



# THE PRESBYTERIAN REVIEW

"I am in the place where I am demanded of Conscience to speak the truth, and therefore the truth I speak, impugn it whoso list."—JOHN KNOX.

Vol. XI.

Toronto, September 20, 1894.

No. 11

## NEW BOOKS.

1. **The Historical Geography of the Holy Land**, by George Adam Smith, D.D., with six maps. . . . . \$4 50
2. **The Story of the China Inland Mission**, by M. Geraldine Guinness, 2 vols. . . . . 2 50
3. **Missionary Success in Formosa**, by Rev. Wm. Campbell, F.R.G.S., of the English Presbyterian Mission, 2 vols. . . . . 2 00
4. **Eastern Customs in Bible Lands**, by H. B. Tristram, D.D. . . . . 1 75
5. **God is Love, and other Sermons**, by Aubrey L. Moore, M.A. . . . . 1 75
6. **Harmony of the Gospels for Historical Study**, by Stevens and Burton . . . . . 1 50
7. **The Church and Social Problems**, by A. Scott Matheson. . . . . 1 50
8. **Wholly for God**, extracts from the writings of William Law, by Rev. Andrew Murray. . . . . 1 50
9. **Well Begun**, by Joseph Parker, D.D. . . . . 1 50
10. **Our Inheritance in the Old Testament**, by Wm. Bellairs, M.A. . . . . 1 25
11. **Sayings in Symbol**, by Rev. David Burns
12. **The Christ**, by James H. Brooks. . . . . 1 75

JOHN YOUNG, Upper Canada Tract Society  
102 YONGE ST., TORONTO.

## FLEMING H. REVELL Company,

PROPRIETORS { Ward Tract Depository,  
Presbyterian News Co. (Book Dept.)  
CHURCH AND S.S. BIBLES.  
SUPPLIES.

In addition to our own large and constantly increasing list of popular religious works, we aim to keep all the latest and best works of English and American publishers. See our regular announcements on other pages.

FLEMING H. REVELL CO. 140-142 Yonge St.  
Toronto.

## THE GREAT REDEMPTION.

A NEW MUSIC BOOK

BY

JOHN M. WHYTE,

The Singing Evangelist.

PAPER, 25c. PER DOZEN, \$1.50.  
LIMP CLOTH, 35c; PER DOZEN, \$3.60.

Contains 344 Hymns.

Two-thirds of the music is new, most of it Mr. Whyte's own composition and published for the first time. Thrilling, inspiring Gospel hymns for choirs, social services and the home circle. Old hymns to new music, with ringing choruses. Try numbers 12, 47, 61, 117, 135, 154, 163, 181, 247, 262, 310, 338, etc. Each one is worth the price of the book in itself.

WILLIAM BRIGGS,

Methodist Book and Publishing House, Toronto.

C. W. COATES, S. F. HUESTIS,  
Montreal. Halifax.

## Professional.

**DR. REAR**  
15 MAITLAND STREET, TORONTO.  
Consumption, Bronchitis, Stomach and Liver. Send stamp for 200 page book and sample Catarrh remedy FREE.

**A. M. ROSEBRUGH, M.D.,**  
EYE AND EAR SURGEON,  
187 Church Street, Toronto.

**REMOVED. DR. WM. L. SMITH,**  
Specialist in Chronic and Malignant Diseases, Piles, Rectal Treatment, etc., has removed from Church Street to 338 Spadina Ave., opposite D'Arcy Street.

**DR. McLAUGHLIN, DENTIST,**  
COR. COLLEGE AND YONGE STS.  
Special attention to preservation of the natural teeth

**J. G. ADAMS, DENTIST,**  
346 YONGE STREET.  
Telephone 2064 Entrance No. 1 Elm.

**DR. PRICE, DENTIST,**  
COR. QUEEN AND CHURCH STS.  
We endeavor to please all our patients.

**C. P. LENNOX & SON**  
DENTISTS,  
C. P. LENNOX, L.D.S. C. W. LENNOX, D.D.S.  
Removed to Confederation Life Building.  
Telephone 1846.

**MILLS & MILLS**  
BARRISTERS, SOLICITORS, ETC.  
35 ADELAIDE STREET EAST, TORONTO.  
Money to Loan. Telephone 1412.  
G. G. Mills, B.A. A. Mills.

**CARSCALLEN & HALL,**  
BARRISTERS, SOLICITORS, ETC.  
35 ADELAIDE STREET EAST, Toronto.  
W. Carlell Hall, B.A., LL.B.,  
Andrew B. Carscallen, B.A.  
TELEPHONE 1164. BRANCH OFFICE AT OAKVILLE.

PHONE 1567.

**G. BOOTH & SON**  
INTERIOR DECORATORS.

**WALL PAPERS**  
**SIGNS OF ALL KINDS.**

21 Adelaide St West,  
TORONTO.

**D. MCINTOSH & SONS**  
Manufacturers and Importers of  
**GRANITE AND MARBLE MONUMENTS**  
Mural Tablets, Fonts, Etc.

Office and Showroom:  
524 YONGE ST. (Opposite Maitland St.)  
— TELEPH. NO. 4249 —

## THE TEMPERANCE - - AND GENERAL LIFE ASSURANCE COMPANY

Is by long odds the best Company for Total Abstiners to insure in.

They are classed by themselves, which means a great deal more than can be shown in an advertisement.

Ask for literature. Money to loan on easy terms.

HON. G. W. ROSS, H. SUTHERLAND,  
President. Manager.

## SOME NEW BOOKS:

CANADIAN COPYRIGHT EDITION.

**Beautiful Joe**, The Autobiography of a Dog, by Marshall Saunders, with an Introductory Note, in facsimile, by the Countess of Aberdeen. 12mo, cloth, illustrated, 304 pp., only 75c.

**Sunday School Times:**

"Beautiful Joe" does for the dog what Black Beauty did for the horse. The two books are written in much the same style, both reading as autobiographies. It will be an important addition to any library intended for young people, especially that of the Sabbath School.

**The Raiders**, being Some Passages in the Life of John Faa, Lord and Earl of Little Egypt. Crockett's New Book. Paper, 60 cents, cloth, 409 pp., \$1.25

Of the English edition of this book, 3,000 copies were sold previous to publication. In "The Stickit Minister," Crockett appears as a "new Barrie"; in "The Raiders" he is a "second Stevenson" so say the critics. The latter story reminds the reader strongly of Blackmore's "Lorna Doone." We can pay it no stronger compliment.

**The Stickit Minister and Some Common Men** By S. B. Crockett, cloth only, 288 pp., \$1.25.

Any of above books post-free on receipt of price.

The Presbyterian Book Room,  
James Bain & Son, 53 St. E., Toronto.

## TALKS TO THE YOUNG

Through Eye-Gate and Ear-Gate into the City of Child Love.

**FIVE MINUTE OBJECT SERMONS TO CHILDREN** — BY —  
Sylvanus Stall, D.D.

12mo, cloth, 256 p.p. Price \$1.00 post-paid.

FUNK & WAGNALLS COMPANY  
PUBLISHERS & BOOKSELLERS,

Toronto, 11 Richmond St. W

# When?

Your husband will notice a great improvement in your cooking, *when*

**You use COTTOLENE**

Your house will not be filled with the odor of hot lard, *when*

**You use COTTOLENE**

Your doctor will lose some of his Dyspepsia cases, *when*

**You use COTTOLENE**

Your children can safely eat the same food as yourself, *when*

**You use COTTOLENE**

Your money will be saved, and your cooking praised, *when*

**You use COTTOLENE**

Famous cooks, prominent physicians and thousands of everyday housekeepers endorse it. Will you give it a trial?

Sold in 3 and 5 pound pails, by all grocers



Made only by

**The N. K. Fairbank  
Company,  
Wellington and Ann Sts.,  
MONTREAL.**

## JAMES WILSON

Bread, Cake and Pastry  
... Baker ...

497, 499 and 607 YONGE STREET

For Parties and Church Socials a Special line of Sandwich Bread, also Cakes and Ice Cream, the Celebrated Hygienic Brown Bread.  
TELEPHONE 3852.



# SUNLIGHT SOAP

Has proved by its enormous sale that it is

**The best value for the Consumer**  
of any soap in the market.

Millions of women throughout the world can vouch for this, as it is they who have proved its value. It brings them less labor, greater comfort.

### LITERARY NOTES.

Scribner's Magazine for September has a notable list of contributors, including F. Marion Crawford, Thomas Nelson Page, Carl Lumboltz, Octave Thanet, Mrs. James T. Fields and Harriet Prescott Spofford. Marion Crawford writes of Bar Harbor from the point of view of one who has seen most of the summer resorts of the world, and has spent considerable time at Bar Harbor viewing it as an outsider. With his power of description and his abundant experience he writes with a vivacity and freshness that is unusual in articles of this kind. He has caught the very spirit of the place picturesquely, and suggests its quaint features socially with a very amusing account of the evolution of the present Bar Harbor from the old fishing village. C. S. Reinhart, who has made many sketching tours in that region, furnishes the illustration. This group of articles will be concluded in the October number with an article on Lenox by George A. Hibbard, author of "The Governor."

The famous musical composers have taken a hint from their literary brethren, and are securing an advance magazine publication for their compositions just as the authors publish for their novels in serial form. *The Ladies Home Journal*, which was practically the first magazine to offer this outlet to composers of repute, finds all the musical men rallying to it, Sir Arthur Sullivan announcing that the new song which he has just finished will be published in that magazine. Patti's veteran conductor, Ardit, has given his new waltz to the *Journal*, while Reginald de Koven's new song goes also to the same periodical. Strauss has sent his new waltz to the editor, Sousa a new march, and Mascagni, of "Cavalleria Rusticana" fame is writing a piano score.

The Parisienne is proverbial for *chic* and appropriate dress, and how subtly the sobering influences of autumn begin to steal over her gay summer attire is illustrated in a front-page picture, drawn in Paris by the artist Chapuis for Harper's Bazar of September 8th.



## AYER'S Hair VIGOR

Restores natural color to the hair, and also prevents it falling out. Mrs. H. W. Fenwick, of Digby, N. S., says:

"A little more than two years ago my hair began to turn gray and fall out. After the use of

one bottle of Ayer's Hair Vigor my hair was restored to its original color and ceased falling out. An occasional application has since kept the hair in good condition."—Mrs. H. F. FENWICK, Digby, N. S.

### Growth

### of Hair.

"Eight years ago, I had the varioloid, and lost my hair, which previously was quite abundant. I tried a variety of preparations, but without beneficial result, till I began to fear I should be permanently bald. About six months ago, my husband brought home a bottle of Ayer's Hair Vigor, and I began at once to use it. In a short time, new hair began to appear, and there is now every prospect of as thick a growth of hair as before my illness."—Mrs. A. WEBER, Polymnia St., New Orleans, La.

## AYER'S HAIR VIGOR

PREPARED BY

DR. J. C. AYER & CO., LOWELL, MASS., U. S. A.

*Ayer's Pills cure Sick Headache.*

## J. YOUNG

(ALEX. MILLARD)

THE LEADING UNDERTAKER AND EMBALMER

347 YONGE ST. | TELEPHONE 679.

### Many of Our Friends

will avail themselves of the reduced fares offered by the railways during the Industrial Exhibition. We are now receiving our Fall Goods which we feel certain will be superior to any yet imported by us, and a visit to our establishment would prove mutually advantageous.

SPECIAL ATTENTION TO CLERICAL  
... TAILORING ...

**GEORGE HARCOURT & SON,**  
MERCHANT TAILORS.

57 King Street W., Toronto.

SOFTENERS SORE EYES DR. ISAAC THOMPSON'S EYE WATER

# The Presbyterian Review.

Vol. XI.—No. II.

TORONTO, SEPTEMBER 20, 1894.

\$1.50 per Annum

## The Presbyterian Review.

Issued EVERY THURSDAY, from the office of the Publishers, Rooms No. 20, 21  
23, 25 Aberdeen Block, South-East corner Adelaide and Victoria Streets.

TERMS, \$1.50 per annum.

All communications for either Business or Editorial Departments should be  
addressed PRESBYTERIAN REVIEW, Drawer 2464, Toronto, Ont.

### EDITORIAL STAFF.

EDITOR.—Alexander Fraser, M. A.

ASSOCIATE EDITORS.—Rev. Prof. Andrew B. Baird, B. D., Winnipeg;  
Rev. G. Colborne Heine, B. A., Montreal; Rev. Alexander  
MacGillivray, Toronto; Rev. Donald MacKenzie, B. A.,  
Orangeville.

EDITORIAL CORRESPONDENTS.—Rev. James Robertson, D. D.,  
Winnipeg; Rev. D. D. MacLeod, Barrie; Miss Machar,  
Kingston; Mrs. Anna Ross, Brno-field, Ont.; Mr. George. H.  
Archibald, Montreal.

ADVERTISING RATES.—Under 3 months, 15 cents per line  
per insertion; 3 months, \$1.00 per line; 6 months, \$1.75 per line;  
1 year, \$3.00. No advertisement charged at less than five lines.  
None others than unobjectionable advertisements taken.

Toronto, September 20, 1894.

### The Horrid Lynch Law.

THE mission of Ida B. Wells to Great Britain in the interests of anti-lynching has called forth a form of indignation which in the face of the facts can only be characterized as well-simulated. Here is one of the religious papers of New York on the subject:—"But what are the facts? Why, throughout the South, ever since the close of the civil war, the lynching of negroes has been a common occurrence? It is only necessary to charge a negro with crime, especially if that crime affects womanhood, to have him lynched without much ceremony. It is more than suspected that when a negro becomes odious for any purpose that a false charge is made, under the effect of which he is soon disposed of. At one of the campaign meetings of the notorious Breckinridge a white man was shot, but when the shooter apologized by saying that he shot at a 'nigger,' the apology was deemed ample. No matter about the negro." No wonder citizens with some spark of humanity should seek outside of the Union, a public feeling which has not been forthcoming at home. And that outside feeling is well voiced in a recent article in the *Evening Telegram* thus:—Six manacled negroes arrested on suspicion of burning barns were shot to death while a constable was taking them to a Tennessee jail.

These men were not convicted, they were merely suspected of the crime of barn-burning. Their offence, even if they were guilty, involved no attack on the purity of woman. Southern chivalry always pleads its respect for the virtue of woman as a defence to the charge of contempt for the life of man.

In this case there was no question of woman's honor. The crime of those leading Tennessee citizens who shot down unarmed negroes was murder aggravated by every circumstance of cruelty and cowardice. The victims were six negroes, citizens enfranchised to life liberty and the pursuit of happiness. Their murderers will still enjoy the esteem of the community which approves of their crime, and the country which tolerates, almost approves, of such crimes is the proud abode of freedom.

### Limitations of Science.

The current issue of the *Philadelphia Presbyterian* contains an exceedingly interesting article on the above subject, the closing portion of which will doubtless be read with much interest. After characterizing this as a scientific age, and pointing out the popularity of criticism in every department of science and religion it says:—"What a blessing to society and to the Church if specialists in differing departments of knowledge would recognize and keep within their legitimate spheres! How much each would then honor and esteem the other! How much conceit and presumption would be avoided! How much easier would conflicting views be harmonized!

