whom no man can number, of "all nations, and kindreds, and people, and tongues, who have heard the call of the Son of God, and have washed their robes and made them white. Are you afraid to follow after? There is the glorious company of the Apostles, the army of martyrs, the saved of all nations. Men as profane as Bunyan, as poetic as David, as learned as Paul, as poor and sorrowful as the widow of Nain, have heard the Saviour's call, walked in the way of His commandments, and been gathered to the Father's Home above.

Hear His voice now. He knocked first at your heart long ago, but you did not heed. The heart is becoming hard and careless, so be afraid. He may say, "My Spirit shall not always strive with man," and take His departure. Even before you die he may go away saying, "Ephraim is joined to his idols let him alone." Such words coming from Jesus means the greatest calamity that overtakes the soul. It is the most fearful decree in the Providence of God to pronounce such a doom.

Jesus once the suffering sacrifice, shall be seated on the throne as Judge. Before Him will be gathered all nations. He shall pass sentence on the good and evil, and separate them one from another. Then will his voice be heard once more, saying to those who have loved and served Him, "Enter ye into the joy of your Lord," and to those who have despised His love and repeated invitations, "Depart from me ye that work iniquity."



REV. DAVID Y. ROSS, M.A.

For the Sabbath School.

International S. S. Lesson.

LESSON IV. -- JANUARY 28. -- GEN. IX. 8-17.

GOLDEN TEXT. "I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth."

TIME.—According to the common chronology the time of this lesson was in the year of the world, A.M. (anno mundi) 1656, or B.C. 2348, just at the close of the flood; over fifteen centuries since our last lesson. It is well to understand that these dates are not settled, but are helpful for all practical purposes.

PLACE.—Where Noah lived before the flood is unknown, but probably somewhere in the region of the Euphrates, perhaps near its mouth, as in the Chaldean account, "When Surippah, near the mouth of the Euphrates, was conquered in the sixteenth century, B.C., or earlier, it is called in the record 'the city of the ark.'" *Gladston.* The ark rested somewhere on the mountains of Ararat, which extend through Armenia to the southwest. It is not the high peak now called Ararat, but the mountainous region known as Ararat.

The Physical Causes of the deluge are given as two—rain continuing forty days, and the breaking up of the fountains of the great deep, the inflowing of the ocean.

THE DELUGE, ITS SCENE.—The scene must have been the home of the human race, and included the region from the mountains of Ararat in Armenia, where the ark rested, to the Persian Gulf, the probable original seat of the race. Hugh Miller, in his *Testimony of the Rocks*, refers to a remarkable portion of the globe, chiefly on the Asiatic continent, though it extends into Europe, and which is nearly equal to all Europe in extent, whose rivers (some of them, as the Volga, Ural, and Amoo, of great size,) do not fall into the ocean, but, on the contrary, are all *turned inwards*, losing themselves in the eastern part of the tract, in the lakes of a rainless district; in the western parts, into such seas as the Caspian (84 feet below the Black Sea level) and the Aral. The Dead Sea is 1,300 feet below the level of the Mediterranean. Suppose that the hour of judgment having arrived, the land began gradually to sink (as the tract in the Run of Cutch sank in the year 1819) equally for 40 days at the rate of about 400 feet per day, - a rate not twice greater than that at which the tide rises in the Straits of Magellan, and which would have rendered itself apparent as but a persistent inward flowing of the sea. The depression, which, by extending to the Euxine Sea and the Persian Gulf on the one hand, and the Gulf of Finland on the other, would open up by three separate channels the "fountains of the great deep," and which included an area of 2,000 miles each way, would, at the end of the fortieth day, be sunk in its centre to the depth of 1,600 feet,—sufficient to bury the loftiest mountain in the district; and yet, having a gradient of declination of but sixteen feet per mile, the contour of its hills and plains would remain apparently what they had been before, and the doomed inhabitants would see but the water raising along the mountain sides, and one refuge after another swept away,—*Hugh Miller.* It is quite possible that the subsidence began at the beginning of the 120 year's warning.

GOD'S COVENANT. The covenant was God's solemn promise in their behalf. This has been called "the covenant of God's forbearance." The first sign given was that of day and night, and seedtime and harvest. This is the token of the covenant, the sign, the guarantee, the visible proof. "Very beautiful is this idea of God giving us something to look at, in order to keep our faith steady. He knows that we need pictures, and rests, and voices, and signs, and these he has well supplied. We might have forgotten the word, but we cannot fail to see the bow." *Joseph Parker.*

"God's memory," indeed, "takes in the total universe of space at every moment of time," but this one special sign helps us to realize that his care for his children is as perfect as if they alone existed. All animals are blessed or cursed in man. Wherever man is good, animals are happier and more useful. So, according to Paul, creation itself joins in the glorious liberty of the children of God (Rom. 8: 21), and animals partake of the millennial days in Isaiah's vision (11: 5-9). God seems to have directed Noah's attention to a rainbow actually existing at the time in the sky, and presenting to the patriarch the assurance of the promise, with all the impressiveness of reality.

THE RAINBOW TOKEN. The rainbow as a sign of God's promise is peculiarly appropriate and beautiful. (1) It is formed on the rain itself, the rain which produced the flood. (2) "After the appearance of an entire rainbow, as a rule, no rain of long duration follows." Indeed, the rainbow is a proof that the storm is partial, not covering the whole sky. The sun of God's mercy is shining on the rain. (3) The darker the storm, the brighter the rainbow. (4) As it lights up the dark ground that just before was discharging itself in flashes of lightning, it gives us an idea of the victory of God's love over the black and fiery wrath. *Delitzsch.* (5) "It is just in its conformity to natural law that the rainbow is a pledge that the order of nature shall continue." *Deno.* (6) It can be seen everywhere in all parts of the earth; it is all embracing. (7) It is very beautiful and attractive. God gives a winning beauty to his angels, to his messengers of mercy, and to his promises, in order to attract men and show his love. (8) It forms an arch, wide as the storm, and binding earth an heaven, God and man, together in peace.

SUGGESTIONS TO TEACHERS. Impress a general view of the period from the beginning up to this time.

THE SINFULNESS OF MAN.—Its causes, and the way it expressed itself. The effect of long life upon it.

ILLUSTRATION. In the *Lost Tales of Milctus*, "Death and Sisyphus," Death is represented as made fast in Sisyphus debtor's chair, and hence unable to touch mankind. Then "not a single voice from man arose." "Mortals live like brutes who never say a prayer." "Red lightnings wrapt the felon plundering shrines. 'Blaze on,' the felon said, 'ye cannot kill.'"

The man who walked with God.

THE DELUGE.—A punishment for sin.

ILLUSTRATION.—The French Revolution. This was not, as Wendell Phillips said, "the greatest blessing of modern times," but some such terrible upheaval was necessary for the nation. The leaders would not be induced to right the wrongs of a nation in any other way.

INTERNATIONAL SCHEME OF SABBATH-SCHOOL LESSONS

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

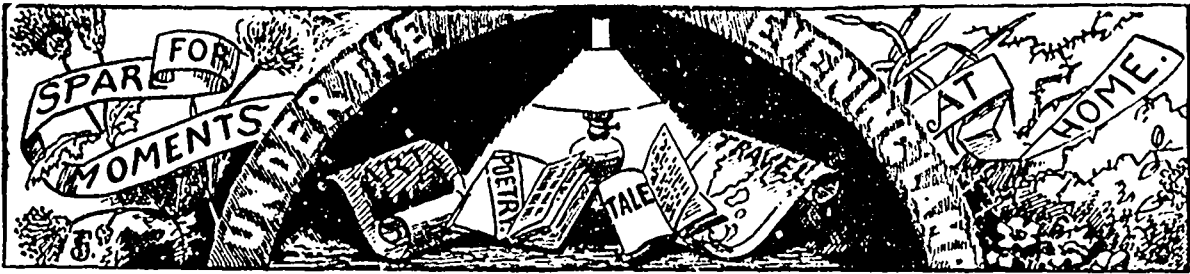
1894

FIRST QUARTER.

1894

1894.	BIBLE LESSON	PROVE THAT	COMMIT TO MEMORY			
			PROOF.	GOLDEN TEXT.	CATECHISM.	
Jan. 7	The First Adam	Gen. 1: 25-31; 2: 1-3	Ps. 8: 5	Gen. 1: 27	85	
" 14	Adam's Sin and God's Grace	Gen. 3: 1-15	Jer. 17: 9	1 Cor. 15: 22	83 84	
" 21	Cain and Abel	Gen. 4: 3-13	John 4: 24	Heb. 11: 4	85	
" 28	God's Covenant with Noah	Gen. 9: 8-17	God fulfils His promises	Heb. 10: 21	Gen. 9: 13	86
Feb. 4	Beginning of the Hebrew Nation	Gen. 12: 1-9	Great benefits reward obedience	Isa. 1: 19	Gen. 12: 2	87
" 11	God's Covenant with Abram	Gen. 17: 1-9	The pious family is blessed	Pro. 3: 33	Gen. 15: 6	88
" 18	God's Judgment on Sodom	Gen. 18: 22-33	We should pray for all men	1 Tim. 2: 1	Gen. 18: 25	89
" 25	Trial of Abraham's Faith	Gen. 22: 1-13	Faith subdues difficulties	Matt. 21: 21	Heb. 11: 17	90
Mar. 4	Selling the Birthright	Gen. 25: 27-34	Godless people make bad bargains	Isa. 52: 3	Luke 11: 23	91
" 11	Jacob at Bethel	Gen. 28: 10-22	Angels help the righteous	Heb. 1: 14	Gen. 28: 15	92 93
" 18	A Blessing to all Nations	Gen. 18: 17-21	Good men are great blessings	Matt. 5: 16	Gen. 18: 18	94
" 25	REVIEW		God is a Father to his people	1 Cor. 6: 18	Matt. 22: 32	REVIEW.

Fleming H. Revell Co., Toronto.



Good Old Times in New England.
CLARISSA POTTER.

Grandpa and grandma are always telling of "Good old times." They honestly believe that in the gone-by days of a half or three-fourths of a century ago, every thing was better than now, not only the ways and morals, health and beliefs of the folks, but almost everything was far better, from the flavor and seasoning of the food to the climate and church. These dear old people admit that the old days were hard days, that John and I know nothing of the work and wear the pinch and grind that they endured. But John talks hard times, too, and believes much care and fret are his, of which grandpa knew nothing.

"Good old times!" Yes, grandpa, in reference to hired help, they were good times.

Think of it, always plenty of first-class outdoor and indoor help to be had for the acceptance of "Stow," willing, faithful young men and women stood ready and eager to seize any opportunity to "hire out," and so earn the needed dollar. Little else was there for them to do, but farm and house work, unless they ventured to the cities, where cotton and woollen mills, skirt, corset and shank looms and spindle factories were yet unbuild.

Blessed old days, when hired help was faithful, plenty and cheap! How passing strange it would seem to you and me, who have to scour the country for miles about to find that almost extinct blessing, or the reverse, a female who will hire to do house work, to have a dozen stout daughters of your tried neighbors, eager to work early and late for you, and then at nightfall milk a half dozen cows, and all for fifty cents a week.

Grandpa often tells how in the beginning of the

come in person to the fever pestered home, sitting work, and successfully, until great-grandma, through the worst of the seige, had seven hired girls helping her. Good times, surely, those were in contrast with the present when any family, if so afflicted and dependent on hired help, must suffer for care.

"In my day, there was wear in clothes and

the cable as kid, that bore forty years' wear with out a break, when you are mending your boy's pasteboard-stayed suspenders, bought not two months before.

And the boots! Yes, boots, and rubbers, and felts, and moccasins, and leggings, and arctics that our men folks stack about the stove to dry every winter evening and snowy day! They clutter



A HORSE RAKE OF THE OLDEN TIME.

boots," grandpa affirms when the children clamor of holes in some new garment. "Every thing, now a-days, is cheap, made to sell."

When grandma was a little girl her two everyday summer "frocks" of homespun and woven tow and linen, and one winter dress of checked

the floor and befoul the air with their strong odor of overheated rubber, steaming leather, and sweated stockings.

When grandpa was a child, every man and boy had his one pair of cowhide boots, heavy and clumsy enough, but readily dried and capable of being kept water-tight with a secret compound of bear's oil, mutton tallow and bayberry wax. Grandfather regretfully speaks of those pliable, grease-oiled old cowhides, claiming that they kept the feet more dry and healthy than all the foot gear of the present day. Legions of them there are, dainty, buttoned, buckled, tasseled affairs, but they don't wear, and they do cost.

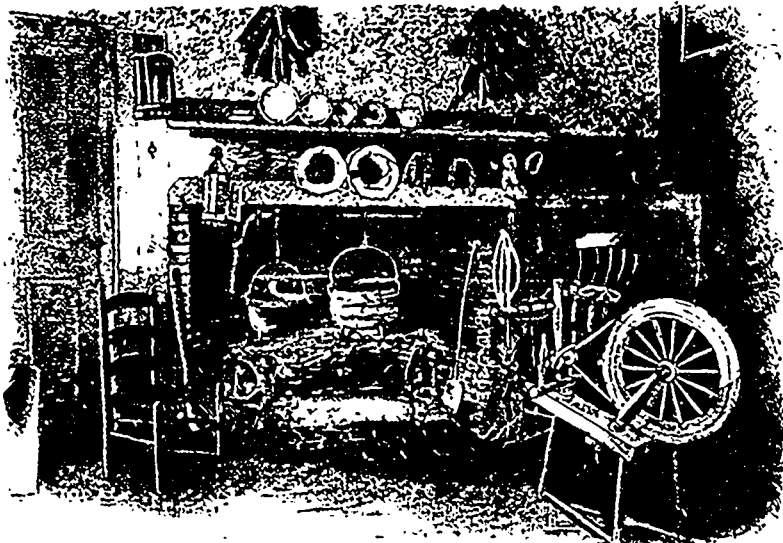
"Oh! ho!" But think of the strides ahead farm machinery has made in the past fifty years! Who wants to go back to the days when all the mowing and harvesting was done by hand? Blistered hands, they often were, too, before the last grain field was cut and cradled!

"Machinery, machinery!" grandpa said, thoughtfully, when I asked him concerning the farm helps he had half a century ago. "Why, we had plows and harrows, and our scythes and hoes, and, — yes, father had a horse rake, a straight-headed one, rigged with tugs without wheels and with big wooden stub teeth that slid along the ground, rooting it, if not hung just right, and scratched the hay into windrows. When full, the rake was boosted and emptied by hand."

"Mowers and tedders, planters and spreaders, horse hoes, grain sowers and reapers?" No, child, fifty years ago we never had heard of them, no more than had your grandmother of sewing machines, clothes wringers and apple parers. Hard hand work did it all. Often it was October before the last swale was cut, and potatoes—we thought nothing of digging after the ground had frozen for the winter."

Thirty-six years ago grandpa bought the second mowing machine that ever came into the State. It was a Ketchum, and did fair work, although it had but one wheel and could not be thrown out of gear. People, for miles around, came to see it work, thinking it a wonderful affair. It must have been heavy, as well as clumsy, for years afterwards, grandpa was loading oats to haul to a distant market, and having plenty of room, thought it a good opportunity to carry the worn out machine, with a kettleful of other junk, to market as old iron.

"The horses did seem all pestered out when we got to town," grandpa said, grimly smiling at the remembrance, "but I never reckoned I had on



THE FIRE-PLACE OF THE GOOD OLD DAYS.

hay seasons, sixty years ago, brawny men, with scythes on their shoulders, would come to the river's brink opposite this farm house, and lustily shout, "Want a man for haying?" And turn away with evident disappointment when the answer "No" was rung back. Haying wages were then "two and three pence" a day.

Grandma distinctly remembers when malignant typhus fever raged in her father's family when she was a child, and how the girls in that, or near neighborhoods, thinking a household so stricken might give them opportunity to secure work,

woolen, cut with plain waist and full skirt — "Gretchen," we now call the same simple old pattern—were so stout, one little girl could not outwear them, but they were handed down the line of numerous daughters in the household.

Heels and toes, elbows and knees! Why, the grandmas didn't begin to have so many to patch as do the mothers of 1881, because they lived before the day of shoddy. I wouldn't be one bit afraid to swap my mending basket for grandpa's, if she did raise ten children, and I but four.

Think of the old leather gallowases, soft and

such a load until the aid iron weighed out nine hundred pounds besides the oats.
 A half century ago butter sold at nine cents a pound. It was gathered in up and down dash farms, either of wood or stone. Jersey cows and butter coloring stuffs were not in the market, but the public had never tasted gilt-edged dairy productions, and were not so exacting as now. Butter was butter.
 The winter market was slow, and grandma batted her churningings with heavy club paddles into wabby two-pound bricks—white as lard they

and if "stratered" with green mould, still quicker demand they had.
 Winter-laid eggs were not expected in "good old times," and phenomenal, almost, they would have been with the wretched care the poor biddies then received. They were "wintered out" as cheaply as possible on whole grain in a barnyard scratching, without warm feed or any provision made for gravel, lime and dusting, that we now know are so necessary for poultry. Frequently, they roosted out of doors, and their warmest quarters were "o drafty corners of the log house, or an open shed. Little wonder was it that their egg basket went dry from November to April, and that for winter consumption every forhanding housewife must depend on a firkin of August-laid eggs, packed down in rock salt.
 One day grandma said she was hungry for a taste of good old fireplace cookery, like what she made before cook stoves were invented. The children scudded up into the attic for an ancient tin baker stored there, and grandma stirred a Johnny cake and baked it in the baker before an open fire. She turned the cake twice, slipping the sheet from the queer old tin, thinking to secure an even bake, but she didn't, one side was raw and the other scorched, and both were peppered with white ashes, and tasted smoky. Grandma admitted the cake wasn't half as good as those we take in our cook stove, and acknowledged it was the hearty hunger of healthy childhood, a stinted diet, and not the manner of making and cooking those old dishes that made them taste so good. A half dozen of these by-gone fireplace bakers are stored under our attic eaves, along with a rusty tin "kitchen," with about nose for drainage of drippings, and cunning swing door through which to watch the roasting of huge beef cuts and sparrow Queer enough they must have looked, mounted on their crooked, grasshopper legs and placed in a row close to the hot coals of the wide fireplace, buckwheat cake and Johnny cake baking away, with now and then an overturn from some meddling little foot, and an occasional sift and snooch from flying ashes and falling embers.

Smoke flavored, top scorched and raw bottomed, of course, they were, but keenly relished by the crowd of hungry children who were allowed no pickings between meals.
 "We thought them the greatest invention possible," Grandma said of these tin bakers. Before their advent mother made spider cakes and baked

we have, but let us be thankful we do not need to blister our faces and slunge our brows over swinging crabs and dangling pot hooks in red-hot fireplace; nor pebble-pound all spices used, nor need to make our soda by burning coals, and bottling and watering the little heap of white ashes thus obtained.
 The march of years brought steady improvements in methods and means, both indoors and out. The tallow dip gave place to the mold candle, the whale oil lamp, the camphene flame, the kerosene blaze, and now to the strong light of gas and the electric current.