"It is to be expected that sceptics will find pleasure in finding errors, as they call them, in the Scriptures, but it is an unbecoming occupation on the part of those who profess to be the friends of the Bible and of Christianity. It may display their critical acumen and learning, but it reflects no credit on their good judgment or their evangelical faith. Christian people think that they might be better employed. It would make more for righteousness, the peace of Zion and the welfare of souls to exert the harmonizing faculty, and to adjust the apparent discrepancies. If the time, investigation and care bestowed upon proving the errancy of the Bible were directed to a harmonization of alleged discrepancies in chronology and history, according to fair interpretation, and reasonable allowance for data unknown to the present age, the Church would be more grateful to scholarly critics, and feel that they were of some account to her. We have just been reading a long article, by a prominent minister in another denomination, upon the errancy of the Scriptures, and, after a learned dissertation upon their number, character and effect, and the need of a re-adjustment of our traditional theories of inspiration, he concludes that, after all, these errors are only in the non-essentials and do not appear in doctrine or in practice, and are only as 'the few spots upon the surface of the sun,' or as 'an insignificant flaw in one of the stones of a building,' or as 'a few imperfect leaves of the fruit tree.' If they are of so inconsiderable importance, why 'make so much ado' about them? Why waste brain and time in making a mountain out of a mole-hill? Men do not

trouble themselves about the sun-spots. What they extol and love are its light-giving rays and health-imparting heat. The fruit on the trees is what the agriculturist is anxious about, not an imperfect leaf here and there. The builder cares not for "the insignificant flaw in a stone" that may occasionally appear, when he knows that the building rests upon a solid foundation, and is enduring and complete from top to bottom. If the Bible is so faultless that scarcely a speck of imperfection is discernable under the most microscopic criticism, why not stop talking about the insignificant defects and direct attention to its perfection of doctrine and life? Or, if thought and study must be given to the supposed errors, why not seek to show that even they are capable of due explanation, and are rather the result of our ignorance than of divine permission, and that had we all the knowledge at our command that the inspired authors possessed, even our microscopic critics would be satisfied with every biblical statement.

#### Methodist Conference.

The Quadrennial Conference of the Methodist Church in Canada whose sittings are expected to close at London, Ont., this week has had an important programme of business before it. The questions affecting the vital welfare of the Church were many and received thoughtful attention. The reports dealing with life and work were very satisfactory; those containing statistics bore evidence of the rapid growth of Methodism in this country. The increase in membership is most gratifying, being very substantial and gradual, but, indeed, a healthy tone prevades all the organizations and agencies reported upon. There is no doubt of the great advance made by the Church and it is but natural that there should be great rejoicings. In these we must heartily join with them. We rejoice at their prosperity and wish them the highest success in all the branches of their work. Canadian Methodism has produced some grand men and there are grand men to-day upholding that system worthy successors of the Taylors, Douglasses, Punshons and Nelles whose imprint will long stamp the Church of their love and life.

#### A Reasonable View.

In the current number of the *Contemporary Review*, there appears an article by Mr. Goldwin Smith, on Mr. Stead's book, "If Christ Came to Chicago." The writer is moderate in tone and with his conclusions most people will be inclined to agree. He thinks that it is possible to form an exaggerated notion of the political corruption in America. The public service of the Federal Government he believes to be pure, but he admits that corrupt voting is inseparable from the system of Government. Mr. Smith, who has recently been in England, and has used his eyes and ears, does not differ from Mr. Stead on the great question of Gambling. He says, "England has been converted by the turf into a vast gambling table, as any one who takes up a local newspaper may see. Many bet who know nothing of a horse, and perhaps did not see the race. A greater moral curse has seldom fallen upon the nation. The infection spreads to the United States, to the British Colonies, and every country over which British society has influence. Mr. Stead would be a real benefactor if he could get up a crusade against the turf." He advises those who really wish to know America to spend a few years in a country town, and in intercourse with its

inhabitants and the farmers of its neighborhood. They will no longer regard Chicago and New York as an adequate measure of the habits of American people, or of the sinews and safeguards of the American commonwealth. On the question underlying Mr. Stead's book, Mr. Smith says, "Is revealed Christianity true or is it not? If it is, the functions of a Church are Christian communion, teaching and worship. If it is false, let not the Churches be kept in existence as relief associations of an equivocal kind, as donkey engines to the Trade Union, or as targets for the moral satirist. Let them be abolished, and let the City Council be recognised in accordance with Mr. Stead's theory as the true Church."

#### Prof. Veitch's Death.

The death is announced of Prof. Veitch of Glasgow University. A favorite pupil of Sir William Hamilton, a loyal Borderer who loved Tweedside with the ardour of a past age, a metaphysician of note, a devoted Free Church office-bearer, Dr. Veitch's personality bulked largely in Scottish life, and his departure at the comparatively early age of 65 is deeply regretted by his countrymen. He will be long remembered as one of the Edinburgh group which gave so much promise in Scottish scholarship about the middle of the century and who were dominated by Hamilton's personality and view. The British weekly on recording his death gives the following dainty and true picture. "He died where he was born sixty-five years ago, a fact which yields the main characteristic of his life. He was distinguished in an extraordinary degree by tenacity of local attachment, and in him has passed away the chief lover of the Borderland, one whose nature was full of the lingering grace of Tweedside. The best of his books is his 'History and Poetry of the Scottish Border,' and it will not soon be superseded. But to those who knew him, however slightly, it will never replace the vanished figure, the silver hair, the warm and pensive enthusiasm. Nearly all Hamilton's medallists have left their mark. On the other hand, it is perhaps equally true that they have, on the whole, done very little for philosophy. Even of Veitch and Baynes, who obtained philosophic chairs, and had abundant opportunity, this is true. For many years Veitch has taken no part in the great philosophic controversy, and he will be remembered, not as a philosopher, but as a Borderer. His biography of Sir William Hamilton is a faithful and loving bit of work, though it is nothing so good as the admirable portrait drawn by Spencer Baynes in the 'Edinburgh Essays.'"

**Comfort from Books.** Thinking the other day of the afflicted ones in so many households, we began to wonder what books gave them the most comfort as read and reflected upon. Of course, the Bible stands first with the rightly disposed; but of the many hundreds of volumes prepared for the tried, bereaved and ailing, what one or ones have been found especially helpful? Information upon this point might be the means of bringing others into the possession of the very consolation that they so much crave and need. It is true that all conditions are not alike, and what would answer in one case might not in another; but where a book has special adaptations to a given situation, it is likely to suit in all cases where there is a similarity of experience and character. One often renders a public service by commending to the afflicted whom he meets, or to a wider circle through the press, a work of decided merit which has been known to be helpful to himself and others in seasons of affliction and bereavement.

**SOMETHING ABOUT HOLINESS.***For the Review.*

In our last we pointed out a good deal in the saying of the Keswick brother that laid it open to objection. The most serious objection to it is the suggestion it makes that it is possible and proper to set forth the great themes of justification and sanctification independently of one another, so that one period may be characterized by the setting forth of justification, and another period by the setting forth of sanctification. Whether this was in the brother's mind in making his statement we cannot positively say. It may not. Whilst he pleaded for a more prominent setting forth of holiness, he might have no thought, and likely had no thought of justification by faith being excluded, but he did not say so. His suggestion simply was, that justification having been the prevailing theme in the past, holiness should now be the prevailing theme of the pulpit. He left, therefore, room for the inference that holiness might be presented apart from justification. It was a mistake to do so. The statement was of such a kind that, even with the best understanding of it, it required to be guarded. Without careful guarding it was very liable to be misunderstood, and no doubt in many cases the mischievous inference we have stated would be drawn and the idea entertained that sanctification might be preached and might be attained independently of justification. That that is no mere supposition is attested by a sermon from a somewhat high authority which appeared some considerable time ago in a religious paper upon the theme of the prophets lips being touched with the live coal from the altar. The sermon was remarkable for its entire omission of the doctrine of justification by faith, it having so prominent a place in the text. The whole significance of the angelic action was in the discourse, exhausted in the idea of the impartation by it to the prophet, of a subjective holiness fitting him for his great work. That is true. But it is only part of the truth, not the fundamental part either. It omits to tell, how such an action could be significant of such a result. That is, it fails to recognize what Scripture everywhere, and in a special manner in this passage, presents as the means, and the essential means of sanctification, and that is justification by faith. That that fundamental doctrine is in the passage and prominently in the passage, will be perceived if it be noticed that the coal was taken from the altar. That intimates that it was the atoning sacrifice that was the means of the prophets cleansing. That it was so is determined by the word "purged" the proper meaning of which is "covered by atonement." It was thus not the coal, if we may speak so crudely, that purged his sin, but the atoning sacrifice, of which the coal was the symbol. The prophet was sanctified, and so fitted for his work, because his sin was covered by atonement. The covering of his sin by atonement was the means of his sanctification. That is, Scripture here as elsewhere teaches that justification is the basis of sanctification, that without justification there can be no sanctification, just as the end is impossible of attainment without the means. There was thus a very dormant need for the guarding of the statement with which we have been dealing. The utterer should have taken care to inform his hearers that sanctification is attainable only through justification. He should have warned all who heard him that he is in pursuit of an *ignis fatuus* who imagines that the former is to be attained any otherwise than through the latter. But very likely had the warning occurred to him he never would have made the statement. Had the warning occurred to him he would have been so impressed with the essential conjunction of the two other fundamental necessities of justification to sanctification that the utterance would have been impossible to him. And instead of complaining that justification had been preached to the ex-

clusion of sanctification he would have announced that the great means of advancing sanctification is just the decisive presentation of the doctrine of justification. An additional illustration to that of the prophet and one perfectly parallel is ready to our hand in the familiar saying, "The blood of Jesus Christ His Son cleanseth us from all sin." There is no doubt that inferentially the sanctification of the Christian is here referred to. But what is the means of the sanctification. It is the blood of Christ. But the blood of Christ is operative only through its atoning efficacy. Apart from that its efficacy is absolutely nothing. It is because of its incessant atoning efficacy, it has an incessant sanctifying power. It removes from the heart impure affections, and from the life the blots arising therefrom, because it sprinkles the heart from the evil conscience. A conscience relieved from the burden of guilt through the atoning efficacy of the blood of Christ is the *sine qua non* of sanctification. There was thus, as we have said, very urgent reason for guarding so peculiar a statement as that of the Keswick brother, if there was not reason for leaving it unsaid. And there was all the more reason, not only from the requirements of the doctrine as to justification and sanctification, but from the existence of a good deal of unsoundness on this very matter. There are prevalent very loose and superficial notions of what sanctification is. In this day of Christian endeavor, and a phenomenal Christian activity, sanctification is largely an external thing. It consists to a large extent of some degree of Christian activity conjoined to some degree of practical propriety in the ordinary conduct of life. When these two requirements are met, the demands of sanctification are met also. Here there is no need for justification by faith and it is accordingly very much lost sight of. Now the existence, specially the large existence of the state of things in the Church make it imperative that a statement like that with which we are dealing should be, if made at all, very guardedly made. The importance of its being so made is added to by the existence of a large misconception as to the relationship of justification and sanctification. Whilst there are some who do not entirely ignore the relation between justification and sanctification as is the case with the preceding, they have mistaken notions as to the manner in which the two are related. They say that it is necessary to do good works as the fruit of justification by faith, and the form of expression would indicate proper views as to the relationship, for fruit has a very intimate relation to that which produces it. But in their view it is themselves, not justification by faith operating in others then that are to bring forth the fruit. And that this is their view is manifested from this, that they hold, that if they fail at any time to bring forth the fruits, the justification will avail them nothing. It is thus plain that the vital connection between justification and sanctification is not apprehended. It is not recognized that they are so connected that the existence of each is involved in the existence of the other, that the coming into existence of justification is the coming into existence of sanctification, and that the sign of vigor is also in proportion, that sanctification will be just in proportion as justification is realized, that always and ever it is the blood and the blood alone that cleanses. The cleansing of *all* sin is dependent upon it. Just to the degree to which the heart is sprinkled from the evil conscience, so will the life be purified. That is as we have said, justification is the means of sanctification. It is the cause of which sanctification is the effect. And just as you cannot have the effect without the cause, nor the cause without the effect following, so you cannot have sanctification without justification, nor can you have justification without sanctification. Faith laying hold of the blessed fact of sin atoned for through the death of Christ constitutes the infallible cause of sanctification. Let any one thus die with Christ and he will find that in so doing he has died to sin. By that, death to sin is a necessity. Without it, death to sin is an impossibility.—PHILALETHES.



## CANADIAN PULPIT.

No. 46.

## The Holy Spirit in Creation.

BY THE REV. JOHN ROBSON, D.D., ABERDEEN.

*(In Expository Times).*

TEXT:—"In the beginning God created the heaven and the earth. And the earth was waste and void; and darkness was upon the face of the deep; and the Spirit of God was brooding upon the face of the waters."—Gen. i: 2.

"In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by Him; and without Him was not anything made that hath been made."—John i: 1-4.

It is with the work of the Holy Spirit in redemption that we have chiefly to do. But creation is the basis of redemption; let us, therefore, begin with a study of the work of the Spirit in creation.

We need not attempt to explain the work of the one Paraclete apart from that of the other—the work of the Holy Spirit apart from that of Jesus Christ. This is true of their work for man's salvation; it is also true of their work for man's creation. It goes back to the very beginning, to the laying of the world's foundations for the abode of man.

The divine agents in creation are brought before us in the opening of the Book of Genesis, and in the opening of the Gospel of John. The object of John in his Gospel is to speak of Jesus Christ, the Word of God; and so he refers only to His agency in the work of creation. The object of Moses in Genesis is to tell the whole divine agency in that work; so in his narrative we have the work of the Spirit recognized. But he does not ignore the Word of God; he begins his account of each epoch or each day of creation with the words "And God said." We do not find in Genesis the theological fulness that we do in subsequent writers in the Bible; but we do find in it the elements of all that we subsequently learn or deduce regarding the divine agency in creation.

The purpose of the author of Genesis is to teach us that God is the author of creation, not to inform us as to its processes; and he dealt with the story of creation as he had it.

There was an account of creation of the same general character as that in Genesis, current among the people whom he had to teach, and when Moses was inspired to write this narrative of creation it was with this account that he had to deal. And how would his inspiration teach him to deal with it? To answer this question, we must first answer the question; what was the purpose for which he was inspired? It was to enable him to teach the truth with regard to God, not with regard to the earth—theology nor geology. He was commissioned to teach the Israelites to believe in and serve the one living and true God, and only in what bears on that has he the authority of inspiration.

What, then, is the account which we have of the divine action in creation? First, there is the great primal act—"In the beginning God created the heaven and the earth." Then there is the detailed narrative how out of primeval chaos—waste and void—the earth was brought into its present condition suited for man's abode. And in accomplishing this, two agents are mentioned: "The Spirit of God brooding on the surface of the waters," and at each new stage of creative development the Word of God expressed in the words "God said."

The expression with regard to the Spirit is that used of a bird brooding over its eggs. So the Spirit of God brooded over the waste and void mass which the earth then was, and by His divine energy brought out of it the order and life and beauty which now mark it. Each step in the process is given rather as the development of what was there before, than as the beginning of anything new—as though the elements were there and this power working in them, and only needed definite form to be given them. "God said, Let the earth bring forth grass . . . and the earth brought forth grass." "And God said, Let the waters bring forth abundantly the moving creature that hath life." There is thus the Spirit of God present as a constant energy, and there is the Word of God giving form to that energy, and at each new epoch calling new forms into being.

This doctrine of the Spirit working in creation is in no way contradicted by any modern scientific discoveries or by any theology of geology. It is entirely in harmony with them all. But the doctrine of the action of the Word does run counter, at all events, to one theory of geology. While one school maintains that we cannot explain the facts of geology without supposing successive

creative acts such as those indicated in the narrative of Genesis by the words "God said"; another, much more largely followed nowadays, maintains that all can be accounted for by the same forces that are working now, and have been in operation from the beginning; and that there have been no such acts as fresh creations in the process by which the earth has come to be what it is.