The herring-bone sanded floor of the "fore room," with its canopied bed and burnished andirons, and great kitchen with its cupboard of pewter dishes, its "settle" and clutter of loom and awl; spinning wheels and reel, cradle and ringed jaldler, leading to the overhead loft, long ago gave place to more commodious, convenient farm homes, affording more possibilities of comfort, but demanding much more work and care to keep in order. Our country is now so filled with



THE UP-AND-DOWN DASH CHURN

were—through the winter months. These were dumped into a barrel and kept in freezing quarters until the glut was off the market, and then it readily sold.

The cream thermometer of that time was the housewife's work-gamed finger. On churning day, in freezing weather, the pot of chilled cream was brought in and placed on the warm bricks of the hearth. As it thawed, again and again, its temperature was tested by this finger thermometer, as inaccurate as it was useless. Frequently a whole day's hard pounding would not fetch the butter. In spite of hanging a horseshoe on the churn, adding to the cream a wad of wet rags, a sprinkle of salt, sugar and vinegar and other ingenious resorts.

Nowadays, who would buy such a grade of butter? Only the best, as sweet and fresh as dew-beaded clover, as clean as a June sky and dressed in daintiest mold, will satisfy our butter educated public, and blessings on it for forcing the dairy up to such a standard. Wouldn't the old housewives have opened their eyes to see the perfect dairy appurtenances we now have for making nut-flavored, wax-grained, perfect butter?

Fifty years ago, more home-cured cheese than now, was made. Without creameries, ice safes, cemented, airy cellars, or common sense planned, cool north milk butteries, it was necessary, for butter they could not make during hot weather. Good cheese, it was, too, grandma affirms, only crumbly with over-ripening, and strong with jug rennet. All the housewives of grandma's know edge used "jug rennet." The more ureasitic it smelled, the more virtue it had, was their sorry belief, and by keeping their rennet in a small nozzled jug, year in and year out, without cleaning, those old cheese makers could readily and surely brew fearful breaths in their rennet jugs. Grandma annually made about sixty twenty-pound cheeses, and always gave them "winter storage." Toward spring, they sold like hot cakes.

Smoke flavored, top scorched and raw bottomed, of course, they were, but keenly relished by the crowd of hungry children who were allowed no pickings between meals.

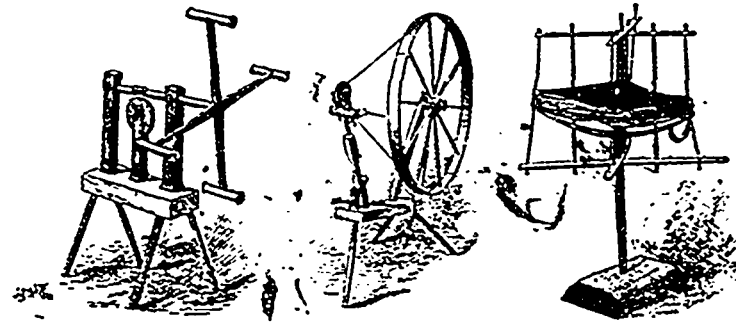
"We thought them the greatest invention possible," Grandma said of these tin bakers. Before their advent mother made spider cakes and baked

BARRE-KETTLE AND "TIN KITCHEN"

busy mills and factories, the slow home work of hand wheel and loom is unnecessary, and, under garret eaves, covered with dust and cobwebs, they rest.

With tenderest respect for our beloved ancestors, who long have slept on hillside and hilltop, with faces toward the east, waiting for the resurrection morning, we are compelled to believe they never learned how to spare themselves hard work. They had more strength than common sense in some matters. They builded their homes with no consideration whatever as to steps. The ingenuity they exercised in planning kitchens and butteries in detached regions, stumbing doorstep sills, arch-choked-off shutters that to draw required stomach wrenching jerks, and furniture so ponderous, the strength expended in moving it would have raised the health ratio of this generation a goodly per cent., was wonderful. The massive oak bedsteads and tables, without castors, and heavy as metal, that daily required lifting back and forth from the wall, have given place to light, comfortable furniture that run on our hardwood, oiled floors as lightly as a toy wheel.

Thankful are we that we did not live in old times days of littering cedar brooms, and heavy earthen pans, ponderous iron dinner-pots, and water-



GRANDMA'S SPINNING-WHEEL, REEL, AND SWIFT.

logged water buckets, bulky woolen dough and butter trays and curd tubs, all of them just as big and heavy as they could be made. Give us these days of light, strong granite and white iron ordinary ware, that is made for comfortable use and not to test muscle and develop gymnasts, or—kill the housewife.

Why? the other day I weighed the iron cover of grandma's old nutcake kettle—just the cover—and it weighed ten pounds! Kettle, lard, and all, what must it have weighed? How grandma's slight frame must have doubted and strained, lifting and tugging about that miserable old kettle the forty years she speared nutcakes from it!

Great-grandmother's iron "bake kettle" is still without rust or crack. It has a heavy close-fitting iron cover with inch-wide, turn up rim, on which shovelfuls of hot coals were placed when the stewing meat it contained needed faster cooking, and three long straddling legs on which, for two generations, it roosted over hot coal beds in some corner of the big, glowing fireplace.

But the bulk of all gone-by cookery was done in brick ovens. Hard baking days, you and I think



Mission Field.

Topic for January - The World

There are in India between forty and fifty millions of what are called the "depressed classes." Trained men from these classes make the best teachers.

The number of languages spoken in British India is seventy-eight. The Hindi, which is emphatically the Hindu tongue, and comes nearest to the old Aryan speech, is spoken by 103,000,000. The Bengali is used by 42,000,000.—*London Presbyterian.*

Mission work is hard, plodding, patient work—that is the earthward side. The heavenward side is all bright and full of hope, for the earth is to be full of the knowledge of the glory of God.

The Missionary Training College conducted in Puerto Santa Maria, Spain, by the Irish Presbyterian Church, completed its tenth session in August, 1893. It has furnished seven men for the mission field.

At the December meeting of the Presbytery of Sarina a communication was read from the secretary of the Presbytery's W. F. M. S. intimating that their annual meeting will be held at Petrolia in March next, and asking the Presbytery to appoint the deputation to address them on that occasion. Mr. Jordan, minister, and Mr. T. W. Nisbet, elder, were appointed to convey the congratulations of the Presbytery and give addresses as requested by the Society.

Mr. E. O. Eshoo, a native of Persia, now studying at Knox College, lectured in Ailsa Craig and Carlisle Presbyterian Churches on Monday and Tuesday, 26th and 27th December. His description of his own country and some of its features—religious and social—were very interesting, but at the same time saddening, as he depicted the down-trodden state of his people and their great need of a Saviour to lift them to the level for which they were created. In closing, he asked the prayers of his audience in behalf of his race. Mr. Eshoo is the son of a native Presbyterian pastor and intends going back to Persia as a missionary on the completion of his course.

The Students' Missionary Society of the English Presbyterian Church has collected during session 1892-93 the sum of £410 for the building of a hospital and other mission premises in the Island of Formosa. The members of the Society have resolved, in answer to an urgent appeal from the Rev. J. A. B. Cook, one of the Church's missionaries at Singapore, to raise funds during the present year for the building of a Christian boarding-school, orphanage and refuge at Bukit Timah, a mission-station for Chinese settlers in the centre of the Island of Singapore. The sum required is between £400 and £500, and the students are confident of raising the money if ministers will only give them the opportunity of pleading this good cause from their pulpits.

We regret to notice the death of a lady who possessed, with great intellectual gifts, the highest practical idea of Christian duty. Miss Tucker, better known as "A. L. O. E.," a writer whose prolific pen supplied for almost a generation most delightful and interesting reading for young and old, died this month in the Punjab. Possessing ample means, she became deeply imbued with the missionary spirit, and at the age of fifty-four, when many think of abandoning the work altogether, she volunteered for the mission field, and for the past eighteen years acted as hon. secretary of the Church of England Zenana Mission among the women of the Punjab. The work she carried on nobly to her death, and has

left behind her a memory of duty and sacrifice which should give her a high place in the role of noble women who have lived and wrought for Christ.—*Belfast Witness*

In the monthly Letter Subject for January, issued by the Woman's Foreign Missionary Society, Western Division, the following is given as the subjects for prayer:—That each member may be able to consecrate time and money to the work of Foreign Missions. For all sister societies in Canada, in Great Britain and in the United States. For Rulers, that they may be disposed to seek the good of the Kingdom, and for the general spread of the Gospel.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.—*Mal. iii. 19.*

"And God is able to make all grace abound towards you; that ye, always having all sufficiency in all things, may abound to every good work."—*II. Cor. ix. 8.*

The following life members were added in December last to the Women's Foreign Missionary Society (Western Division). Mrs. Hector Currie, Thedford Auxiliary; Miss Moderwell, Gordon Mission Band, Knox Church, Stratford; Miss Anne E. Starr, First Presbyterian Church Auxiliary, Brockville; Mr. W. B. Robinson, Laborers of Love Mission Band, Belleville; Miss Aggie A. Paterson, Faithful Workers' Mission Band, Peterborough; Mr. James A. Brown, Agincourt Auxiliary. The following increase is shown:—Presbyterial Societies: Glengarry, Bainsville Auxiliary; London, London, "Columbia" M. B. Park Avenue Church Mission School; Chatham, Botany, Mission Band; Stratford, Mitchell, "Busy Bees" Mission Band; Kingston, Kingston, "Excelsior" M. B. Chambers' Church; Ottawa, Huttonburg "Auxiliary."

The treasurer's statement shows the following figures among others.

Oct. 16, balance in bank	\$1,934 74
Balance in hand	3 00
Oct. 21, Life Members' Fee, Hamilton Pres. Society	25 00
Oct. 23, "Besa" Aux., King, Tor. Pres. Society	10 30
Nov. 30, bank interest	99 17
	<hr/> \$2,063 21

The expenditure up to Dec. 5th, including the sum of \$630.37 for printing and distributing annual report, and \$1,300, being a cheque to Dr. Reid on account of estimates for current year, leaves a balance in bank of \$113.50.

Indore Missionary Fund.

Reported already up to Dec. 27 1896 92
Received since up to January

Trd from:—
W. F. M. S., Londesboro, after circulating 3 doz. envelopes, each containing a copy of Mr. Wilkie's statement . . . \$ 6 05
Mrs. John Doherty, Paisley . . . 2 00
Mrs. Hugh McKay, Brucefield . . . 2 00
A Friend 25
Mrs. Wesley Neecions, Portage la Prairie, Man 5 00
Total \$212 22

Reported already up to Jan. 3rd 1897 22
Received since up to January

11th from:—
Y. P. S. C. E. St. Andrew's Church, Kippen \$10 00
Miss Jeanie Mustard, Brucefield 1 00
A Friend, Oshawa 5 00
A Few Friends, W. F. M. S., Pt Perry 2 00
Total \$230 22

Church News.

In Canada

Good progress is reported on the new church at Bradford.

The collection at the opening of the new organ in the Orillia church amounted to \$312.50.

A FLEETING sermon, was delivered in Beaverton, on the 17th inst., by Rev. M. W. Bethune.

The Christmas tree and concert for the children in connection with Zion Mission church, Kingston, proved a great success, Rev. J. D. Boyd, presided.

Rev. Dr. SEXTON has received a very pressing call to the pastorate of the Irish Presbyterian Church, Manchester, Ohio. It is likely that the Doctor will accept, but he has not as yet decided.

PRESENTATION.—A few friends of Rev. Dr. J. K. Smith, of Port Hope, on Wednesday presented their pastor with a very fine fur overcoat. It was a most seasonable gift and one that is greatly appreciated by the Dr., not only for its usefulness and intrinsic value, but for the evidence of goodwill expressed by the donor.

The opening services and entertainment in connection with the new church at Wick, Ont., held on Sunday and Monday, 17th and 18th ult., was a success. Principal Caven, who preached morning and evening, was listened to with great attention throughout. Rev. S. Acheson, former pastor of this charge, preached in the afternoon very acceptably. The entertainment on Monday was all that could be desired, especially the singing of the Uxbridge Presbyterian choir. Proceeds, collection on Sunday, \$70, Monday entertainment \$150, total \$220.

The anniversary social of St. Paul's Presbyterian Church was held in the lecture hall on Monday night, 18th ult. The attendance was good and every one appeared to enjoy themselves very much, the impression being that socials there, are socials. Rev. W. D. Armstrong, M.A., Ph.D., occupied the chair. The programme, which was very excellent, was as follows: Anthem by the choir; song, Rev. M. H. Scott; recitation, Mrs. Bowerman; duet, Misses Lizzie and Jennie Watters; song, Mrs. Surtees; song, Mr. Brown; reading, Mr. Watters; song, Rev. M. H. Scott; song, Miss Rea; address, Rev. Dr. Wardrope; song, Prof. McLaren.

The lecture delivered in the Presbyterian Church, Stirling, on Tuesday, December 19, by the Rev. G. Smith, D.D., of Kingston, was, as a lecture, a decided success. "The Boys I Knew" was the subject. A perfect life-like picture of Scottish life years ago. The place, its surroundings, customs and persons, their habits of thought, feelings, and conventionalities all pictured by a master mind. The lecture was clear, simple, pathetic, reverent and profound. It glistened all the way through with principles applicable to every-day life, and was full of that quiet, quaint humor so characteristic of Scotchmen. We will cordially welcome Dr. Smith on any future occasion to our village.

The Sabbath-school convention held at Innisfil on the 14th and 15th ult., was most successful. Addresses were given by Revs. J. A. Ross, W. R. Ross, B.A., R. P. Bowles, B.D., W. Amos, E. D. Gusbrook, J. E. Wilson, B.A., LL.B., D. L. McCrae, M.A., Ph.D., J. W. Morgan, Messrs. H. Grose, J. Allan, R. G. McCraw. Mr. R. S. Wilson, the secre-

tary, reported that in the Township there are 11 Sabbath schools 6 Methodist, 1 Presbyterian, 3 Anglican and 2 Union. There are 36 teachers and officers and 736 scholars on the roll, with an average attendance of 507. Two conventions had been held during the year, one on June 22nd and 23rd, the other the one held in Churchill on December 22nd and 23rd. At both the attendance was very large, the addresses excellent, and the spirit present with power and demonstration. The officers for next year are President, James Allan; Vice President, R. G. McCreae; Treasurer, Jas Reid; Secretary, T. H. Davis

Annual Meetings of Toronto Congregations.

A NUMBER of annual meetings were held last week in Toronto. On Monday night

ERSKINE CONGREGATION

met. The attendance was large. Rev. W. A. Hunter, the respected pastor, occupied the chair. Mr. John Young read the report of the session. Thanks were rendered for the restoration to health of the pastor after a long and serious illness. A membership of 626 was reported, being an increase during the year of ten. 110 were received and ninety two had left. The weekly offerings amounted to \$4,703, being \$486 less than during the preceding year. The mission report was very satisfactory. The Bible class had an exceptionally favorable year, having been the most successful, financially and numerically in the history of the class. The Christian Endeavor Society is in a flourishing condition; following are the managers Messrs. Wm. Stark, Dr. R. G. McLaughlin, James Hathaway, W. B. Campbell and Joseph Wildman (all for three years), and Thos. Miller (for two years).

ST. JOHN'S CHURCH.

ST. JOHN'S congregation met on Wednesday, Rev. J. McP. Scott in the chair. During the year the membership was increased by fifty one. Twenty-four were disjoined by certificate or removed by death. This leaves a net increase for the year of twenty-seven. The present membership is 247. On the Sabbath School roll there are 429 scholars. The attendance for the year averaged 335. The total amount, for all purposes, contributed during the year was \$2,445. This shows a very marked increase over preceding years. The year closes with a very substantial balance in the treasury. Of the amount above mentioned, \$613 was contributed for missions and benevolent work. The reports read on behalf of the Women's Foreign Mission Society Y.P.S.C.E., the Ladies Aid Society and the Boys' and Girls' Mission Band showed increase both in numbers and good results over other years.

The election for officers resulted as follows: Auditors, Mr. Charles Caldwell and Mr. J. W. H. Wallace; Managers, Messrs. F. H. Ross, John McCandless, C. E. Lee and J. M. Morrow; Secretary, J. B. Graham; Treasurer, John McCandless.

LESLIEVILLE

Congregational Meeting was held on Wednesday. The chair was occupied by Rev. W. Frizzell. The managers' report showed that when the year opened 261 members were on the roll. During the year 32 have been added, bringing the total at the present time up to 293. This report referred to the bereavement sustained by the church in the loss of George Leslie, sr., and Mrs. Burness and Miss Potter, who

were carried away by death during the year. All three were staunch adherents, and rendered yeoman service for the church. The Sunday School is in a flourishing condition. Its roll contains the names of about 300 pupils and 30 teachers. The average attendance of scholars for the year was 240. The Sunday School treasurer reported a balance of \$108.79 on hand. The Christian Endeavor Society has done what lay in its power to relieve the needy in its district. For this purpose it raised a goodly sum, and gave 83 families food, fuel, clothing, etc. The Ladies' Auxiliary and the choir also reported that their work is progressing favorably. The Coal and Clothing Society's receipts for the year amounted to \$141.84. Of this amount they expended \$126 in charitable work. The treasurer's report in connection with the church showing the finances to be in a first-class condition.

No reports were read concerning missionary societies. These matters are dealt with at a meeting held every March. It was, however, stated that these reports would be the most satisfactory in the history of the church. The following officers were elected for the current year:—Messrs. John Gibb, J. S. Potter, A. J. Jackson, N. Charles, T. Pashbye, Dr. Clelland, S. J. McLeod, Walter Davidson, and J. Fox; Auditors, J. Kerr and Peter MacDonald, sr.

CHALMER'S CHURCH.

A largely attended an enthusiastic meeting of the members of Chalmers' church was held on Wednesday evening. The report of the managers showed a very favorable state of affairs. Eighty-four new members had been added to the roll of the church during the year, bringing the total membership up to 470. The receipts during the year amounted to \$5,125, being \$304 more than was necessary to meet the expenses of the church. The receipts from the Missionary Society of the church was not included in the above, as so far no report has been prepared regarding this branch of the church's work. The Sunday school reported a large increase in the yearly attendance and contributions. The Woman's Foreign Missionary Society, Ladies' Aid, Young People's Society, and the Mission Band each reported good progress with the year's work. The greater part of the evening was taken up in discussing the advisability of erecting a new pipe organ in the church. The young people of the congregation waited on the managers and asked leave of them to collect funds for the erection of the new organ. After much discussion it was decided that the matter should be left in the hands of the managers, for them to consult with the young people of the congregation and report the result at a future meeting.

COOK'S CHURCH.

Mr. P. G. Close occupied the chair at the Annual Meeting of Cooke's Church which took place on Wednesday. The reports were singularly satisfactory, showing a rare state of prosperity. The financial statement submitted by Mr. James Alison showed the following details:—

INCOME.	
To Balance on Hand.....	\$ 202 66
" Weekly Offerings	4,655 31
" " Collections	3,003 38
" Special "	2,474 20
" Lectures "	264 90
" Church Organization Col- lections	584 89
" Balance Due Treasurer	668 01
Total.....	\$11,853 55

Raised by Sabbath School	\$843 55
" W. F. M. Society	153 00
" Ladies' Aid Society	90 00
" Christian Endeavor Society	267 00
" Young Men's Prayer Meeting	12 50
Total	\$1,376 05

OUTLAYS.