If the account I have sought to give of the teaching of the Bible with regard to God's working in creation be correct, it is opposed to the latter theory. It teaches that there have been what can only be called successive creative acts. But at the same time we must allow that even if man had witnessed each of these acts with his present powers, he might not have been able to discover in them anything more than a natural process.

Let me illustrate this by one event that has come within man's own observation. The history of the seventh day of creation has yet to be written, or rather it is being written now. When summed up it may be put in these words, "God said, Let there be righteousness, and there was righteousness." The words, "God said, Let there be righteousness," would sum up the incarnation and work of Jesus Christ; the words, "and there was righteousness," would sum up the work of the Holy Spirit. But we know how utterly unable many are to see in the person and work of Jesus Christ anything more than the operation of natural causes, how absolutely they deny the supernatural in His case. And if men of science find science and revelation in conflict in a matter well within the range of human observation, we need not be surprised that they should find them in conflict on points beyond that range. While we accept all the facts that science discovers for us, and allow within certain limitations the theories which it bases on them, there are powers and principles behind these facts to which its authority does not extend. The facts of revelation are not opposed to science, they are beyond its sphere.

We might wish to have fuller revelation with regard to the Spirit's work in this. Let us be content with what has been revealed, and rather seek to learn some of the consequences therefrom bearing on that great work of renewal with which we have more practically to do.

If all nature, even material, is the work of the creative spirit, we may conclude that there is a fundamental harmony running through nature. From the dead rock that is at the base of all, through the various forms of vegetable life up to animal life, and from animals to man, there runs a progressive harmony pointing to Him by whose energy it has been wrought out.

Another consequence of this creative work of the Spirit is that the material world will be a type of the spiritual world. The spiritual world was first. The Holy Spirit was from all eternity; and when He accomplished His work in the material world, He did it according to the principles of His own nature. Hence spiritual law rules in the material world. Every law of matter or of material life which we discover is the type of a spiritual law. If we can read the teaching of what we see in nature, we learn truths regarding the Spirit of whom it is the type. This is the source of the teaching in all the parables of our Lord. They are not arbitrary adaptations of certain resemblances; they are expositions of the fundamental harmony between the material and the spiritual, and therefore true expositions of the spiritual teaching of the material universe.

Another consequence is that the material world must be suited for the development of spiritual life. It is prepared by the Holy Spirit for the abode of those in whom He was to dwell. It must therefore be suitable for their life. We have just seen that there is in it means of spiritual instruction; it is also the means of spiritual work. It is only through material means that in this world spirit can work on spirit. Speaking and hearing are such means. They are material actions, but through them the spirit may work, and they are suited for the use of the spirit in man.

But this is all subordinate to the creative work of the Spirit in man. The brief record of the creation of man is, "God created man in His own image, in the image of God created He him; male and female created He them." What constituted the image of God in man we are not told. We can learn what that image is only from observing it, and from the records which are preserved regarding it; and it is only the ruins of the image that we have to observe; the first records preserved to us regarding him is the record of his fall. The first indication that we have with regard to him is that unlike the lower creation he had the power of working along with the Creator to the attainment of the purpose of his creation; he had freedom of will, a witness to the spiritual element in his nature; but this will be exercised to turn aside from the pur-

pose of his creation. The terrible element of sin was introduced into man's nature, and thus confusion and perplexity are introduced at the very beginning, and make it almost hopeless to pursue the study of the work of the Spirit in man. It is no longer His creative but His renewing or restoring work that we must consider. And in considering it we have lost the model, the ideal according to which He created man, and to which He seeks to restore him. Happily in Jesus Christ we have the design of man's creation set before us, and so can understand to what end the Spirit now works. This we shall study in a subsequent paper. Meanwhile, let us notice that there is in man's original creation an element of the divine nature, a sonship of God. And however much that nature may have been perverted, its elements are still there.

Man's soul is not a desert, but a fair garden prepared for flowers and fruits, the soil of which has been changed. Such a one I have seen, where the neighborhood of chemical works had vitiated the atmosphere and impregnated the soil. Some flowers were still struggling to come up, showing sometimes the leaf, sometimes the bud, seldom the whole flower. Certain weeds seemed to find more congenial growth there, but the garden had not been originally prepared for them.

This truth, that the creative work of the Spirit still survives in man, is one of the greatest practical importance for us. It is the human basis of all spiritual work, missionary or evangelistic. Without it we cannot understand the past religious history of man, or his future possibilities. All the various religions of the world are witnesses alike of the creative work of the Holy Spirit in man, and of how that work has been ruined by sin. They are so many expressions of the yearning of man's spirit after God for whom he was created. In some individual souls the ruin of the Spirit's creation seems to be but slight. Among the heathen there have been individuals who seem to have had a vision of God, a sense of His law, that has made them appear like complete columns standing amid a mass of ruins a witness to what the structure once was. Some of them have done a work of restoration to a certain extent, recalling men to a sense of the existence of God, like Mohammed, or of the nature of His law, like Buddha. But in the very best of them there is a sense of incompleteness which prevents their work from satisfying man's aspirations or exercising a permanent effect upon him. In others the ruin is so complete, the moral and spiritual sense so deadened, that it is impossible to realize that there ever was any work or trace of the work of the Spirit there. But there always is the craving that needs to be satisfied. When we see crowds of devotees worshipping the most hideous of idols with the most senseless or loathsome rites, we may see evidence that the original creation

the Spirit is not yet entirely annihilated. That idol is not the object for which this instinct of worship was implanted. Nor are these rites the mode of expression which suits it. They are perversions; but perversions which can never satisfy the soul. Thus all the religions of the world are a witness to the creative work of the Holy Spirit on the souls of men, a witness that they are capable of knowing and worshipping the true God. This capability will indeed avail nothing unless the Spirit does a fresh work in them. But it is the basis of that work. In bringing the soul to worship God in Christ, He is bringing it back to that purpose for which He originally created it. And we, in preaching the Gospel to the heathen, are preaching to those who by their very creation as men have power to understand and receive it; and we are using the means which God has intrusted to us to work along with the Spirit in restoring the original creation.

It is the same in evangelistic work at home. Here we have to deal not with the perversion of religion, but with the absence of religion. In some cases we seem to have not the witness which even the worship of an idol bears to the original work of the Spirit. Yet in speaking even to the most degraded in our slums, we are speaking to those in whom the Spirit has implanted capabilities of receiving the truth. However much the work of the Spirit in them may have been defaced, and their capabilities filled with sin, these still exist, and we may always speak to them as to those who can understand us, and who have deep in their nature a divine principle to which we can appeal.

Down in the human heart, crushed by the tempter,  
Feelings lie buried that grace can restore.

This constitutes the ground of hope that the most degraded may be raised and the most abandoned reclaimed. And if it is only the Holy Spirit Himself that can accomplish this restoration, we may hope that He will accomplish it. His creative work is there already, and it is this work of His own that He has to restore. The

creative work of the Spirit is the basis of our appeal in teaching men the truth, His renewing work is the power to which we look to bless our words.

Thus it is that in man we find traces of the Holy Spirit; but they are broken, confused, perverted. We see aspirations which fail to find their object, powers diverted from their true sphere. A life which constantly fails of its original purpose. What was this purpose? How does the Holy Spirit restore it? These are the questions we have yet to consider.

### True Faith.

If we would translate saving faith, such faith as is illustrated in the Epistle to the Hebrews, into a modern equivalent, we might call it faith in the victory of the good, in [the victory of holy love and of self-surrender to the blessed purpose of God in Christ.

What a change would be produced in our ordinary lives if even in this sense we were men of faith? Take it in the simple sense of faith in the possibilities of life for ourselves, if we only embrace the promises of goodness and of God. Most of us accept a poor idea of what is possible for us to be or do. We live by conventional standards, and do not realize how rich and helpful life can be made through love, hope, and faith in God. Such a want of faith paralyzes effort. "It was easy enough for Abraham," we say, "to whom God gave a distinct command, to rise up and go forth from Mesopotamia." But what do we know of the nature of that voice which spoke to him? Are we sure that it was more distinct or more authoritative and personal than the voices which speak to ourselves every day—the voices of purity or of kindness and self-sacrifice which whisper to us of the right path, the right act, the right thought, the right word? It should be ours to embrace the Divine promises that come to us in these ordinary ways, and to live by self-surrender to them. It is thus we can be true children of Abraham, and inheritors of his faith and blessing.

Life brings untold possibilities of good to each of us, but what we need is faith in these, especially when we are immersed in the petty details, the drudgeries, the coarser passions, and trials which daily come to us. We need this faith in a Divine calling and in the promise of God, when the world and the flesh and the devil appeal to our sloth or to our self-indulgence, and we are tempted to take the low standard of the world, and to be, as they say, "no better than others." It is then we need faith in Christ, and, at whatever cost, to surrender ourselves to the vision which he vouchsafes of what is right and true and good. It may be hard just then to obey, to take this particular cross, to lay aside the indulgence that fascinates, and to turn at once from the tempter to the Saviour; but in so doing lies the way of faith and victory. It is more difficult to act under the highest principle when life brings little stimulus to heroism, and when its interests are monotonous or petty, than when we are aroused by the trumpet voice of great events or startling dangers. Salvation in the most real sense will come by such daily faith that shrinks not from the demands which a true embracing of the promises always brings.—*Sunday Magazine*.

### The Use of Sorrow.

Sorrow is interwoven into the fabric of life; God sends tears. These tears were for a divine purpose. But they are not the expression of his wrath; they are not the special messengers of a divine indignation; He does not pick you out and send a burden upon you for a specific purpose. No, He puts humanity into a world of sorrow, because sorrow is the method by which character is to be developed. We are in the world in order that out of the processes to which we are subjected, including pain, the manifestation of the sons of God may be wrought; we are in the world that out of a lower order we may be brought up, step by step, into the liberty of the glory of the sons of God; and the only steps by which the liberty of that glory can be won are steps of sorrow. Grief is God's educator. Trouble is God's minister to manhood. Therefore it is that Paul, looking for sorrow and upon death sometimes as though it were an enemy, says, I am not afraid of him; and sometimes says, you cannot separate me from the love of God, I hold fast to that; and sometimes says, Come in, I welcome you, I am glad that you have come, because you are going to render me real service, and sometimes opens the door and goes out to sorrow and says, Come, I want you, I follow after, if that I may be conformed unto the death of Christ, and may have participated in his suffering. It is because this black-hued angel carries in his hand a gift that Paul wants—the gift of a divine manhood.—*Lyman Abbott, D.D.*

## FOR THE SABBATH SCHOOL.

## International S. S. Lesson.

## LESSON XIV.—REVIEW.—SEPT. 30.

**GOLDEN TEXT.**—"The Kingdom of God is at hand; repent ye and believe the Gospel."—Mark i: 15.

**CENTRAL TRUTH.**—The Begotten One.

**A BACKWARD GLANCE.**—We stand to-day at the end of our first quarter's study of the life of Christ. Our three months work covers a period of thirty-one years, from Dec. B.C. 5 to Dec. A.D. 27, and divides into three parts, Training, Testing, Teaching. Let us briefly review with these divisions in mind

**THE PERIOD OF TRAINING.**—Let the lessons pass before us as a panorama. The first picture is Bethlehem's noisy inn; the people are constantly coming and going, traders with their richly laden camels arrive and take quarters for the night. The inn is crowded. Unnoticed among the many, Joseph and Mary seek shelter with the cattle. There, as the inn grows silent with the hush of night, the Christ of God is born and laid upon the straw in an unused manger. The unconscious world sleeps on; but out on the plains a band of shepherds, devout and humble men, are startled by a glory shining round them, and a song of wondrous sweetness "Unto you is born this day in the city of David, a Saviour which is Christ the Lord." With leaping hearts they seek the lowly birth place, and are first in all the world to do homage to its new born King. Let us learn, that social position is no barrier to Christ's presence; and that they who seek the Saviour cannot fail to find.

The second picture comes upon the scene. It is the temple at Jerusalem. An aged man stands leaning on his staff in the shadow of a pillar. Suddenly in one of the doorways appears a woman with an infant child, to perform the needed ceremony of presenting him to the Lord. As she enters the face of aged Simeon is lighted with holy joy, and tottering forward he takes the babe from the astonished mother, and in tremulous accents bursts forth into that exquisite song, "Lord now lettest thou thy servant depart in peace." Anon, old Anna enters the temple and praises God for His salvation. And so the Gospel light first falls upon Jerusalem. Let us learn, to give the boys and girls in babyhood to God.

But we must hurry on. The pictures of three eastern Magi following a wondrous star across the trackless desert, and at last bowing in adoration before a tiny babe; of a jealous king plotting against a helpless infant; of a mother and father fleeing with their child by night to escape his treachery, pass rapidly before us; and the period of training ends with the Christ child, now grown a lovely boy of twelve, standing in the temple amid the doctors and astonishing them with question and answer. Found by His anxious parents we hear those thrilling words, "Wist ye not that I must be about my Fathers business?" and we see Him turn with loving obedience and go back to Nazareth, there to be subject to mother and father until he enters on His public ministry. Let us learn, the manliness of obedience, the nobility of subjection.

**THE PERIOD OF TESTING.**—During this period, which is covered by the August lessons, Christ is subjected to four tests, and is triumphant in all. At His baptism His willingness to humble Himself for the fulfilling of all righteousness is tried and proved, and the Father sets His divine seal upon the mission of the Son. Then filled with the Spirit He meets Satan and demonstrates His power to resist temptation. His ability to win the love and confidence of men is next tested at Bethabara, and Philip and Andrew, Simon, John and Nathaniel bear witness to His magnetism. In Cana, at the wedding feast, He proves His Divine authority by changing the water into wine; and so He stands perfect and complete, ready for His life work.

**THE PERIOD OF TEACHING.**—"Cleansing the Temple." is the first lesson of this period, and the Master teaches us two mighty truths; The sacredness of the body as the temple of God, and the future resurrection of it from the gloom of the grave. The second lesson, "Jesus and Nicodemus," opens up to us the solemn fact of man's lost condition by nature, his consequent need of the new birth, and the wonderful love of God in making provision for his salvation. The third lesson, "Jesus at Jacob's Well," teaches us the power of personal work, the value of one soul, the unsatisfying nature of the world, the satisfying power of Christ, and the meaning of true worship. The last lesson, "Daniel's Abstinence," is not exactly in the series, but it fittingly concludes the quarter's study by impressing upon us the need of sound convictions, right principles, stout resolutions, in a word, character.

## Application and Illustration.

## WHAT CAN I DO?

LESSON I.—Let Jesus the King be born in my heart.

LESSON II.—Present myself to the Lord while I am yet young.

LESSON III.—Give to Christ the richest and best of all I possess.

LESSON IV.—Heed God's warnings, and trust in His protecting care.

LESSON V.—Make the Fathers business mine, and learn the lesson of obedience.

LESSON VI.—By doing the will of God prepare myself to be filled with His Holy Spirit, and sealed for service.

LESSON VII.—Take courage in Christ's victory over Satan, and learn to defeat the Tempter with the Sword of the Spirit.

LESSON VIII.—Find Christ myself, and then seek out my relatives and friends and bring them to Him.

LESSON IX.—Take Christ into my social life and make Him a welcome guest in all times of pleasure and rejoicing.

LESSON X.—Keep my body pure as a temple of God.

LESSON XI.—Learn my need of the New Birth, and accept God's unspeakable gift of His only begotten Son.

LESSON XII.—Be satisfied with Jesus, and worship God in spirit and in truth.