By Salaries.....	\$3,589 82
" Pulpit Supplies and Annul- versary Expenses.....	184 00
" Interest and Insurance	3,039 59
" Lighting, Heating and Water	631 58
" Balance on Contract and Extras on Building.....	895 94
" Regular Church Expenses.....	521 10
" Donations to Outside Socie- ties.....	179 65
" Session and Poor Fund.....	311 87
" Paid to Standard Bank on Church debt.....	2,500 00
Total.....	\$11,853 55

The total amount raised by the congregation during the past year, calculating on, say \$400 for missions, part of which is yet to be collected, would amount to \$13,161.59. There were added to the communion roll by profession 125, by certificate 127, removed by death 9, by certificate 81, dismissed 123. The present membership numbers 1,182. There are over 700 in Sabbath School and Bible Class, and 40 engaged in Sabbath School work.

The Presbytery of Barrie

Met at Barrie, on Tuesday, 9th January, Dr. Gray, Moderator. A call from the congregation of Gravenhurst to the Rev. L. Perrin, B.A., of Pickering was sustained, and the clerk was directed to transmit it to the Presbytery of Whitby with the request that it be issued at earliest practicable date. A call to Rev. A. B. Dobson, of Essex, and Willis Churdoes, Oro, from Fordwich and Gorrie in the Saugeen Presbytery was taken up. The Rev. R. C. Stewart appeared to support the call and was heard, as were also Commissioners of the Oro congregation in their interest. Mr. Dobson intimated his acceptance of the call, when it was agreed to loose him from his charge and to declare the pulpit vacant on 25th January. Dr. Gray was appointed Moderator of the Session during the vacancy.

In taking leave of Mr. Dobson the Presbytery adopted a resolution expressing their sense of Mr. Dobson's worth as a minister and as a Co-Presbyter. The remit on the colleges was considered. Dr. Grant moved, seconded by Mr. Burnett, "That professors be nominated by the Boards and Senates of their respective colleges, and the names submitted to the General Assembly." Mr. McLeod moved in amendment, seconded by Mr. Findlay, that the following clause be added to the motion, "And the names submitted to Presbyteries for information prior to the meeting of the General Assembly." The motion was carried by a vote of eleven to nine. On the remit respecting representation of Mission Stations, it was agreed that these Stations should be represented by elders in the Courts of the Church.

The afternoon and evening settings were given to prayer and conference. Dr. Grant took the chair at 2 p.m., and the devotional exercises were continued for an hour. For two hours and a-half thereafter, conference was held on the subject of the promotion of spiritual life in the congregations introduced by Mr. Carswell. The discussion dealt with "The difficulties of the way," "Methods of work" and "Testimonies

on special methods or services." In the evening the subject, "Influences of the pew on the pulpit" was introduced by Mr. Leishman. Under this head the conference was upon the question, "How may the pulpit be made more effectual?" and on the "Responsibilities of elders and managers for the prosperous working of the congregations." There were not many brethren left for this discussion, but there was a considerable number of the office bearers and members of the congregation present and these were invited to a free expression of opinion. The conference was evidently enjoyed by the brethren and felt to be stimulating and helpful. The ladies of the congregation with their accustomed generosity provided dinner and tea for all in attendance, and received hearty expressions of thanks from the brethren.—ROBT. MOODIE, Presbytery Clerk.

Presbytery of Montreal.

At its quarterly meeting on the 9th, the Presbytery, after routine business, received and dealt with the report of Dr. Muir concerning the death of the Rev. Wm. Robertson, of Hemmingford, who died after a brief but severe illness on the 4th, and was buried on the 8th inst.

At the request of the congregation the Rev. James Patterson, their former pastor, was appointed Moderator during the vacancy, to declare the pulpit vacant, and administer Communion on January 21. The Rev. Mr. Boudreau was appointed Moderator of Presbytery for the next six months. The Student's Missionary Society of the Presbyterian College, Montreal, desirous of doing other work, expressed the desire that the Presbyter, should take over the St. Jean Baptiste Mission and place it under the care of the French Evangelization Committee, but were finally persuaded to continue the work which had prospered so well in their hands. The call from Russelltown and Covehill congregation to the Rev. J. W. McLeod, Finch, was reported as not accepted, and Rev. M. McDougall of Buckridge, was appointed Moderator *pro tem* at Russelltown, instead of the late Mr. Robertson. The reports of the committees on French work, on the Jewish Mission in Montreal and the City Mission were dealt with and proved most interesting. The Presbytery resolved to hold meetings in Huntingdon, on Monday and Tuesday the 22nd and 23rd of January, in the interests of the congregations there looking to their union in the near future. A committee was appointed to arrange for Missionary meetings in the city and to secure, if possible, the services of Dr. Mackay and Mr. MacVicar in the city and country. The remits from the General Assembly were considered and remitted to committees to report at the next ordinary meeting on the 13th of March next.

Reception of Mr. Papineau.

The *Mail* gives the following interesting account of the reception of Mr. L. J. Papineau, into the Presbyterian Church, at Montreal, last week:—

Russell hall, the headquarters of French Protestantism in this city, was the scene to-night of a memorable and significant event. It was the renunciation by Mr. Louis Joseph Papineau, seigneur, of Montebello, and son of the great Papineau, of the Roman Catholic faith, and his admission in the Presbyterian Church. The event has been looked forward to with the deepest interest in French Protestant circles, and Russell hall was crowded to overflowing by an earnest audience, eager to witness the interesting ceremony.

Rev. Mr. Morin, pastor of the Russell Hall, congregation, presided, and seated on the platform were.—Rev. Father Chiniquy, Rev. Principal MacVicar, of the Presbytery in College, Prof. Coussirat, and Rev. Mr. Duclous. Mr. Papineau occupied a seat in the front pew.

The proceedings, which were conducted in French, opened with prayer by Rev. Mr. Duclous, after which a hymn was sung. Rev. Mr. Morin read the 1st chapter of Romans, and in a brief address, exhorted his hearers to stand fast by St. Paul's exhortation and glory in Christ. Rev. Prof. Coussirat also made a brief address, in the course of which he referred to the heroism of the Huguenots in the days of persecution and said that no less heroism was required in these times to stand by one's convictions.

THE CEREMONY.

The ceremony of receiving Mr. Papineau into the Presbyterian Church, an exceedingly simple one, was then proceeded with. Rev. Mr. Morin read the usual questions, to which Mr. Papineau replied in a clear voice, and he then gave his adhesion to the form of the Church and received the right hand of fellowship.

Principal MacVicar invoked the Divine blessing, after which he delivered a brief address. He said he regarded this event as one of the most memorable in the history of Canada and of the Province of Quebec, and an event that must have momentous consequences. The name of Papineau was an historic one, and was known all over the land. When it was known that one bearing that great name had declared for the truth, the effect amongst his compatriots would be immense. He rejoiced at the evidences that existed of the growth of the spirit of tolerance and freedom. He also rejoiced in the thought that his French Canadian countrymen were becoming more and more disposed to appeal to the Word of God as the supreme authority. He urged them to carry on this work, which he believed was the work of God.

Rev. Father Chiniquy delivered a most stirring address. He referred to his connection with the Church of Rome and his early struggles for the light, which finally led him to renounce the Catholic faith and to look to Christ and the gospel as the only true guides. It was a great sacrifice for him to renounce the Church in which he had been brought up, and the priesthood which from a human point of view was one of the most envious conditions, and all his ties. But he had done it at what he believed was the call of duty. He had suffered persecution and all manner of attacks, and his life had even been threatened. But his heart was full of joy, and he was recompensed for all his trials when he saw to-night the son of his old friend, one bearing the great name of Papineau, being received into the Church and giving a great example to his countrymen. Why was it, he asked, that the French Canadians were poor and were obliged to leave in great numbers for the States, when the United States was great and prosperous. It was because the French Canadians had been deprived of the Bible and had not the force of the gospel. The priests taxed them and lived upon their labors. As long as such a condition of affairs continued the French Canadians would be poor. Addressing Mr. Papineau, Father Chiniquy warned him that he would have to suffer persecutions and attacks for his convictions. He would be called an old hypocrite and "canaille," and the French papers would attack him with all their venom. He had gone through this experience himself, and knew what it meant. Not long ago the

Moniteur had said that Chiniquy had arrived and that the cholera could not therefore be far away. (Laughter.) That was the kind of compliments he was treated to. But all this persecution had not affected him and he thanked God that still full of vigor and as eager as ever to battle for the truth. He prayed that God would bless the Archbishop of Montreal, the priests, and their Roman Catholic countrymen, and show them the error of their ways.

MR. PAPINEAU'S REASONS.

Mr. Papineau was then requested to speak, and made a brief but forcible address, in which he gave his reasons for the step he had just taken. He said he had studied theological questions for many years. One of the first things that had struck him in the Roman Catholic faith was the declaration that outside of the Catholic Church there was no salvation. This had set him thinking, and the more he studied the question the greater became his conviction that the Church of Rome was in error, and that the Scriptures were the only true guide. The development of the Roman Catholic Church had been founded on democratic lines. It had gradually developed into an aristocracy, with its bishops, archbishops, and councils. Then the councils had disappeared and finally all power was vested in the Pope, who, as a matter of fact, was the Church and as supreme as any czar. Such a system he regarded as essentially antagonistic to the plain teachings of Scripture, and it was this belief that led him to embrace the Presbyterian faith.