LESSON XIII.—Learn the power of a purpose founded upon the will of God, and seeking His glory.

## ACROSTIC TITLES.—

The birth of Jesus.

Hopes of Simeon realized.

Eastern Magi Worship.

Bethlehem's Mourning.

Early Days.

God's Acknowledgement.

Overcoming Satan.

The First Disciples.

Turning Water into Wine.

Exerting Authority.

Nicodemus and Jesus.

Overflowing Waters.

Nebuchadnezzars Prisoners.

End of the Quarter.

## CHRISTIAN ENDEAVOR.

## Daily Readings.

First Day—A consecrated leader—Num. xxvii: 15-23.

Second Day—Consecrated skill—Exod. xxxv: 30-35.

Third Day—Consecrated wealth—Neh. x: 32-39.

Fourth Day—Consecrated intellect—1 Cor. ii: 1-16.

Fifth Day—Consecrated speech—Acts ii: 1-12.

Sixth Day—Consecrated life—Phil. i: 19-30.

Seventh Day—CONSECRATION; WHAT IT IS, WHAT IT DOES—Rom. xii: 1-21.

**PRAYER MEETING TOPIC, Sept. 30.**—"Consecration; what it is; what it does;" Rom. xii: 1-21. H.W.S. in her beautiful book "The Christian's Secret of a Happy Life," says,—"I was once trying to explain to a physician who had charge of a large hospital, what consecration meant, and its necessity, but he seemed unable to understand. At last I said to him, "Suppose, in going your rounds among your patients, you should meet with one man who entreated you earnestly to take his case under your especial care in order to cure him, but who should at the same time refuse to tell you all the symptoms, or to take all your prescribed remedies; and should say to you, 'I am quite willing to follow your directions as to certain things, because they commend themselves to my mind as good, but in other matters I prefer judging for myself and following my own directions.' What would you do in such a such a case?" I asked. "Do!" he replied with indignation, "Do! I would soon leave such a man as that to his own care. For of course," he added, "I could do nothing for him unless he would put his whole case into my hands without any reserves, and would obey my directions implicitly." "It is necessary then," I said, "for doctors to be obeyed, if they are to have any chance to cure their patients?" "Implicitly obeyed!" was his emphatic reply. "And that is consecration," I continued. "God must have your whole case put into His hands without any reserves, and His directions must be implicitly followed."

Some of the results of consecration are, peace, (Isa. xxvi: 3, Phil. iv: 7); rest, (Psa. cxvi: 7, Isa. xiv: 3, Jer. vi: 16, Matt. xi: 28-30); joy, (Phil. iii: 1, iv: 4, Gal. v: 22, Rom. xiv: 17, xv: 13); power, (Isa. xl: 29, Acts i: 8, vi: 8, Rom. xv: 18, 19, 2 Cor. xiii: 9, 10, Phil. iv: 13).

**JUNIOR TOPIC, Sept. 30.**—"We should be brave for Christ. When? How?" Matt. xxvi: 33-35.

## A Million for Missions.

A million for missions before July '95! Peel out the watchword from ocean to ocean, and from land to land, till the distant isles take up the strain, and mountain and forest send it back, reverberating in mighty echo. Let every missionary committee shout it as their battle cry, until every Endeavorer falls into line with the onward march and does his or her individual best to make it a reality. According to the latest statistics there are 2,081,460 Endeavorers in the world. This means, in round figures, 50 cents a year, or one cent a week from each one to accomplish our grand object. Coming nearer home it means that Canada must raise as its share \$125,000, or an average of \$54.50 for each society, or \$1 a year for each member. This can be, must be done. Let not Presbyterians be behind in doing their share. Last year we numbered about one third of all the societies, so that our proportion of the whole would be about \$40,000. We would suggest that local unions take this matter up, and divide among their societies the burden that falls to their share, so that the work may be done systematically.

A million for missions before July '95.

The commonest object is made glorious when we see God in it.

In the humblest duties may be learned the highest lessons, and become fitted for the noblest work.

Consciousness of our own weakness, joined with unbounded trust in God, fits us for our work.

We are appalled before the greatness of the work of redeeming the world from sin.



**MISSION FIELD.****Twenty-six Years in Turkey.**

BY REV. LYMAN BARTLETT, OF SMYRNA.

In reviewing a period of more than a quarter of a century of missionary life in Turkey, we would begin with a song of praise to God for what he hath wrought, for only through direct divine agency could the results we are permitted to record have been realized. It will be well to remember at the outset that we are not called upon to estimate and record the progress of Evangelical Reform from the beginning, for then we must go back to a much earlier period in the history of Turkey.

At the time when our review begins there had been much fruitful preaching of the Word for a period of some forty years, and in many sections with most encouraging results. Many devoted men and women, both foreign and native, had labored and prayed and suffered and died, leaving behind them most important fruits to the glory of God.

In many places the difficulties and hindrances which always attend pioneer work had been largely overcome; the Bible had long been translated into the modern languages of the country, and from the presses at Smyrna and Constantinople had been issued a large number of religious books and tracts, besides many school books. The Word of God thus furnished in the language of the people had been widely circulated, many churches had been organized, and numerous schools of various grades established. So pronounced had been the progress of the truth that in many places severe and long-continued persecution was resorted to as the most efficient means of crushing the new heresy. It was not at first the plan of the missionaries to establish separate churches or congregations, nor was it the desire of the native brethren who accepted a pure gospel, untrammelled by the rites of their ancestors, to separate themselves from the mother Church. On the contrary, they hoped to be allowed to remain within the pale of the Church, seeking by quiet and kind endeavor to secure the enlightenment of their own countrymen. But this could not be; for they were driven from the Church because they could not conform to its rites and ceremonies, and hence they were obliged, in self-defence, to establish separate churches and congregations; and as their children also were excluded from the schools of the community, there was no other way but to open and provide schools for themselves. It was thus that the spirit of intolerance unintentionally aided in the spread of the truth. But to our review.

A few statistics will indicate to some extent the progress of reformatory work in Asia Minor and Bulgaria since 1867, the period under review. The number of places where the gospel is regularly preached in the language of the people has increased from 155 to 348; organized Evangelical Churches, from 59 to 124; the membership of such churches, from 2,484 to 12,674; average Sabbath congregations, from 10,439 to 33,749; Sunday school pupils, from 6,656 to 25,752; enrolled Protestants, from 15,000 to 48,736; common schools, from 165 to 400; pupils in the same, from 5,511 to 16,563; and including those in high schools, colleges, and theological seminaries, there are now under evangelical instruction about 20,000 pupils. But statistics can never show the full progress in any direction. It has been remarked that there is more Protestantism outside than within the Protestant ranks. In the matter of education, as here indicated, the progress of evangelical principles is especially apparent, for the word of God not only leads to a higher moral standard but it quickens the intellect as well and awakens a desire for mental improvement.

The true progress of any people may be pretty accurately measured by noticing the change in the social position of its women, and in Turkey this change is most marked. More than twenty years ago when we organized a girls' boarding school in Talas, near Cesarea, it was with much difficulty that we were able

to secure six girls, paying all their expenses for board, clothing and books; now that same school has from sixty to seventy boarding pupils, in good part paying their own expenses. Many schools in all parts of Turkey have had a similar history. This progress is by no means confined to the Protestant communities; it is seen also among non-Protestants, both Greek and Armenian, whose schools of various grades and for both sexes are found in all the larger towns and cities. Among the Mohammedans also many girls' schools have been established, even a normal school for Turkish girls having been opened at the capital under government patronage. Within the period now under review, such institutions as Robert College and the American College for Girls at Constantinople, Anatolia College at Marsovan, Euphrates College at Harpoot, Central Turkey College at Aintab, the College for Girls at Marsh, and the Theological Seminary at the same place, and a Collegiate and Theological Institute at Samokov, in Bulgaria, have all come into existence, besides a large number of high schools, with a general advance of common schools through the length and breadth of the land.

But not only in the matter of education is this marked progress visible. A very noticeable change is apparent also in the Oriental churches, more especially in the Armenian churches. That a very large number in the church are intellectually convinced of the truth is seen in the fact that many of the rites peculiar to the church but not taught in the Word of God, are so extensively ignored that in many of the churches the consecrated pictures have been removed or are held in little esteem; that in many churches the Bible is read in the language of the people, and that much more attention is given to the systematic study of the Word.

A marked instance of this is seen in Cesarea, where for about twenty years a congregation of enlightened Armenians have maintained separate worship, with weekly preaching of the Word, entirely ignoring the distinctive rites of the old Gregorian Church, taking the Word of God as the only true exponent of Christian faith and practice. At their worship five or six hundred persons are often present, and their example has been followed in many other places. There seems to be everywhere a general recognition and acknowledgment of the errors of the Church, and, though it is not universal, there is a widespread desire for reform, accompanied also with an *expectation* that this reformatory element will at no very distant day gather strength sufficient to assert itself for positive and open reform. We do not anticipate that either of the Oriental churches will as a body accept the name of Protestant, and perhaps this is not desirable. Protestantism is not always Christianity; but we do hope for such a reform as will demand that the Bible and not the traditions of the Fathers be taken as the acknowledged rule of faith and practice; that the clergy be educated so as to instruct the people in the truths of the divine Word; that the Sabbath be better observed and that men shall be allowed to study the Bible and to teach it to others, and that within the pale of the Church, without losing their social standing.

There are also material improvements which should not pass unnoticed, for in the last quarter of a century some marked changes are visible. Twenty-five years ago there was hardly a well-built road in all the interior of Asia Minor, nor were there any four-wheeled vehicles in use, except two or three which were brought in and used by missionaries; now good macadamized roads have been built from almost every important seaport to the larger towns and cities in the interior and between the most important centres of trade. Some of these roads are hundreds of miles in extent, while thousands of vehicles of different styles and degrees of comfort are constantly running, furnishing ready transit for both freight and passengers between the seaports and the interior and between the railroad lines and the surrounding country. Within the same period its progressive railroad construction is worthy of notice. The extension of both the Ottoman and the Cassaba railways, the building of the Constantinople and Angora road, of the

Mersine and Adana road, and of the railway lines in European Turkey, making an addition of probably not less than 600 miles, is no slight advance in a country where concessions for internal improvements are secured with so much difficulty and so many discouraging delays.

The postal service is also greatly improved. Twenty-five years ago only the largest towns in the interior and those connected with through postal routes were thus favored, and the expense of postage was such that poor people could seldom afford to write letters. When spending the winter in Marsh in 1873-74 the postage on letters to my family in Talas, near Cesarea, was six piastres, or about twenty-five cents each; now every large town throughout the length and breadth of the land and many villages are supplied with at least a weekly post, at the slight expense of only one piastre, or less than five cents per letter. Twenty-five years ago telegraphic communication with the interior was very limited. At the date of our arrival at Cesarea, a city of perhaps 40,000 inhabitants, our nearest telegraph station was Sivas, about 100 miles distant, but now the wires have been stretched across the land from north to south and from east to west, and communication between the most distant places is easy. With all this facility in the modes of transport and ease of communication by post and telegraph, the dangers to the traveler in the interior have greatly decreased and highway robberies are of comparatively rare occurrence.

But time will fail us to speak of all the indications of progress within the period under consideration. Suffice it to say that all these reforms, intellectual, moral, and social, are either directly or indirectly the result of the dissemination of the Word of God in the language of the people; "for the entrance of His Word giveth light." There are also hindrances great and discouragements many, but upon these we need not dwell, for the Lord reigneth and His promises cannot fail.

With our faith strengthened by the past, let us anticipate the rapid coming of the Kingdom, and rejoice that we are permitted to witness its glorious progress and to share in its toils and its rewards.

### A Sample of Missionary Itinerating in Mexico.

Shortly before being attacked by typhus fever the writer, in company with Rev. T. F. Wallace, enjoyed a short missionary tour, a brief account of which may be of some little interest to friends at home.

Arriving at the stage office in Zacatecas we found the conveyance full to overflowing with Mexican humanity, while at first glance the outside seemed almost full of pathetic friends occupying both time and space with protracted farewells. My experienced companion calmly lifting his eyes to the "hurricane deck," (already occupied with baggage, famous small boys and one or two daring men) said, "We can find room up there." We were soon settled with feet above the heads of the drivers, who sat erect with their feet a considerable distance above the mules. Bring out from the dusty pigeon holes of your memories pictures and descriptions of the famous "California Stage Coach" in scalping and shooting times and further description will be unnecessary, as the California and Mexican stage coaches were both imported from Spain in centuries past. It may be quite proper, however, to refer to the visible motive power which consisted of eight mules, two drivers, two whips, a box of small stones and a fiery bottled companion, already two well known to Anglo Saxons. Two of the mules were hitched, one on either side of the tongue. Ahead of these were four abreast, and still further ahead were two more side by side. Adjusting the numerous reins the right hand driver shouts "Vamano" (emphatic—let us go) cracks his whip and we are off at a lively canter through the main streets of the city. The shrill notes of the horn together with the unusual rattle on the cobble stones proclaim the presence of "great bodies in motion" and the way is speedily cleared. Hundreds of pairs of eyes are focussed on the

elevation and conspicuity of the missionaries.

Presently we are among the mountains nearly 9,000 feet above the ocean. Up-hill, down-hill and on the level the lively pace continues about twenty miles to a halt for dinner and a new outfit of mules. Driver No. 1 is a "Merry Andrew" sort of fellow and an expert who cheerfully performs dangerous feats for the special benefit of an American who happens to be in a Mexican stage coach for the first time. Now we round a sharp curve with a "whiz." Above are towering heights and below frightful depths, while the road bed is preserved from even monotony by water cuts and boulders. Old Sol shines with Egyptian brightness, but the cool head-wind blows a gale and the worse than "mast at sea" motion almost blisters the hands that take a death-like grip on the iron rod a few inches above the edge of the stage roof. The driver's whip, with probably twenty-five feet of lash, trails on the ground, touches the ear-tips of the head mules and cracks like a pistol shot at the ears of the missionaries in quick succession. Now we come to a halt that almost puts the mules in a heap and threatens to place the elevated passengers in a confused pile in front of the animals. To the writer's intense satisfaction there was slight disappointment on account of his comparative steadiness of nerve. Thanks to North Western bronchos. After dismounting we made our headquarters in the house of a sort of mounted police captain whose business it is to pursue and capture or shoot robbers and other dangerous characters infesting his district. Our restaurant—an ordinary sized room—did service, not only as a public house, but a private residence for several families and a rendezvous for many more and especially beggars who hotly pursue the customer and look wistfully down his throat as he eats. Being hungry we thought the sun-dried beef soup and tortillos excellent. To the right as we entered was a homely and scantily furnished bedstead. Near by were a few rickety chairs, on one of which lay a sleeping coiled cat, while on the uneven earth floor a shaggy dog snoozed peacefully. In the rear we observed the brasero (Mexican kitchen) and a few samples of cheap Mexican pottery.

As we read, talked and prayed with the few families of Presbyterians our hearts were made glad. These simple living people were clean and neat, although as a sample we may mention one house in which we saw as furniture only an artese (wash tub like a wooden sap trough) and a small wooden box. The floor was of natural earth. We reluctantly leave your imagination to complete this interesting trip.

Yours, etc.,

JAMES A. DODDS,  
Leon, Mexico.

August 30th, 1894.

## Church News.

### In Canada.

OMELEE, etc., congregation being vacant will hear candidates after Oct. 14th. Rev. A. MacWilliams, of Peterborough, is moderator of session.

ANNIVERSARY sermons were preached in Blenheim on Sabbath Sept. 2nd, by Rev. Thomas Wilson, of Dutton. Rev. J. M. McLaren has just completed its fourth year of his ministry and its work is progressing most favourably.

THE fourth anniversary of the induction of the Rev. J. M. McLaren, B.A., into the pastoral charge of the Blenheim Presbyterian congregation was recently celebrated and services were conducted by the Rev. T. Wilson. Both morning and evening Mr. Wilson preached very acceptably to large congregations. The Presbyterians of Dutton have reason to feel proud of their able pastor. On Monday evening a congregational gathering was held on the spacious lawn of Dr. Langford. There was a large gathering and all seemed to enjoy themselves as they partook of the refreshments provided by the ladies. A large electric arc-lamp gave everything a brilliant appearance. The people then repaired to the church where a good

programme was given. At the close the happy countenances of all indicated that a real enjoyable evening had been spent. During the four years of this pastorate 128 new members have been added—twenty-eight by certificate; ninety-eight by profession. During the four years fourteen have removed by certificate, and thirteen were removed by death, leaving ninety-nine of increase to the membership which stands now at 225. Rev. Mr. McLaren has every reason to feel encouraged as he thus auspiciously enters upon the fifth year of his pastorate here.

### Presbytery of Halifax.

THE Halifax Presbytery met at Middle Musquodoboit for the induction of Rev. E. Smith. Eight members of Presbytery were present, with whom were associated the following corresponding members: Rev's A. Cameron, J. A. McGlashen, A. V. Morash and C. McKinnon. Rev. J. P. Falconer preached the induction sermon, Rev. H. McPherson addressed the minister and Rev. Mr. Dickie the people. At the close of the service Mr. Smith was welcomed as each one passed out of the church. After the transaction of some business the Presbytery repaired to the manse and visited the late pastor who was lying very low, and Rev. P. M. Morrison offered prayer at the bedside. The attention of the Presbytery was called to the fact that the Rev. John Cameron, Bridgetown, will have reached on the 17th September his 50th year in the ministry. A committee was appointed to attend to the suitable acknowledgement of this important event. For 21 years Mr. Cameron labored over the widely scattered congregation of Nine Mile River, Elmsdale, Gore and Kennetcook, and during that long period never failed to keep his appointment but once. He set out to do so, but was unable to get through the snow-drifts on the Gore hills. He afterwards labored a number of years at Elmsdale and Nine Mile River alone, and also a few years at Bridgewater and now resides at Bridgetown. Rev. D. J. Fraser, having accepted the call to Wolfville, the following arrangements were made for his induction on the 13th Sept. at 2 p. m.: Rev. James Falconer to preach, Rev. Mr. Begg to address the minister and Rev. R. S. Whidden the people. Mr. Dickie, who had the oversight of the Mount Uniacke and Beaver Bank missions, resigned, and Rev. J. Falconer, Bedford, was appointed in his stead. Thirteen children were baptised at Mount Uniacke Gold Mines last Sabbath evening, two of whom received the names of Aberdeen and Charles Tupper.

### Presbytery of Sydney.

THIS Presbytery met on the 5th inst. There was nearly a full attendance of ministers; elders were not so well represented. Presbytery was unanimous in the view that Pleasant Bay should still remain an integral part of Cape North congregation, now the charge of Rev. Mal. McLeod. This congregation is composed of seven sections, widely scattered, several of them difficult of access, from the central station. One section is several miles out in the Atlantic; another between twenty and thirty miles from the manse; the road for the most part only a foot path, and all but an inaccessible mountain to climb. In winter the only mode of transit is on snowshoes, and the people insist that ability to perform this ancient operation is a necessary element in their minister's acceptability. Turning south, the minister has to travel long journeys, climb rugged mountains, pass over poor roads and worse bridges, and has the privilege of enjoying other difficulties such as our pioneer fathers encountered, and constituted specific ingredients of toil and danger, which render their names so fragrant in our Church history. Clearly Mr. McLeod requires an assistant, as Presbytery determined he should have. Presbytery resumed from its previous meeting the consideration of the appointment of a Professor of Systematic Theology and Apologetics. Two worthy brethren by motion were nominated, but the majority determined that the wisest course would be, not to present any name, but to

wait until some one would appear who would command the united confidence of Synod. This was received as the mind of the Presbytery. The appointment of a Synodical evangelist was considered. On this subject the minds of the brethren were very diverse. It was felt this subject was encompassed with difficulties. The Presbytery agreed to allow the question to come before Synod, more, however, with a view of a fuller discussion on the subject, than from conviction that such an agent of the Church was necessary or very useful. A deputation of Presbytery was appointed to visit St. Peter's on Monday evening, the first day of October, at 8 o'clock, with a view to devise means by which that spirited people would either lessen the amount of the grant from augmentation to it, if not cease to require it at all. Louisburg was not overlooked, and it was found to be necessary to the prosperity of our cause in this growing and important locality, that we have a preacher or catechist stationed there all the ensuing winter months. Rev. J. F. Forbes, Sydney, was nominated moderator of Synod. We omit several items of business despatched. Next meeting of Presbytery was appointed to be held in New Glasgow at the call of the moderator.

#### Presbytery of Huron.

THIS Presbytery met in Clinton on the 11th inst. Sessions were instructed to have missionary meetings, or missionary sermons preached, and make their own arrangements for such meetings or sermons. Mr. W. T. Hull, student, read a discourse and he was ordered to be certified to the college authorities. The supply of Bayfield was left in the hands of the Home Mission Committee, including the moderator of the Bayfield session. The attention of the court was called to the Jubilee of Knox College, and the hope expressed that brethren would attend to the matter. The reports of the Finance and Sabbath School Committees were left over till next meeting of Presbytery. Moderation in a call was granted to the congregation of Brucefield. The next meeting of Presbytery is to be held in Clinton on the 13th of November, at 10.30 a. m.—A. McLEAN, Clerk.

#### Presbytery of Glengarry

MET at Lancaster on Tuesday the 11th inst., with a fair attendance of members. The committee appointed at the last regular meeting to arrange for missionary meetings throughout the bounds reported, and recommended an exchange of pulpits on a certain Sabbath; also a series of meetings during the week, the Presbytery being divided into five groups of congregations for the purpose. The report was received and its recommendations adopted with the exception of the date which was left to the discretion of the various members of the groups. Mr. Geo. Weir, student, labouring within the bounds, read an exercise on a prescribed subject. The exercise was highly satisfactory, and the clerk was instructed to certify Mr. Weir to his college. Rev. Mr. Cormack, convener of deputation sent to Finch *in re* resignation of Rev. J. W. McLeod, reported on behalf of the deputation. The reports showed that grave irregularities were found to exist in the business affairs of the congregation, but that the proper steps were being taken to rectify these. It recommended Presbytery to give permission to the congregation to assume the responsibility of the mortgage now held on the church property. The report was received and its recommendation adopted. The resignation of Rev. J. W. McLeod was then considered. Representatives from the sessions and the congregations of Finch and Chrysler's were heard strongly urging the Presbytery to decline to accept the resignation. Mr. McLeod then expressed his mind showing that he still adhered to his resignation. It was deemed advisable to appoint a committee of Presbytery to confer with Mr. MacLeod and the commissions from the congregations with a view to inducing Mr. McLeod to reconsider his decision and withdraw his resignation, and to report at a later stage. This committee, having conferred with the parties, re-

ported, and recommended that Presbytery ask Mr. McLeod to withdraw his resignation, Mr. McLeod having consented to do so before the committee. The report was received and its recommendation adopted, and Mr. McLeod, at the expressed desire of the Presbytery withdrew his resignation. The case of Mr. W. Russell, licentiate, who had been charged with contumacy—inasmuch in violation of the injunction of this Presbytery he took part in a series of religious meetings at Maxville without the consent of the session of Maxville or the Presbytery's Home Mission Committee—was taken up. Mr. Russell was heard in his own behalf. After deliberation the following motion was passed: Moved by Rev. R. MacLeod, seconded by Rev. D. D. MacLennan that inasmuch as Mr. W. Russell acknowledges having labored in Maxville without the consent of the session of Maxville; inasmuch as he also acknowledges having had in his possession at the time a copy of the injunction of this Presbytery, the charge be found proven. Mr. Russell appealed to the Synod. Rev. Jas. Cormack, Mr. D. B. MacLennan, and the clerk were appointed to defend the action of the Presbytery before the Synod. An application from the congregation for leave to mortgage their church property to secure funds to meet floating debt was read. On enquiry it was found that it would be illegal to mortgage the church for the object specified. It was therefore moved that the application lie on the table. An application from Knox church, Cornwall, for leave to mortgage their church in order the more speedily to effect certain necessary repairs and enlargement. It was resolved to consider the remit *re* the proposed Book of Praise at the next regular meeting. A conference on Sabbath Observance was laid over till next regular meeting. The following resolution respecting Mr. Calder's departure from the bounds was passed: Moved by Dr. MacNish, seconded by Mr. D. B. MacLennan: "The members of Presbytery sincerely regret that as the Rev. Mr. Calder has resigned the charge of Lancaster, they are henceforth to be deprived of his valuable assistance and genial friendship. They esteem him very highly for his amiable character. They recognize in him a minister of great ability who is wont to exhibit commendable faithfulness and devotedness in the discharge of the duties of his calling. They cherish a pleasant recollection of the excellent service and impartiality which he always brought to bear on the business of the Presbytery. Their best wishes will follow him wherever he may be called to labour in the Church of Christ. Their earnest prayer is that God will be pleased to bless and to prosper abundantly himself and the members of his family. It was resolved to meet again at Maxville on the third Tuesday of December next.—M. MACLENNAN, Clerk.

#### Presbytery of Stratford.

THE Presbytery of Stratford met in Knox church, Mitchell, on the 11th inst., Rev. A. Henderson, moderator. Standing committees for the year were appointed as follows: Statistics, Mr. Grant; Foreign Missions, Mr. Henderson; French Evangelization, Mr. Paltin; Sabbath Schools, Mr. McKibbin; Sabbath Observances, Mr. Cameron; Temperance, Mr. Ferguson; A. and I. M. Fund, Mr. Stewart; W. and O. Fund, Mr. Dickson; Colleges, Mr. Cosgrove; State of Religion, Mr. Leitch. Rev. Mr. Stewart, of North Easthope and Hampstead, tendered his resignation of that charge. It was agreed to cite these congregations to appear for their interests at next regular meeting. Mr. Hamilton read a letter from Rev. W. Burns anent payment of mortgage debt on Knox College, and it was agreed to make an effort to secure a portion of the same. A committee was appointed to confer with the congregation of Burns' church, East Zorra, anent the manse property there. A resolution was unanimously passed regarding the work done by Knox church, Mitchell. The case of Mr. Alex. Stewart, student, was considered, and it was agreed in the circumstances to renew the application to Assembly, he, in the meantime, to take his first

year in theology. Mr. Craw was requested to prepare a paper for next meeting of Presbytery on a subject to be chosen by himself. The next meeting will be held in Knox church, Stratford, on Monday, Nov. 12th, at 7:30 p. m.—A. F. TULLY, Clerk.

#### Algoma.

LAST spring the Presbytery of Algoma ventured to divide St. Joseph's Island into two mission fields, the western half (Richard's Landing) to be worked by Mr. James Steele, the veteran catechist, and the eastern half by a student for the summer. Mr. W. B. Findlay was sent and two men found their hands full, covering the territory that one man formerly worked. The result is that splendid work has been done not only in church building, (see a former issue), but in establishing the cause there on a firmer basis in many ways. This success has been contributed to in a large measure by the policy lately inaugurated by the Presbytery of requiring the local ordained missionaries within reach to take pastoral oversight of such mission fields. Rev. J. K. MacGillivray, of the Tarbutt field on the North Shore was given the oversight of St. Joseph's Island, and has been enabled not only to properly organize the several mission stations and put them upon a good working basis, but has administered the sacraments and looked after the membership of the church generally, taking a personal interest in the spiritual welfare of the several families. Lately four days were spent in such work on the field under Mr. Findlay's charge, holding preparatory services, etc. A number were baptized and twelve new members were added at the three communion services held at different points last Sabbath. Excellent work has been done by Mr. Findlay and there is a general feeling of regret that he must return to Knox so soon. Earlier in the season similar work was done in Mr. Steele's field when the membership was increased by fourteen. The substantial character of Mr. Steele's work is well-known. On the Tarbutt mission field twenty-two new members have been received this summer, showing that the work at home was not neglected. Similar work was formerly done on Manitoulin Island, in Gore Bay and contiguous fields where in less than two years two hundred and fifteen new members were added to the church, over two-thirds of these belonging to the home field. These facts are mentioned to show the wisdom of the policy of local oversight lately adopted by the Presbytery of Algoma. An experience shows that this work can be carried on without detriment to the ordained missionary's own field, and in Algoma nearly all the fields in charge of students and catechists can be so worked. This greatly relieves the superintendent of missions from the worry of details in local work.

#### Presbytery of Lunenburg and Shelburne.

The regular quarterly meeting of this Presbytery was held at La Have Cross Roads, Sept. 3rd. Mr. Henry Crawford was elected moderator for the next 12 months. Mr. J. W. Crawford was continued clerk, and Mr. Henry Crawford, treasurer. The session records of La Have, Lunenburg and New Dublin were examined and ordered to be approved by the Presbytery. Commissions were received from the sessions of Lunenburg, La Have, Mahone Bay, Conquerall, Bridgewater, Lockeport, Riversdale, and New Dublin appointing Messrs. E. H. Nash, Thomas Cook, Robert Kedy, Stephen Hebb, Levi Ouner, Kenneth Heltz, Josiah Larty and George Zwicker, representative elders for the ensuing year. Conveners of standing committees were appointed as follows: Sabbath Schools, Mr. G. A. Leck; State of Religion, Mr. F. C. Simpson; Statistics, Mr. J. W. Crawford; Systematic Beneficence, Mr. S. G. Lawson; Sabbath Observance, Mr. F. C. Simpson. Rev. E. D. Millar, B. A., of Yarmouth, was nominated to fill the chair of Systematic Theology and Apologetics in Pine Hill College. Rev. P. M. Morrison, Halifax, was nominated moderator of the approaching Synod. Mr.

D. C. Ross, catechist, labouring in the Conquerall and Day Spring Mission field gave a verbal report of his work in that field. The people are doing better than ever before and are looking forward to having an ordained missionary over them in the near future. Much credit is due to Mr. Ross, who has laboured here for two summers, for the improved condition of the mission. Presbytery regretted to hear that Mr. Ross would be compelled by throat trouble to rest for a year. Messrs. D. Macmillan and J. W. Crawford were appointed a deputation to visit the three congregations in the western section of the Presbytery. It was represented to the Presbytery by Mr. Henry Crawford, a former pastor, and Mr. S. G. Lawson, at present in the Riverdale Mission field, that the unfurnished condition of the Presbyterian hall in the New Germany section was a serious hindrance to church growth in that growing community. And an earnest appeal was made to the Presbytery for help from the various congregations in the Presbytery's bounds. Presbytery expressed every sympathy with that weak mission field, and decided that after Mr. Lawson had thoroughly canvassed his own field, he, associated with Henry Crawford, might visit the several congregations for the same purpose. There were other items of business disposed of, but the foregoing are the most important. Next meeting of Presbytery to be held at New Glasgow during Synod.—J. W. CRAWFORD, Clerk.

**Coligny College, Ottawa.**

This well known Young Ladies' College opened on Thursday last with 34 boarders,—double the number at the opening a year ago. There is also a good attendance of day pupils. As there are only vacancies for two or three more boarders those thinking of sending their daughters should communicate at once with Rev. Dr. Warden, Box 1539 P. O., Montreal.