At the close of Mr. Papineau's address the proceedings terminated with a hymn and the benediction. Mr. Papineau was warmly welcomed by members of the congregation. Mr. Papineau, it will be remembered, had a bitter fight with the cure of Montebello and the Archbishop of Ottawa over the proposed building of a new church at Montebello, which he claimed was not necessary. His renunciation of the Catholic faith will cause a great stir throughout the province.

It was feared that there might be some trouble, as the hall is situated in the French quarters, but the proceedings passed off quietly.

Knox College

POST GRADUATE COURSE.

Knox College Alumni Association decided at its October meeting to hold during the coming winter a special Session for Post Graduate study and conference. The Session will begin on Tuesday, January 30th, 1894, at 9 o'clock a. m., and will continue until Friday, February 9th. In addition to lectures on the subjects indicated below, provision will be made for free discussion on these and other important topics. Place will also be given to special devotional services.

The following course of study has been arranged for:—

Introduction to the Life and Epistles of Paul: Rev. Principal Caven, D.D. (Four lectures). Books to be consulted: *Weiss, Kerr and Dods*, on introduction.

History of the Presbyterian Church in Canada: Rev. Professor Gregg, D.D. (Two lectures).

An Examination of Dr. Dr Witt's "What is Inspiration?": Rev. Professor MacLaren, D.D. (Four lectures).

The Historical Preparation for Christianity: Rev. Professor Thomson, M.A., B.D. (Three lectures). Text Book: *Bruce's Apologetics*.

Homiletic: Rev. J. J. A. Proudfoot, B.D. (Four lectures).

Jeremiah and his Prophecies: Rev. Professor Thomson, M.A., B.D. (Four lectures).

Lecture by President Loudon, M.A., of Toronto University

Ancient Israel among the Nations: Professor McCurdy, M.A., Ph.D., of Toronto University. (One lecture).

The Function of Poetry; the Function of Poetry illustrated in the "In Memoriam"; and the Function of Poetry illustrated in certain poems of Browning: Professor Alexander, M.A., Ph.D., of Toronto University. (Three lectures)

The contribution of Ethics to the settlement of the relation between Science and Religion: Professor Hume, M.A., Ph.D., of Toronto University. (One lecture).

The Origin and Mutual Relation of the Synoptic Gospels: Rev. D. M. Ramsay, M.A., B.D. (Two lectures).

The Development of the Earthly Life of Jesus: Rev. Wm. Farquharson, M.A. (One lecture).

It is very desirable that every Alumnus should be present, and contribute to the interest and success of this conference. On communicating their intention to be present to Rev. W. A. Martin, Rev. W. G. Wallace, B.D., Toronto, not later than the 20th of January, homes will be provided for all who attend, whether Alumni or others. While this course has been prepared specially for the Alumnus of the College, nevertheless, a cordial invitation is extended to any minister of the Gospel who may desire to attend. It will also be of interest to know that the students have agreed to hold their annual "At Home" on the evening of Friday, February 9th, the closing day of this special session—JOHN McTICHA, Convener of the Conference Committee.

Church Abroad

THE sheriff of Aberdeen has issued an important decision in the case, in which the Free Church Minister of St. Fergus was sued for slander by the village carpenter. In an address to ploughmen Mr Strachan had said, "There is one place which I must warn you against; it is the village carpenter's shop. It is a den of idle drunkards." The sheriff finds that Mr Strachan used these words, and that they were slanderous if untrue. He declares the law of Scotland that "the defender had no privilege whatever in respect of his being a clergyman, and having used the words in the exercise of his ministry." In fact, the defence of privilege was not set up on behalf of the defender, the sole defence relied upon being that the words were in substance true. The sheriff, however, finds that the charge has been substantiated in regard both to the pursuer and his workshop, and on that ground assails the minister; while to mark his sense of the imprudence shown he refuses costs to either party.

Rev. John Fairley, assistant in St. Paul's Parish Church, Leith, has been elected minister of the second charge of Dunfermline Abbey Church.

WELLINGTON United Presbyterian Church, Glasgow, has resolved to present a call to Rev. D. W. Forrest, of Moffat, to be colleague to Rev. Dr. Black.

THE report of the conference of the Scottish Church society is described by the *English Churchman* as startling reading, enough to make the Covenanters turn in their graves.

FORFAR Presbytery have unanimously disapproved of the report of the assembly's committee on public worship as an unnecessary and imprudent interference with the Directory.

REV. J. Charleson, in a letter defending the Scottish Church society, says

that it was Christ's continuous custom to join in the worship of the synagogue, part of which consisted of prayers for the dead

THE recommendations of the commission on the religious condition of the people have led Forfar Presbytery to advise ministers to give greater attention to the spiritual and moral condition of farm servants.

COWCADDENS Church, Glasgow, has just had its staff of office bearers added to by 12 elders and 18 deacons, bringing up the number to over 90. At the recent bi-monthly communion 47 new members were admitted.

IN addition to Dr. Blair, of Edinburgh, Drs. Niven, of Pollokshields, Hunter, of Galashiels and Mair, of Earlston, Mr. Gillespie, of Mouswald, M. Simpson, of Bonhill, and Mr. John Ferguson, B.D., of Aberdalgie, are candidates for the junior clerkship of assembly.

REV. J. H. Crawford, of Abercorn, editorial secretary of the Scottish Church society, says that there is no theologian whose writings have a message of such force and clearness to our time as Prof. A. B. Bruce. They were orthodox from the standpoint of the undivided Catholic Church.

REV. Dr. Norman L. Walker, editor of the *Free Church Monthly*, opening a bazaar at Dunfermline last week in aid of North Queensferry Church, said he could never see that raffle could be seriously spoken of as gambling. In gambling the object was to get the stake, but in a bazaar raffle the result was not thought of.

PRINCIPAL Rainy, speaking at a disestablishment meeting in Dundee, presided over by Sir John Leng, M.P., and addressed by Rev. Dr. Oliver and others, expressed his delight at finding that so little could be said against Sir Charles Cameron's bill by Established Church ministers. Would the insult, he asked, of which they complained be done away with if the bill prescribed pay without work or work without pay?

REV. Kenneth Moody Stuart, M.A., Moffat, was presented at a meeting of the congregation last week in celebration of his semi jubilee with a massive silver bowl and purse of 100 sovereigns, together with an illuminated address. Lockerbie Presbytery also presented an address, among those present were Rev. Dr. Bannerman, of Perth, Rev. J. H. Cunningham, of Edinburgh, and the ministers of the Established, United Presbyterian, and Episcopal churches in Moffat.

THE late Rev. Dr. Blackwood, of Philadelphia, was a native of Dromara, Co. Down, and was educated for the ministry in Ireland. Before accepting a call to Philadelphia, in 1859, he successfully occupied charges at Killinchy, Holywood, and Newcastle-on-Tyne. Dr. Blackwood was a man of high attainments, and besides ministering to a large congregation, he made frequent contributions to periodical literature.

THE three recently installed professors in Queen's College have already won golden opinions. Their lectures are well attended, and one hears nothing but praise of them. The new chemical laboratories are nearly completed. Three new lectureships are likely to be established before the end of the present session, dealing respectively with ophthalmology, hygiene, and practical pharmacy; and all this, added to what has already been done, will make the medical school of Queen's College, Belfast, one of the strongest and best organized in the United Kingdom.

THE Belfast *Witness* seems to be of opinion that recent Methodist successes in the city in the direction of Church extension, are due mainly to the gathering in of lapsed Presbyterians. It pleads for closer attention to this source of leakage, calls on elders to do more in the way of visitation, and asks in addition for "a plain, cheaply educated man, to run about and hunt up the lost sheep." Large numbers, mostly Presbyterians, are constantly crowding in from the country districts, and although the Belfast Presbytery has built several new churches within the last two or three years, yet it is evident that much more needs to be done in the same direction.

UNITED The work of charity in states. Chicago has been reduced to a system by the Central Relief Committee, and the private schemes as well as public organizations are accepting its plans of operation. The requirement to work has decreased the applications for relief beyond expectation, and proves the unworthiness of the majority of those seeking aid. The demand for provisions and warm underclothing from women and families is beyond the present supply. Such an emergency seldom falls upon a people, and constitutes an appeal that should not fail of response from every Christian heart.

THE seventeenth anniversary of the opening of Union Theological Seminary, in Virginia, was celebrated at Hampden-Sidney, Va., January 4, 1894. Statistics were treated by the Rev. Prof. W. W. Moore, D.D.; Reminiscences, by the Rev. Robert Burwell, D.D., surviving member of the first class, (1824), and an address by the Rev. Moses D. Hoge, D.D., L.L.D. The seminary was opened on the first day of January, 1824, with one professor and three students. It now has five professors and seventy four students, and in the seventy years of its existence it has educated more than a thousand ministers of the gospel.

THE monthly meeting of the Vale of Clwyd Calvinistic Methodist Churches was held at the English Presbyterian Church, Rhyl. Rev. Benjamin Hughes, St. Asaph, presided, and there was a large attendance representing all the churches in the district. At the morning sitting it was announced that the churches of Rhualt and Pen-y-Cefn had called Rev. W. Lloyd, Corwen, to be their pastor, and the monthly meeting cordially approved of the choice. Five gentlemen were appointed to cooperate with the Ruthin district to try and improve the condition of the weak churches in the district. The deacons of the English Presbyterian Church, Rhyl, presented a satisfactory report of the progress of the Church, and the meeting expressed its thanks that the church was in so flourishing a state. It was decided that the ministers should hold a special meeting at St. Asaph to take into consideration the subject of preaching and pastoral work in general. At the meeting of deacons the principal subject for discussion was the "Sustentation Fund." In the afternoon it was decided that the next monthly meeting be held at Bodfari, on January 25th and 26th. Rev. Evan Ste. hens and Mr. Daniel Evans, Rhyl, were appointed to visit the Abergele Church to examine a candidate for the ministry there, and to receive the vote of the church. Permission was granted to Rhualt to make some alterations and improvements in the chapel there. The usual sermon in connection with the meetings was preached on Tuesday, by Rev. John Hughes, M.A., Liverpool, and on Wednesday the preachers were Rev. W.