**Economy.**

In this age when there are so many avenues for expenditures which cannot be termed at all extravagant the need of an inducement to economic is certainly more necessary than ever before. Perhaps, to none does this apply with greater force than to the ordinary wage earner; hence Savings Banks, low rate Insurance and Loan Companies of various kinds suggest exceedingly good avenues. There is, however, one Company in the city which to those who aspire to be owners of their own homes, offers special inducements. We refer to the York County Loan and Savings Co., head office in the "Confederation Life Buildings."

This Association may well be called the Workingmen's Company as it appeals more especially to those who desire to own their own homes. For instance, a person owning a small lot and wishing to build a house for their own occupation can from this company procure the necessary funds and repay the amount in monthly or weekly payments combining both principal and interest, at the same time having the privilege of paying it in larger instalments and thus lessening not only the period required to pay the amount but also lessening the interest upon the remaining incumbrance. With reference to the system we quote the following from their current circular:

"Every shareholder of 'Class B' is entitled to a loan of \$100.00 for each and every share named in his Certificate, provided he has been a shareholder for three months, and can furnish the required security, and has made application for the same on a blank furnished by the Company for that purpose. All applications for loans are examined, and accepted or rejected in the regular order in which they are received, and if approved, the shareholder will receive a loan on the same in his regular term. Loans are made at a uniform rate of interest of six per cent. per annum, together with a premium of two per cent. interest and premium being stopped on each hundred dollars of the principal returned. The minimum payment required from the borrower on a \$1,000 loan being \$2.50 per

month, or \$2.20 per week." To those, however, who are interested in saving and do not require the money for building purposes, their weekly investment stock is an exceedingly safe and at the same time advantageous system. There are very few boys, who can not save at least ten cents a week and this invested under Class E, would give the shareholder at the end of ten years, \$75.00. What a nice thing this would be for the average youth starting to work at 14 or 15, who when he grew to be a man, would find this \$75.00 helpful to him in commencing his trade or business, or should the young man or woman be in a position to lay aside 50 cents a week, at the end of 63 years, \$200.00 would remain to their credit.

Pamphlets giving the fullest particulars can be obtained on application to the President, Mr. Joseph Phillips, head office, Cor. Yonge and Richmond Sts., Toronto.

Low Rates via Nickel Plate Road. Try the Nickel Plate Road when you go west.

**NIMMO & HARRISON**  
BUSINESS AND SHORTHAND COLLEGE  
Corner Yonge and College Streets, Toronto.  
Thorough instruction in all subjects pertaining to a business course. Black-board illustrations. Write for Catalogue. Terms reasonable. Open entire year.

**GOING TO BUSINESS COLLEGE?**  
You should read for the illustrated Catalogue of the famous  
**ONTARIO BUSINESS COLLEGE**  
26th  
DELLAVILLE, ONT.  
Year. To - - ROBINSON & JOHNSON



The Leading Conservatory of America. Founded by Dr. F. Torrey, a 1st Prize, Harvard. Illustrated Catalogue giving full information free. New England Conservatory of Music, Boston.

**STAINED GLASS**  
And  
Church  
Furnishings  
**Castle & Son,**  
30 University St., Montreal

**"PEOPLE'S COURSE"**  
**MASSEY MUSIC HALL**  
Ten Grand Entertainments.

Subscribers last season opened Course tickets \$1.00, \$1.50 and reserved seats \$2.00. Non-subscribers double. The Lieutenant-Governor, Mayor Kennedy and hundreds of prominent citizens have already subscribed.

Send or call for particulars, 30 Bank of Commerce Building.

THOMAS J. WILKIE, Manager.  
The course will be opened Nov. 17th by the Toronto Chorus Co., one of the best musical organizations before the public this year. Miss Turbett was in Chas. Leslie Kelly's Co. and for two seasons divided her time between that lady, Gen. J. A. R. Weaver, Rev. Joseph Cook and some other such attractions make up the best course available.

**ELIAS ROGERS & CO'Y**



COAL - - - WOOD  
LOWEST RATES.

FOR THE TEETH & BREATH.  
**TEABERRY**  
PRICE 25c  
ZOFESA CHEMICAL CO. TORONTO



CHEMICAL TENDERS addressed to the undersigned, and endorsed "Tenders for Post Office, Victoria, B.C." will be received at this office until Friday, 19th October, 1904, for the several works required in the erection of a Post Office at Victoria, B.C.

Plans and specifications can be seen at the Department of Public Works, Ottawa, and at the office of E. J. Gamble, Esq., Resident Engineer, Victoria, B.C., and tenders will not be considered unless made on the form supplied and signed with the actual signatures of tenderers.

An accepted bank cheque payable to the order of the Minister of Public Works, or a per cent. of amount of tender, must accompany each tender. The cheque will be forfeited if the party declines the contract, or fail to complete the work contracted for, and will be returned in case of non-acceptance of tender.

The Department does not hold itself to accept the lowest or any tender.

By order, K. F. E. HOY, Secretary

Department of Public Works,  
Ottawa, Cdn. Prov., 1904

**CANADIAN**  
15 King St. E. (Intercontinental)  
**MUSICAL AGENCY**

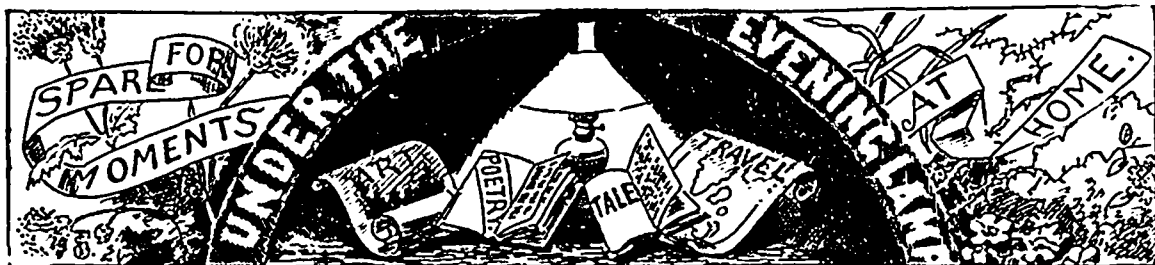
has the exclusive management of the following  
**ARTISTS**

- Miss Lillian Sawyer, Soprano
- Miss Mrs. J. Anderson-Thompson, Soprano
- Miss Alice D. Evershed, Soprano
- Miss Marion Brydson, Soprano
- Miss Maude Starr, Soprano
- Miss Marie Kingsford, Soprano
- Miss Mrs. Flower, Contralto
- Miss Agnes Forbes, Scotch Song and
- Miss H. G. G. Arrangementist
- F. A. Merton, Tenor
- A. E. F. Tenor, Tenor
- AM H. Stewart, Baritone
- Harry M. Field, Piano Victoria
- Miss Rodell Roth, Cellist
- George South, Cellist
- H. Kingsford, Violinist
- A. S. 1st. Solo Organist
- Bert Murray, Harpist.

For terms, dates, etc., apply to

**CANADIAN MUSICAL AGENCY,**  
15 KING STREET EAST, TORONTO  
R. M. Macdonald, Manager.

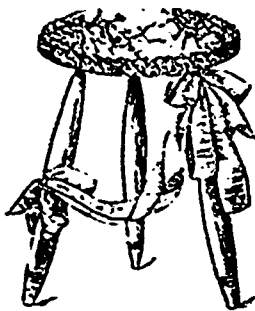
**MESELEY & COMPANY,**  
WEST TROY, N. Y., BELLS  
For Churches, Schools, etc., also Chimes and Pells. For more than just a bell, send for superiorly over all others.



**A Variety in Food Desirable.**

LESLIE B. FLEMING, VA.

All are agreed, that neatness and good bread are absolute necessities in housekeeping. But in some homes, faultless in order and purity, where the weekly or daily baking shows only sweet, light loaves, puffly rolls, or crisp, delicious biscuits, there may be such a dreary sameness of fare, that one wretched grows to sympathize with the murmuring Israelites over the everyday manna. In planning variety for the family table, the housekeeper is also studying not only the pleasure, but the health of the household for which she provides. It is not enough that wholesome food be set forth, but such is the relation between palate and stomach, between taste and digestion, that variety in foods is both agreeable and needful. Farmers, poultrymen, all stock-raisers recognize this fact in providing for the creatures under their care. Then why should house-wives set forth such monotonously unvarying, or at the best such slightly varied meals during the three hundred and sixty-five days of the year? And it is the more surprising when really, there are few work-shops in which so much variety can be brought to pass as in the kitchen. Often a sickly, waning appetite can be stimulated by some exceedingly simple change in the commonest articles of daily food. Slices of dry bread are unobtrusive, but the same bread, lightly browned, with a delicately poached egg resting on the crisp toast, becomes altogether another item in the list of fare. Cold beef or mutton have become standard dishes for wash-day



ORNAMENTAL MILKING STOOL.

or other often dinners. But an accompaniment of pickles for the one, and jelly for the other, makes all the difference in the world between tasteful and dull vulgarized housekeeping. Oatmeal porridge is a most excellent breakfast dish, yet it is well to occasionally substitute in its place berries or other fruit, or even a change to Pearl barley, or cracked wheat, or corn-meal mush. I know there are forty different ways in which to prepare potatoes, and should not be surprised to learn that there may be fifty, yet how few are the tables, especially in the country, where one sees this vegetable except in the stereotyped boiled whole, mashed, or fried. A great variety of delightful dishes can be made with apples at all seasons of the year, whether one has fresh or canned fruit. Breakfast, dinner, or tea need not lack a beautiful refresh if one has a dozen or so of apples within reach. I do not comment on the best of what are known as "made dishes," which can be so quickly and easily concocted out of remnants. I admit, that forethought and planning are necessary in order to secure a pleasant variety for the table, and the task is not always easy, when the housekeeper is harassed weary and out of appetite. But if it be our duty to cater for the appetites of others,

it is worth the trouble to set on the family table—not courses of elaborate dishes—but a wholesome, agreeable, and yet economical diversity of food.

**Little Girls' Aprons.**

The prettiest apron worn now by little girls of from six to twelve years of age, is so simple in design that anyone can make it without a pattern. It consists simply of two straight breadths of Nan-sock or of plain goods, gathered on a strip of muslin work, which form a little yoke. Arm-holes are cut as shown in figure 1, and strings made of the same

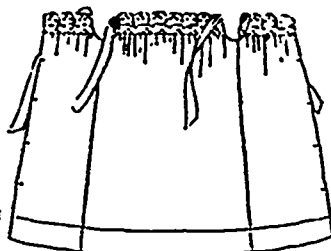


Fig. 1.—GIRL'S APRON OPEN.

material as the apron, are sewed on each side of them, and tied in bows on the shoulders, as seen in figure 2. The new material called Veritas dimity, which is sheer and beautiful, looks very pretty over dark dresses, and is well adapted for this purpose. It may be purchased for twenty-eight cents a yard.

**An Ornamented Milking Stool.**

Who would think upon seeing a milking stool as it stands in the barnyard, that it could be made into the prettiest imaginable little seat for the parlor? Well, the change has been made, and can be made again, by any one who wishes to do so. First the legs of the stool black or gild them. Cover the seat with a piece of an old comfortable mat, then with some fabric that is bright and pretty. A bow of ribbon is fastened at the top of one of the legs; a similar bow near the bottom of another leg, with the ribbon looped between them. A stool for ornamenting can be purchased at the agricultural warehouses for a small sum, which, after it is upholstered, will appear to be worth several dollars.

**Cooking Vegetables.**

**SPINACH.**—Spinach is the best of all greens, and what we say about this, applies to all other vegetables used as greens. Properly cooked, spinach is a most welcome vegetable in spring, but as often served, this, and other greens, are most indigestible. It is a common notion that greens of all kinds must be cooked with meat, hence they are boiled with a piece of salt pork, or of cured beef. When done the greens are taken up, im-



Fig. 2.—GIRL'S APRON TIED.

perfectly drained, and served. Thus treated, each leaf is covered with a film of grease, and so the fat does much it may be brushed with vinegar, is most indigestible. Spinach, and all other greens,

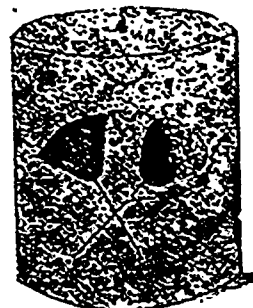
should be first thoroughly washed, and then plunged into boiling water which is slightly salted, and cooked, with the pot uncovered, until done quite tender. The covering of the pot causes the spinach to lose its green color. When done, the spinach is placed upon a colander to drain, and while there, chopped fine, unless, as some prefer, the chopping is done before it is put into the boiling water. When the spinach is well drained, and fine, place it in a sauce pan with a lump of butter, with a little salt, heat up and serve. Some add a very little nutmeg, but our own preference is to omit this.

**CARROTS.**—It is strange that carrots are so little used in this country as a table vegetable. Cooked in the following manner, they are always welcome upon the table of the writer. The roots are first scraped, then cut cross-wise into slices, about a quarter of an inch thick, the slices are then cut across to form small pieces or dice, which are then stewed in water until tender. A sauce is then made by adding salt, butter, sugar, and milk, sufficient to cover the pieces of carrot. A very slight addition of Cayenne, gives the sauce a piquancy acceptable to most persons. If those who have never tried carrots treated in this manner, should do so, they will be very apt to repeat it.

**STEWED CELERY.**—In preparing celery for the table, remove the outer stalks, and sufficiently blanched, to be eaten raw. Clean them thoroughly, and cut them into pieces half an inch long. Stew these pieces in water until quite tender. Drain off the water, add butter, a little sugar, and sufficient milk to make a sauce to cover the celery, besides salt and pepper. Heat up to boiling and serve. We should not be surprised if, after one trial of this, the entire heads of celery should be treated in the same manner.

**To Keep Ice-Water.**

By surrounding the pitcher with a non-conducting covering, ice-water may be kept cool for a long



COVER FOR ICE-WATER PITCHER.

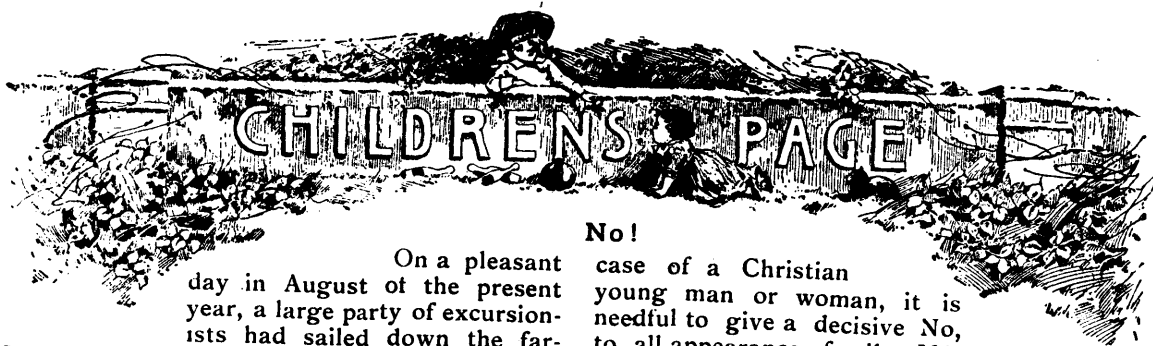
time. The container here shown is made of heavy brown paper, interlined with three layers of cotton batting. A cover is made to fit around the pitcher, and a round piece fitted to the top of that. These are overlapped together. A cover is made to slip over this of a pretty pattern of paper, some appropriate design can be selected, or it can be made of a plain color, and ornamented to suit the taste. Handkerchiefs made of porous cord, are drawn through each side to lift it up by.