Morris Jones (Dyserth) and Rev. W. Owen (Henllan).

At the annual literary meeting held at Bala, on Christmas Day, a beautiful address was presented to Prof. Hugh Williams, M.A., on behalf of the Sabbath School Union of the district of Penllyn. For the last twenty years Prof. Williams filled the post of catechiser of the Union, and on his retirement from the office the Sunday schools availed themselves of the opportunity to show their appreciation of his faithful and noble services. Principal Edwards, who was present in the meeting, and Mr. T. E. Ellis, M.P., who occupied the chair, delivered interesting addresses, in which they referred to the extensive learning and thorough scholarship of Prof. Williams. It was suggested by Principal Edwards that Prof. Williams should, on his retirement from this office, undertake to write a history of the church in the Welsh language, for which he is the most competent man in Wales; and on being put to the meeting the suggestion was received by the large audience with the greatest cordiality in an enthusiastic show of hands.

Rev. James Dewar, M.A., England, who has lately had charge of the mission station at Benwell, in connection with Westmoreland-road Church, (Rev. John Thompson's), Newcastle, has been appointed assistant to Rev. G. Manson, Slains Free Church, Aberdeenshire.

Rev. A. Jeffrey, of London, and Mr. W. S. Wilkinson, Morpeth, are the deputies appointed to visit congregations in the Presbytery of Darlington, in the interests of the Sustentation Fund from January 15th to January 25th.

ALTHOUGH the Synodical accounts for the year do not close till January 6th, it is believed that, in spite of the depressed condition of trade, they are likely to show a satisfactory increase. In many cases, however, the congregational revenue will show a falling off, and there will have to be special efforts made next Sunday to get the accounts to balance. Mr. R. T. Turnbull, as a convener of the Synod's Treasurership Committee, has issued a very interesting circular letter on the subject of the Church's finance, in which the claim, especially of the Sustentation Fund, and the new Church Extension enterprise, are clearly stated, and earnestly pressed upon the consideration of congregations during the coming year. The committee, as usual, ask for six collections during 1894, the first being for the Jewish Missions, on the principle of "beginning at Jerusalem."

CORRESPONDENCE

Story of the \$22.00.

THE story starts with a missionary quilt of elaborate pattern and beautiful close work, knitted by one whose eighty years' experience of life had deepened her sorrow for those who "have no hope, being without God in the world." It was started against counsel, for we knew no difficulty in getting a purchaser. But zeal could not be hindered. The quilt was started and finished. Then came the expected difficulty. Who would give an adequate price? In the end a purchaser was found who made his offer in this shape: "I will give \$9.00 for the quilt, but, if the wool goes towards Mr. Wilkie's work, I will make it \$10.00."

A few days after the two old ladies called and handed me a ten dollar bill to be remitted to Mr. Wilkie with all speed.

This was about three o'clock, p.m.

Half an hour later another friend came and spent the afternoon. About six in the evening she left, but before going handed me a five dollar bill. "I have been trying the titling plan," she said, "and I have this I want you to sent to the missions."

When told of the ten dollars that had just come in for Mr. Wilkie's work she was quite pleased that hers should join company, so our ten had suddenly become fifteen.

It was raining heavily when the friend left, and by the time necessary outdoor work had been attended to I was pretty well drenched. "Well," thought I, "I'm just about as wet as Sam can make me. A good thing is so much better passed on while it is hot. I'll run over and tell the friend that bought that quilt how the money has grown."

It was a short walk, just to the next lot, and to my surprise and delight the fifteen had become seventeen before I left.

While walking home through the warm autumn rain I was busy thinking. Could I not add the three dollars and make it twenty? But sometimes it is as wrong to give as other times it is wrong to withhold, and the matter was decided deliberately, though reluctantly, in the negative.

After driving my little children to school the next morning, I called as usual at the Post Office on the way home. To my surprise I was handed a registered letter. To my greater surprise it was found to contain a ten dollar bill, a love-token from a lady in England whom I have never seen.

I was touched deeply with the thought, "I was wishing three dollars for the Lord's house in India and God has sent me ten! Is it not very much like David over again?"

We did not give the whole ten to India. A family council was held over the matter, and it was agreed to divide it, and so the \$17.00 became \$22.00. There was some unavoidable and disappointing delay, but it reached its destination in the right time, just when it was needed, a fresh proof that our God is the God of special Providence still, who counts the hairs and has His hand even under the falling sparrow.

It was not my purpose at first to publish this story, because it is full of personalities, but I have been thinking perhaps it has a work to do for this College building. I know it spoke in clear tones to me, and it may be made to have a voice for others, too. This is my apology.

ANNA ROSS

Brucefield Ont., Jan. 19th.

Rev. D. D. MacLeod's Reply

Editor PRESBYTERIAN REVIEW.

SIR.—Would you allow me a few words in reference to the resolution of the Presbytery of Victoria which appeared in your issue of this week, and which had reference to two letters written by me and appearing in the *Globe* of October 11th and 16th. These letters which the Presbytery condemn so warmly, contained the views taken by me and others of the proceedings of that Presbytery in the case of the Rev. P. McF. McLeod. These proceedings as reported, and as known to me from accurate information, appeared not only unjust and oppressive, but calculated to prejudice the interests of Mr. McLeod before the church. Therefore, in his defence and in the defence of justice, I sent the letters complained of to the "secular press." Of course, I considered the statements in these letters "true" and "just" and do so still, notwithstanding the resolution of the Presbytery, and I consider that they were much more "charitable" in spirit, though they made no profession in that direction,

than the actions of the brethren referred to. I have not so learned Presbyterianism as to believe that a Presbytery, however unjust its procedure, is above criticism. A Presbytery may be made a very effective instrument of oppression under the protection of ecclesiastical forms. And if ever the whole proceedings in this case are laid before the church I do not think that I will be judged as having gone beyond the limits of legitimate criticism in the letters referred to. Indeed the action of the Presbytery would have warranted much stronger condemnation. When the actings of a Presbytery are honorable and dignified there will be no shield required for its "honor and dignity," and while there is no one more willing than I am to give "honor to whom honor is due," whether it be an individual or a court, I will not, from regard to what may be imagined to be the "honor and dignity" of a court, refrain from defending any brother whom I regard as having been grievously wronged, or from condemning as strongly as I can what appear to me irregular and unjust proceedings on the part of a Presbytery. The three or four gentlemen who have a court at their disposal to carry out their will, I think have used it in an oppressive manner, and they should bear in mind that our confession of faith teaches us that "all synods of councils" (which will include the Presbytery of Victoria) "since the Apostles' times, whether general or particular, may err, and many have erred." The Presbytery of Victoria, therefore, should not regard it as impossible that it should err, or as a serious misdemeanor to assert that it has done so.

I am, yours, D. D. McLEOD.

EDITOR PRESBYTERIAN REVIEW:

SIR.—The writer of the notes on the International Sabbath School Lessons for January 21st, published in your issue of January 11th, states: "It is only within a very few years, even since I entered the ministry, that the scientific proofs of the unity of God were completed." If, instead of such a very indefinite statement, he would kindly set forth in order these proofs, or that which to complete the chain has been furnished within the few years alluded to, he would doubtless confer a great favor upon many of your readers, and certainly upon

A SABBATH SCHOOL TEACHER.

THE most striking features of the business of the North American Life Assurance Company for 1893—its most successful year—are: (1) A handsome increase in new business, showing the efficiency of the agency staff. (2) A continuance of its favorable mortality, an evidence of the care and skill of the medical staff. (3) A substantial increase in interest receipts, which, coupled with prompt payment is a strong proof, especially in such a year as 1894, of the skill and sound judgment of its financial department.

The company had the unusual experience in life insurance of having interest receipts more than sufficient alone to meet all claims for 1893 under its policies, both life and endowment. (4) The unexpected addition to its assets (or the profit, for the year) of over 5% per cent. of its income, after having met all expenses and payments to its policy-holders, thereby greatly increasing its ability to meet all obligations as they mature, an essential requisite of wise and provident management. (5) The largest addition yet made to its net surplus to policy-holders, now aggregating the relatively large sum of \$297,062, a fact which should be very gratifying to its policy-holders.

W.F.M.S. (Western Branch.)

To readers of the Review to whom the *Monthly Letter Leaflet* may not come, the following notices copied from it may prove of interest:—

The Board of Management meets on the *1st Tuesday* of every month, at 3 o'clock p.m., and on the remaining Tuesdays of each month at 10 a.m., in the Board Room of the Bible and Tract Societies 104 Yonge Street, Toronto. Members of Auxiliary Societies, or other ladies interested in the work and desiring information may attend a meeting if introduced by a member of the Board. Letters concerning the organization of Societies, and all matters pertaining to Home work, are to be addressed to Mrs. Shortreed 224 Jarvis Street Toronto. The Home Secretary should be notified at once when an Auxiliary or Mission Band is formed. Letters asking information about missionaries, or any questions concerning the Foreign Field, as to Bible readers, teachers or children in the various Mission Schools, should be addressed to Mrs. Harvie, 50 Bedford Road, Toronto.

Letters containing remittances of money for the W.F.M.S., may be addressed to Mrs. MacLennan, Treasurer, 10 Murray Street, Toronto.