**Some Good Recipes.**

**BOILED SAUCE FOR PASTRY.**—Beat up the yolks of six fresh-laid eggs with six heaping tablespoonsful of powdered loaf sugar; add a half pint of good cooking wine. Put the mixture in a small pitcher, place this in a saucepan full of boiling water, and heat up the sauce for about ten minutes with a clear white oil.

**BARTON'S FRESH PASTRY.**—Beat two cups of corn meal in a quart of water till it is almost like heavy pudding. Add one tablespoonful of water, two cups of sugar, three eggs, and spices according to taste. Bake one hour in a slow oven.





On a pleasant day in August of the present year, a large party of excursionists had sailed down the famed Saguenay, in the good steamer CAROLINA, arriving about ten o'clock in the morning at the wharf of Tadousac, at the mouth of the river. This is a pretty resort for tired city people during the summer months, and we were glad to learn that the steamer was to remain long enough to enable us to see the little village. Very soon all the passengers were en route for the village, about one mile from the wharf, some on foot, others in buckboards, that is, wagons without any boards at the sides or back.

Arrived at the village we first paid a visit to the hotel, to find a friend, whose family was summering there. On leaving the hotel, our attention was attracted by two gentlemen, near the bar-room, adjoining the house, one of them of middle age, the other a young man. As they entered the bar-room, behind which was a bowling alley, the elder said to the younger: "Come and have a drink." The latter answered promptly and distinctly, "No, thank you, I don't drink." I was struck by the young man's courage in the circumstances. He could say "No" to the tempter. He did say "No," and he meant it. The net was spread in vain for him, for like the sons of Rechab, he had said: "I will not drink wine." We could not help thinking: "How well would it be for all young men, if they would only say No, quickly and decidedly to the tempter!" It would save them from a thousand pitfalls, and make them stronger to struggle with the difficulties before them in life.

To say No is not always easy, but it ought not to be hard, when it is a question of wrong—especially in the



A SCENE ON THE SAGUENAY.

No!

case of a Christian young man or woman, it is needful to give a decisive No, to all appearance of evil. If it is not a sin to drink, it generally leads to evil, and the only way to avoid this result is not to drink liquor at all, to say No at once and emphatically to him who asks us to drink. We know of two young men who had the courage to say No, to temptation, in the most trying circumstances, and both rose to the highest positions in the state. One was Joseph who was convinced that wrong was wrong, and that concealment could not make it right. He scorned to yield, and got into prison for a couple of years on that account, but the prison with a good conscience, "void of offence toward God and man," was a palace compared to a guilty conscience and an impure life in Potiphar's mansion.

The other was Daniel who refused to partake of wine at the table set him and his Hebrew companions, in Nebuchadnezzar's palace in Babylon. And because he dared to be true to his convictions, he took his life in his hands; but the divine pledge—"them that honor Me, I will honor"—was fulfilled in his and their case. He dared to say No, and be true to his God, and he came out all right. He rose to the highest office in the government. Say No instantly and boldly to the man who tempts you to drink, or tempts you to any other form of evil. It is perilous to waver, to halt, to contemplate temptation. That was what Eve did, and we all know the terrible results. To say No to the tempter is to take an upward step in the highway of strong Christian character. It is to be numbered in the ranks of those to whom the Apostle John wrote: "I have written unto you, young men, because ye are strong, and the Word of God abideth in you, and ye have overcome the wicked one." Young man, young woman, say "No!" and you will be of some use in the world; you will rise in the world.

#### An Incident.

A little "street arab" got aboard a street-car, and, finding room on a seat, leaned over and fell asleep. His clothes were ragged and scant. His little bare feet were brown and toughened, and his face was dirty. His hat fell off, and showed an uncombed tangle of hair. As he lay there asleep, with his little head on the hard seat, a sweet faced, well-dressed young girl who sat opposite leaned over and softly slipped her muff under the little fellow's head. A man near her nodded approval, and putting his hand in his pocket handed her a piece in money, beckoning toward the boy as he did so. The next man did the same, and almost before she knew it, with her face aflame, she had collected something from everyone in the car. She put it in his hat, and laid it under his hand. Then softly removing her muff again, she had the car stopped and went on her way.

#### Didn't I Lead Them Straight.

At Tel El Kebir, as the British had to be led by starlight around a dangerous circle, Lord Wolseley chose a young naval officer to do it. He piloted them successfully, and when the enemy's fire opened, young Rawson was the first to fall, and when the shout of victory went up, he lay dying. Lord Wolseley galloped over the plain to see him before he died. As he entered, a smile lit up the pale face of the dying man. "General, didn't I lead them straight?" were his dying words.

## Manitoba College.

THE closing formalities of the second summer session of the theological department of Manitoba college were observed in the convocation hall in the presence of a large assemblage. The graduating class, ten in number, occupied the front seats.

The exercises began with the singing of a psalm, after which Rev. Principal King, who presided, called on Rev. R. G. MacBeth to offer prayer. An opening address by Principal King followed. He said he was very glad to welcome so good an attendance. During the session the attendance had been considerably larger than that of the previous year, unexpectedly large though that had been. The number of students had been 37; of these ten might be regarded as in the senior year, seventeen in the second, and ten in the junior, or first year. The work this summer had been done under even greater difficulties than last year, as the weather had been somewhat warm, and there had been afternoons when intellectual work and perhaps all kinds of work had been a little difficult. Upon the whole, the work had been well done, and it had been found possible, even in a summer like this, to do good honest work in connection with theological study. The question had sometimes been put, particularly by students from Scotland who had the intention of taking a year at Manitoba college, whether the theological summer session was to continue. He would like to intimate once for all that, with all inconveniences—and they were not small to some—the summer session had come to stay for a good while. It had been more of a success than had been anticipated. The superintendent of missions, and all connected with missions, had been able to testify that it had been a great blessing in the interests of the great mission field. If any student in any part of the Dominion, or the continent, or on the Atlantic desired to attend, they might rely upon it that next April would find the summer session in operation and he thought a great many succeeding Aprils. As the centre of interest of the meeting was largely in the graduation of those who had completed the period of theological study appointed by the Church, he would address a few words to the graduates. Before doing so he referred to the interesting and important lectures of Rev. Mr. Macdonnell, of Toronto, on the work of the ministry, and expressed indebtedness to him, and also to Principal Caven, Prof. McLaren and Prof. Thompson who was present. (Applause.) These gentlemen had laid the college, Prof. Baird and himself (Principal King) also, through their preaching, the whole community of Winnipeg, under debt, and he wished to make public acknowledgment. It was an unremunerated service altogether, freely given and gratefully received. The principal then gave the graduates some valuable thoughts on the responsibilities of their work and the course they should pursue in order to attain the highest success in teaching the gospel of Jesus Christ. In concluding he assured the class of the interest taken in them by himself, Prof. Baird and Prof. Thompson.

Next in order came the presentation by the principal of a valuable and handsomely bound copy of the word of God to every one of the graduates, Messrs. Slimmon, Florence, Scott, Chisholm, McIntyre, Ledingham, McLellan, McDiarmid, Mitchell and Richmond.

Referring to the results of the examinations, Principal King said they had on the whole been satisfactory. Before reading the list of scholarships he explained that those of the first and second year had a greater money value than those of the third, as it was thought those about to leave college would need the money less than those who were to remain a year or two longer. He then announced the names of the winners of the scholarships.

A new ceremony was then announced to take place, namely that of the conferring of the degree of B. D. upon the first student so honored. The candidate, Mr. Archibald Thompson, B.A., was then presented to the principal by Rev. R. G. MacBeth. Principal

King, addressing the kneeling candidate, said, "In the name of the senate and in accordance with the power conferred by the General Assembly, and recognized by the University of Manitoba, I admit you to the degree of bachelor of divinity."

A selection, "Nearer, My God, to Thee," was at this stage sung by a quartette composed of Messrs. McRae, Scott, Small and Slimmon.

The reading of the valedictory by Mr. A. Chisholm, B.A., on behalf of the graduating class, and the reply by Mr. S. W. Thomson, B. A., on behalf of the students, constituted an interesting part of the ceremonies. The writers were frequently applauded and interrupted with laughter during the reading of their addresses, which sparkled with wit and humor, yet did not fail also to convey serious thoughts.

The quartette again sang, the selection this time being "Lead me gently home."

Rev. C. W. Gordon gave the concluding address of the evening, speaking more particularly to the students on home mission work in our country. Principal King in introducing him made reference to the interest he had recently awakened in Scotland, Ireland and England, and the liberality he had evoked in reference to missions here. Mr. Gordon regarded this country as the greatest home mission field in the world; considering its material resources, the character of its men, the relation of the Presbyterian Church to this country was peculiar, as there were more Presbyterians west of Lake Superior than people of any other denomination. He went on to outline some of the dangers that existed, and to point out some of the very serious needs to make the work of the Church a success. Something more was needed, he said, than money, and more than men; the need just now was more spirituality in the Church. A few men were wanted who would give themselves up, throw away their lives, refuse \$1,200 in the east, and accept \$600 and live in a shack. He congratulated the classes on completing the theological work in the college.

Principal King announced that the art course would commence the 2nd of October. The doxology was then sung and Rev. Professor Thomson pronounced the benediction

THE officers of the Auxiliary to the W. F. M. S. at Spry Bay, Halifax Co., N. S., are as follows: President, Mr. Jas. Conrod; 1st vice-president, Mrs. H. Richards; 2nd vice-president, Mrs. S. Henly; treasurer, Miss Flora McCarty; secretary, Miss May Conrod; assistant secretary, Miss Sarah McCarty.

AT the anniversary of the W. F. M. S. of Ebenezer Church, Salt Springs, it was shown that the society has 44 members and has in connection with it a mission band of 20 members. The amount raised for the year was \$94.23. One box of clothing for Trinidad has already been sent away and the members are preparing another. Rev. J. A. Cairns, the pastor, presided at the meeting. Rev. Mr. McKenzie, Rev. Stiles Fraser, and Rev. James Sinclair gave admirable addresses especially emphasizing the work done in foreign missions during the last 50 years. The music was excellent, and the crowded church enjoyed the two hours service exceedingly.



## To Nursing Mothers!

A leading Ottawa Doctor writes:  
"During Lactation, when the strength of the mother is deficient, or the secretion of milk scanty,

## WYETH'S MALT EXTRACT

gives most gratifying results." It also improves the quality of the milk.

It is largely prescribed  
To Assist Digestion,  
To Improve the Appetite,  
To Act as a Food for Consumptives,  
In Nervous Exhaustion, and as a Valuable Tonic.

PRICE, 40 CENTS PER BOTTLE.

## A Tonic

For Brain-Workers, the Weak and Debilitated.

## Horsford's Acid Phosphate

is without exception, the Best Remedy for relieving Mental and Nervous Exhaustion; and where the system has become debilitated by disease, it acts as a general tonic and vitalizer, affording sustenance to both brain and body.

Dr. E. Cornell Esten, Philadelphia, Pa., says: "I have met with the greatest and most satisfactory results in dyspepsia and general derangement of the cerebral and nervous systems, causing debility and exhaustion."

Descriptive pamphlet free.

Horsford Chemical Works, Providence, R.I.  
Beware of substitutes and imitations.

BOOK AGENTS WANTED—\$100. A MONTH

for the grandest and fastest selling new book ever published,

## Our Journey Around the World

By REV. FRANCIS E. CLARK, President of the United Society of Christian Endeavor. 220 beautiful engravings, steel-plates, etc. (The King of all subscription books. It sells at night in every home.) The best chance ever offered to agents. One sold 200 in his own township; another, a lady, 58 in one Endeavor Society; another, 158 in 15 days. 1000 men and women agents wanted for Fall work. Distance no hindrance. For We Pay Freight, Give Credit, Premium Copies, Free Outfit, Extra Terms, and Exclusive Territory. Write at once for Circulars to A. D. WORTHINGTON & CO., Hartford, Conn.

## STAR LIFE ASSURANCE SOCIETY OF ENGLAND.

Established 1843.

Assets 31 Dec., 1893 over	\$17,500,000.00
Annual Income	2,700,000.00
Assurance in Force	68,000,000.00
Invested in Canada	1,600,000.00

Money loaned upon the security of Church property, at low rates of interest.

The attention of Clergymen is respectfully asked to the various Endowment plans of the Society, as the best form of investment for the future.

For information as to Loans, Assurance or Agencies, Address,

J. FRITH JEFFERS, Secretary for Canada.

Head Office for Canada,

29 Richmond St. W., - Toronto

To Evan McColl,  
On his 87th Birthday, September 21st, 1894.

THE BARD OF LOCHFYNE!

Come, Scotchmen all! and rally round  
Sweet mem'ries o' langsyne,  
For in our midst may still be found  
The gray Bard o' Lochfyne!

Let's mak' the gloamin' o' his days  
Wi' love and rapture shine,  
Some day he'll gang auld Nature's ways—  
We'll miss thee—Bard Lochfyne!

The bonnie hills he lov'd so well,  
His sangs describe them fine,  
Ower Highland hearts he weaves a spell,  
Dear Bard o' auld Lochfyne!

He sang o' hame, and love's sweet bowers,  
And scenes o' auld langsyne,—  
Thy century of song is ours,  
Sweet Minstrel o' Lochfyne!

And still thy step is firm and strong,  
Thy intellect divine,—  
Nor dim'd thine eye, nor hush'd thy song,  
Brave Bard o' auld Lochfyne!

'Tis ours to meet thee, now and then,  
Where leal hearts round thee twine;  
And honour thee wi' voice and pen,—  
Gray Bard o' auld Lochfyne!

May Heaven grant thee many years  
To link our hearts wi' thine,  
Ere we shall wet thy grave wi' tears,  
Dear Bard o' auld Lochfyne!

Toronto, Canada. JOHN IMRIE.

Doherty Manufacturing Co.,  
Sarnia.

No visitor to the Industrial should miss seeing the magnificent display of stoves, ranges and furnaces exhibited by the Doherty Manufacturing Company, of Sarnia, Ont. This firm is located very close to the American border and consequently is able to keep in touch with all the latest improvements inaugurated by our American cousins. Situated as they are, they are constantly thrown in the way of many American inventors and stove men and generally get there first when there is a valuable patent to be secured. They have by this means earned for themselves such a high reputation that the public now expect great things from them, and it is needless to add are not disappointed. Under the capable management of Mr. James Doherty, the Company has arranged a display of their leading lines, such as has never been excelled in this country. The exhibit in question now occupies a prominent position on the south side of the Stove Building. They show a full line of their famous "Electric Steel Ranges," together with a large exhibit of "World's Fair Ranges." All the stoves displayed are of the very latest improved patterns and are manufactured in all sizes. Two sizes of their "Favorite" base burner are likewise to be seen, and a line of wood-heating stoves, which are known to many as the best on earth. The "Lyndon" and "The Prairie Queen," are the chief stoves in this class. Of furnaces the Doherty Manufacturing Company has a fine show and the excellence of them is at once apparent. Furnaces have long been a speciality with the firm, and in order to ensure novelty and perfection they have a number of experts in their employ who devote themselves entirely to the question of heating and improvements. The result of their combined judgment was the placing on the market of their "Favorite" hot air furnace and the "Ideal" hot water boiler. These two furnaces have grown steadily in popularity and have done so solely on their merits and with no "fake" booming. The attention of farmers is especially directed to the fact that the Doherty Manufacturing Company makes the best line of wood stoves in Canada and have likewise specially designed a wood furnace with a view to heating farmhouses. The "Electric Steel Range" is the newest family and hotel range on the market. It is made of cold rolled crucible steel plate, with a removable grate that can be drawn out and repaired without disturbing the fire linings. It is guaranteed to be a most perfect baker, convenient, durable and economical. No visitor to the Industrial should miss this exhibit.