All requests for life-membership certificates should be sent to Miss Bessie MacMurchy, 254 Sherbourne Street, Toronto, to be accompanied in every case by a certificate that the fee has been paid.

All correspondence relating to the sending of goods to the North-West or other Mission Fields, will be conducted through the Secretary of Supplies, Mrs. A. Jeffrey, 142 Bloor Street West, Toronto.

Miss Shortreed, Assistant Home Secretary, 224 Jarvis Street, Toronto, will conduct correspondence with Mission Bands, and will be glad to receive items of news or helpful suggestions relating to this branch of the Society's work.

All letters to the Board, not directly bearing upon work specified in the above departments should be addressed to Miss Haight, Corresponding Secretary, Morvyn House, Jarvis Street, Toronto.

The President's address is, Mrs. Ewart, 66 Wellesley Street, Toronto.

Our Christian Endeavor Corner.

WORK FOR 1894. - What are you going to do in the New Year? This is an important question for every Y. P. S. C. E. at this time. There is plenty to be done, no excuse can be found for idleness, but just what are you going to do? A few suggestions may be helpful. How about your church prayer-meetings? and that cottage meeting, is it getting your support? And then there are the missions of your church, what interest have you taken in them? And temperance work how many of your members are pledged to this grand cause? Are you upholding your pastor in his work by your united prayers? How many souls owe their salvation, in God's grace, to your efforts? These questions answered satisfactorily during 1894 will mean much blessing to yourself and to others. May God help you.

INTERESTING ITEMS. - A most interesting paper by Father Endeavor Clark, on "The Responsibility of Young People and their Societies for Missions," appears in the current number of the *Missionary Review of the World*. Every C. E. should read it. The Canada Presbyterian Church has 198 missionaries in foreign lands. Cannot we Endeavorers make it the round 200 this year?

PRAYER MEETING TOPIC, JANUARY 21st. - The Topic for January 21st is a temperance one. The passages are found in Rom. xiv. 13-23; xv. 1-3. The question suggested to us by our subject is, in what am I my brother's keeper? The personal responsibility of each one for his companion at school or in business should be enforced. It is a solemn thought that every one we meet in life is on his way to either Heaven or Hell. What are we doing to see that they are travelling the right road?

INTERESTING ITEM. - Every time the devil makes a hypocrite he has to admit that nothing pays so well as being good. Expectancy is the measure of our faith. You pray in the morning, "Lord, give me the victory over temper;" then by and by you get in a passion and say, "I can't help it I knew I would!" Doesn't look like you had great faith in God's keeping power does it? "Endeavour dom's down to th' Corners," published I think by Wardank Lock, New York, is one of the most interesting, amusing and helpful books we have read for along time. Get it, and enjoy it for yourself. S.J.D.C.

Brain Workers.

Horsford's Acid Phosphate is recommended by physicians of all schools, for restoring brain force or nervous energy, in all cases where the nervous system has been reduced below the normal standard by overwork, as found in lawyers, teachers, students and brain-workers generally."

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As an aid to the introduction of the Envelope System for Church collections, there has been prepared the following literature:—

- (1) "Directions for Using the Collection Book," one with each book free.
 - (2) "Weekly Offering Pledge Card," containing fifteen spaces, ranging from one cent to \$2.00 and upwards. Price per 100, 20 cents; per 1,000, \$1.50.
 - (3) "Our Obligations and Privileges," a plea for the Envelope System (4 pp. Tract). Price per 100, 35c.; per 1,000 \$3.00.
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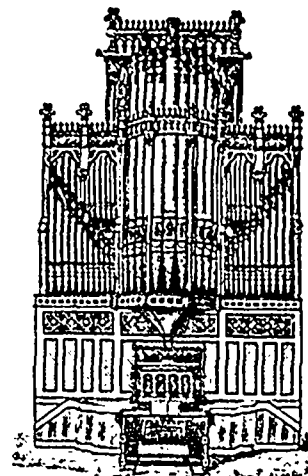
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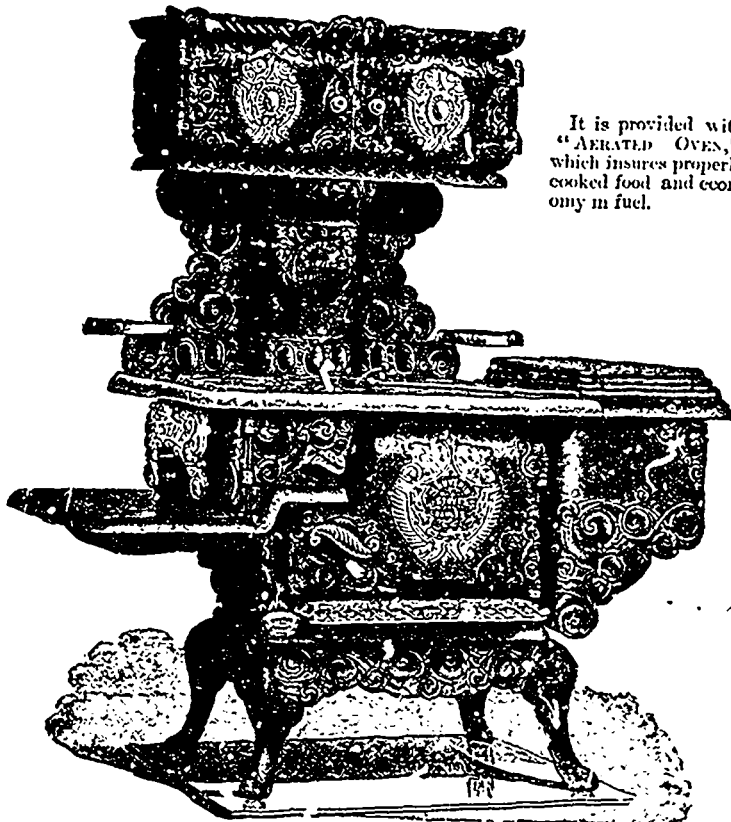
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Births, Marriages and Deaths.

BIRTH.
CAVEN—On January 11th, the wife of Dr W. T. Cavan, of a daughter.

MARRIAGES.
ROSS TEMPLETON—January 11th, by Rev. John McKay, Mr. Caleb Ross, to Miss Kate G. Templeton, both of Shoal Lake, Manitoba.

HARPER MCKENZIE—At Wooddale the residence of the bride's father, on Wednesday January 10th, 1894 by the Rev. John Laing, D.D., George Hamilton Harper, to Emily Beatrice, daughter of T. H. McKenzie—All of Dundas.

MCGREGOR WOLFE—At the residence of the bride's mother, 2 Bellevue terrace, Belleville, on January 11th, by Rev. J. L. George, M.A., George C. M. Gregor, minister of the Molsons Bank, Calgary, Alberta, to Lottie Wood, second daughter of the late J. F. Wolfe, special inspector for H. M. Customs.

DEATHS.
WINDRUM—January 9th, at 8.30 p.m. the dearly beloved wife of S. B. Windrum, 18 Bruns Wick Avenue, aged 40 years and 6 days.

MORRISON—At Owen Sound, January 10th, Rev. Dunes Morrison, D.D., aged 77 years, 5 months and 2 days.

McDONALD—Near Hopewille, township of Plover, County of Grey, on December 21, 1893, Mr. John McDonald, aged 77 years. He was born at Fortarshair, Scotland. He was one of the pioneer settlers of Plover.

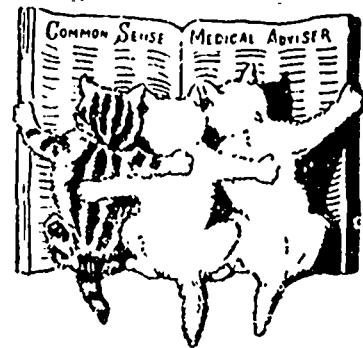
- Meetings of Presbyteries.**
BARRE—At Barre, Tuesday, January 30th, at 10.30 a.m.
BROCKVILLE—Will meet at Prescott on the 14th, Tuesday in February, at 2.30 p.m.
BRUCE—Next meeting at Walkerton on March 13th at 1 p.m.
CALGARY—Calgary, first Tuesday of March.
LINDSAY—At Cannington on Feb. 21st, at 11 a.m., with W. F. M. S.
OWEN SOUND—Will meet in Knox Church, Owen Sound, Feb. 14th at 10 a.m.
PARIS—Paris, Dumfries Street Church, Feb. 8th, at 10 a.m.
QUEBEC—Quebec, Morn College, Feb. 27th.
REGINA—Indian Head, Wednesday, March 14th, 1894.
SARAS—St. Andrew's Church, Sarina, second Tuesday in March, at 10 a.m.
TORONTO—Toronto, St. Andrew's Church—first Tuesday of every month.

A Black Record.
Here is a summary taken in one year from a single newspaper; and let it be observed that not one of these cases is invented by fanatics or faddists, but simply taken from the bare, bald and colorless records of justice: "Frozen to death when drunk, 1; person; burnt to death when drunk, 2; drowned when drunk, 4; drowned in vat of hot beer, 1; death from bite of drunken woman, 1; children killed through drinking intoxicants, 2; deaths from drunk other than above, 15; murders, 19; suicides (3 attempted 8 completed) 11; maimed for life, 6; matrimonial quarrels, 8; gross cruelty to children, 5; murderous assaults on women, 42; assaults on the police, 55; ditto (most brutal and violent) 81; drunk in churches and chapels, 2; stealing drink, 14; robberies and theft through drink, 36; arson through drink, 3; drunk in charge of horses, 35; permitting drunkenness and offences against licensing laws, 35; drunk and disorderly, 956—total, 1334.—Archdeacon Farrar.

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