THEY DON'T AGREE.



POND'S EXTRACT—small size. Have 'em bigger. For Jersey Mosquito—small size. Have 'em much bigger.

INSTANT RELIEF from Sting of MOSQUITO BITES Heat of SUNBURN

USE POND'S EXTRACT

IT IS COOLING REFRESHING HEALING

The universally recognized Specific for PILES. (See directions with each bottle.)

FOR ALL EXTERNAL WOUNDS AND INFLAMED SURFACES A WONDERFUL HEALER.

Bathe the Aching Head or the Swollen Feet with POND'S EXTRACT. What comfort!

When the mosquitoes send substitutes to do their work, then use something else "just as good" in place of Pond's Extract. But when the mosquitoes come themselves, use nothing but genuine Pond's Extract. Made only by POND'S EXTRACT CO., 76 Fifth Ave., N.Y. City.

Relieved with SORE EYES Dr. ISAAC THOMPSON'S EYE WATER

A Skin of Beauty is a Joy Forever.  
DR. T. FELIX GOURAUD'S  
Oriental Cream or Magical Beautifier,



Removes Tan, Pimples, Freckles, Moth-Patches, Rash and Skin diseases, and every blemish on beauty, and defies detection. On its virtues it has stood the test of 43 years; no other has, and is so harmless we taste it to be sure it is properly made. Accept no counterfeit of similar name. The distinguished

Dr. L. A. Sayre, said to a lady of the *hautton* (a patient): "As you ladies will use them, I recommend 'Gouraud's Cream' as the least harmful of all the skin preparations." One bottle will last six months, using it every day. Also Poudre Subtile removes superfluous hair without injury to the skin. FERT T. HOPKINS, Prop'r, 87 Great Jones St., N. Y.

For sale by all Druggists and Fancy Goods Dealers throughout the U.S., Canada and Europe. Beware of Base Imitations. \$1,000 Reward for arrest and proof of any one selling the same.

Santon  
Photographer  
11 King St. W.

TORONTO.

First-class work only. Special attention paid to the photographing of Children and Groups.

? Why?  
Look Like This



DENT'S TOOTHACHE GUM

STOPS TOOTHACHE INSTANTLY (GUARANTEED)

Don't TAKE IMITATIONS. All dealers, or send 10c to

A SWELL AFFAIR. C. S. DENT & CO., DETROIT, M.



BUCKEYE BELL FOUNDRY

Best quality Pure Copper and Tin CHIMES, PEALS AND BELLS. Most favorably known for over 50 yrs. The VANDUZEE

THE CROWN PERFUMERY COMPANY'S  
Crab-Apple Blossoms Perfume.



And the world-renowned CROWN LAVENDER SALTS.

No articles of the toilet have ever been produced which have been received with the enthusiasm which has greeted the Crab-Apple Blossoms Perfume, and the Crown Lavender Salts. They are literally the delight of two worlds, and are as eagerly sought in London and Paris as in New York. They are daily bringing pleasure, comfort, health and refreshment to thousands of homes.

ANNUAL SALES OVER 500,000 BOTTLES.



Special productions of the  
CROWN PERFUMERY COMPANY,  
177 NEW BOND STREET, LONDON.

Beware of fraudulent imitations which only disappoint the purchaser. Sold only in the bottles of the company, with the well-known Crown Stopper. No others are genuine.



**A Much Needed Explanation**

Understanding there is an idea abroad among the public that our prices are higher than others we would like to explain that while our aim has always been to keep the

**VERY BEST GRADES OF FOOTWEAR**

Our prices have always been as low as the same quality of goods could be purchased for elsewhere, and in addition we always keep in stock full lines of medium quality footwear

**At Very Low Prices.**

**H. & C. BLACHFORD**

88 to 89 KING ST. EAST, TORONTO.

**From the Tea Gardens**

**To the Tea Pot.**

The New Tariff will not affect the price or quality of our Pure Indian and Ceylon Teas.

**INDIA 40, 50, 60, 75 cts. per lb.**  
**CEYLON 50, 60 cts. per lb. . . .**

**HEREWARD SPENCER & CO.**

India & Ceylon Tea Merchants,

83½ KING ST. WEST,

Doors West from Bay St.

Telephone 180

**WHAT DO YOU WRITE ON?**

Send stamp for our samples of fine stationery, for private use.

**A GOOD MONTH TO MARRY IN!**

**September!** Invitations should be ordered in August. Send for samples.

**DO YOU USE VISITING CARDS?**

We engrave the finest cards in Canada

**G. TREHOLME BISHOP CO.,**

169 St. James St., Montreal.

**WORKS BY REV. FREDERICK B. MEYER, B.A.**

"Few books of recent years are better calculated to instruct and help Christians than those of this author. He is a man mighty in the Scriptures."—D. L. Moody.

"A Charming Bit of Autobiography."

**THE BELLS OF IS;** or, Voices of Human Need and Sorrow, being echoes from my early pastorate. 16mo, cloth, 75c.

**Old Testament Heroes.** 12mo, cloth, each..... 90c

**Joshua and the Land of Promise.**  
**Moses, the Servant of God.**  
**Joseph: Beloved—Hated—Exalted.**  
**Israel: A Prince with God.**  
**Abraham; or, the Obedience of Faith.**  
**Elijah and the Secret of His Power.**

"Such studies as these may serve as models to those who are grappling with the problem of a Sunday-night preaching service. These sermons are of exceptional excellence."—*The Golden Rule.*

**The Christian Life Series.** 18mo, cloth, each 35c.; white cloth, each..... 60c.

**From Calvary to Pentecost.**  
**Key Words to the Inner Life.**  
**The Future Tenses of the Blessed Life.**  
**The Present Tenses of the Blessed Life.**  
**The Shepherd Psalm.**  
**Christian Living.**

**The Expository Series.** 12mo, cloth, each..... 90c

**The Way into the Holiest.** An exposition of the epistle to the Hebrews.  
**The Life and Light of Men.** Expositions in John's Gospel.  
**Tried by Fire.** Expositions of First Epistle of Peter.

"These expositions have the character of all Mr. Meyer's writings. They combine devout insight into the rich resources of the Word of God, with skill in adapting it to the scriptural needs of his readers."—*The S.S. Times.*

**Envelope Series of Booklets.** Packets Nos. 1 and 2, each containing 12 Tracts, assorted,.....net, .20

**Choice Extracts from the Writings of Rev. F. B. Meyer.**

Compiled by Rev. B. Fay Mills. 24mo, paper, each 5c per dozen..... .35  
Larger edition, 16mo, paper..... .15

Any of the above sent post free on receipt of price.

**FLEMING H. REVELL COMPANY,**

140-142 YONGE STREET

TORONTO

**THE ONTARIO COLLEGE OF MUSIC**

56 Homewood Avenue, - Toronto

Offers unexcelled advantages to all who desire to secure a practical and scientific musical training at the most reasonable rates.

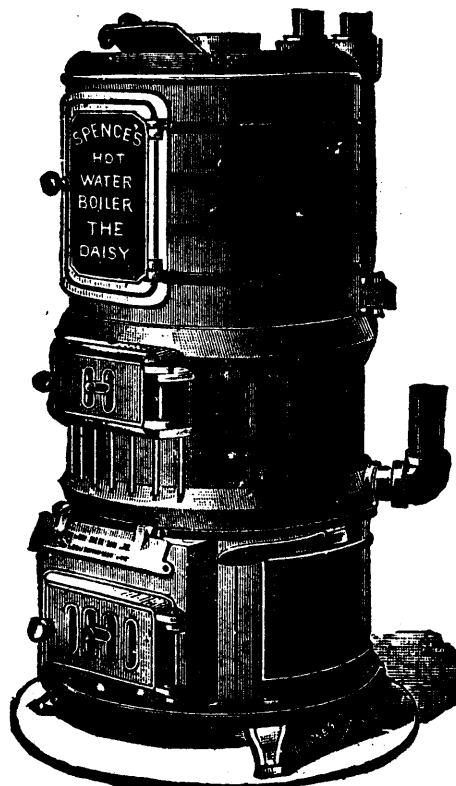
Only thoroughly experienced teachers employed. Satisfactory results always guaranteed. No fancy prices, but good honest work at fair rates. Get full particulars before attending elsewhere. City pupils instructed at home if desired. Superior training in Harmony and Voice Culture without extra charge to piano pupils. Students will derive great advantage by boarding and practising at the college. Certificates granted only upon public examination. Call at college or write for catalogue for full information.

**CHARLES FARRINGER, - Principal.**



THE LARGEST ESTABLISHMENT MANUFACTURING CHIMES & PEALS  
**CHURCH BELLS**  
PUREST BELL METAL, (COPPER AND TIN)  
Send for Price and Catalogue.  
MCCABE BELL FOUNDRY, BALTIMORE, MD.

**CINCINNATI BELL FOUNDRY**  
CINCINNATI, OHIO  
**BELLS**  
F. J. CHURCH, SCHOOL, FIRE ALARM & CATALOGUE WITH 2500 ILLUSTRATIONS, PRICES AND SPECIFICATIONS



**THE DAISY HOT WATER HEATER**

FOR HEATING

Dwellings, Offices, Banks, Churches, Convents, Schools, Hospitals and Public Buildings

Is the Recognized Standard of Durability, Economy of Fuel and Efficiency

Its leading features are perfect circulation without friction, thus insuring the largest amount of heat with the least consumption of fuel. There are only five joints in the Heater, all of which are machine milled and interchangeable and away from the action of the fire, thus making a perfectly water-tight joint.

Made in Twelve different sizes and connected together so as to run separately or together.

There are now over 15,000 of these heaters in use throughout the Dominion and United States. Enquire into its record before using any other.

**::: MERIT ALONE HAS PLACED IT ON TOP :::**

*Descriptive Particulars and reference to people in your own locality who have them in use, and any other information required.*

**TORONTO BRANCH:**  
**110 ADELAIDE ST. WEST.**

**WARDEN KING & SON,**  
**MONTREAL.**

# SURPRISE SOAP

While the best for all household uses, has peculiar qualities for easy and quick washing of clothes. **READ** the directions on the wrapper.

156 St. Croix Soap M'fg. Co., St. Stephen, N. B.



The Finest in the land.

**GANONG BROS. Ltd.,**  
ST. STEPHEN, N.B.

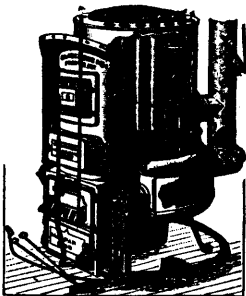
## Church and School PRINTING

AT CLOSE PRICES.

Reports, Pamphlets, Sermons, Programmes, etc., estimated for promptly.

### IMRIE, GRAHAM & CO.

31 CHURCH STREET,  
TORONTO, CAN.



## Heating

BY WARM AIR, OR COMBINATION (HOT WATER AND HOT AIR)

Our Specialty

WE HAVE LETTERS FROM ALL PARTS OF CANADA SAYING

**Preston Furnaces are the Best.**

Let us send you Catalogue and full particulars, and you can JUDGE FOR YOURSELF.

CLARE BROS & CO., - - Preston, Ont.

SEE THE NEW UNCONDITIONAL ACCUMULATIVE POLICY

ISSUED BY THE

## Confederation Life Association OF TORONTO

IT IS ENTIRELY FREE FROM ALL CONDITIONS AND RESTRICTIONS from the date of issue.

IT IS ABSOLUTELY AND AUTOMATICALLY NONFORFEITABLE after two years.

Full information furnished upon application to the Head Office or any of the Company's Agents.

**W. C. MACDONALD**  
ACTUARY.

**J. K. MACDONALD**  
MANAGING DIRECTOR.

### Births, Marriages and Deaths.

#### Births.

**GAYNOR**—At Gravenhurst, Sept. 12th, the wife of Mr. J. Gaynor, of a daughter.  
**McRAE**—At Brechin, on Sept. 8th, a son to Mr. and Mrs. Duncan P. McRae, (near station).

#### Marriages.

**BELL-ANDERSON**—On September 5th, at the residence of the bride's father, Apsley, by Rev. Wm. Bennett, Rev. John Bell, of Burgoyne, to Maggie R., eldest daughter of D. Anderson, Crown Land agent.

**MACKAY-BARKER**—On Sept. 8th, 1894, at the residence of Duncan Coulson, Esq., 186 Beverley street, Toronto, by the Rev. John Neill, B.A., Westminster Presbyterian church, Angus Mackay, M.D., M.P.F. for South Oxford, to Jean Leys, Barker, niece of the late John Leys jr.

**McLENNAN-NEEDLER**—At St. Andrew's church, Lindsay, on Tuesday, Sept. 11th, by the Rev. Robt. Johnston, Eva, eldest daughter of William Needler, Esq., to John Muir, third son of Sheriff McLennan.

**HICKS-FIDELL**—At Erskine church, Toronto, on Tuesday, Aug. 28th, by the Rev. W. A. Hunter, Charles S. Hicks, of Toronto, to Elizabeth Birnie, daughter of Joseph Fidell, of Queensville.

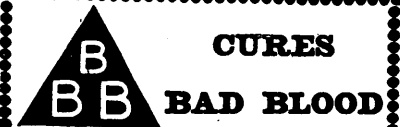
**FLETCHER-ACHESON**—At the residence of the bride's parents, Alliston, on Wednesday, September, 12th, 1894, by the Rev. D. C. Hoessack, M.A., L.L.B., of Toronto, Edith, youngest daughter of W. J. Acheson, to W. J. Fletcher, eldest son of John Fletcher, Alliston.

**MORISON-NICHOL**—At the home of the bride, Listowel, Ont., by the Rev. Norman Lindsay, B.A., the Rev. J. A. Morison, B.A., of East Presbyterian church, Toronto, to Clara, second daughter of the late Dr. Nichol.

#### Deaths.

**FENWICK**—At Toronto, on the morning of the 10th inst., Alison Telfer, relict of the late Andrew Fenwick, a native of Jedburgh, Scotland.

**MACDONALD**—At the residence of his son, A. R. Macdonald, 124 Berkeley street, on Tuesday, September 11th, Murdoch Macdonald, in the 83rd year of his age, a native of Argyleshire, Scotland.



This complaint often arises from Dyspepsia as well as from Constipation, Hereditary Taint, etc. Good blood cannot be made by the Dyspeptic, and Bad Blood is a most prolific source of suffering, causing

#### BOILS, PIMPLES, BLOTCHES,

Eruptions, Sores, Skin Diseases, Scrofula, etc. Burdock Blood Bitters really cures bad blood and drives out every vestige of impure matter from a common pimple to the worst scrofulous sore. H. M. Lookwood, of Lindsay, Ont., had 53 Boils in 8 months, but was entirely cured by 8 bottles of B.B.B. and is now strong and well. Write to him.

#### SUCCESSFUL BECAUSE PRACTICAL

THREE EDITIONS WITHIN SIX MONTHS

### HOW TO BRING MEN TO CHRIST

BY R. A. TORREY

Superintendent of Mr. D. L. Moody's Bible Institute, Chicago.

16mo - Cloth - Price 75c.

"Exceedingly practical."—NEW YORK OBSERVER  
"An orderly, condensed, inspiring manual for Christian Workers. A magnificent text-book on the use of the Bible."—GOLDEN RULE, Boston.  
"A plain, simple, forcible treatise, judicious and practical, which all Christians will do well to study prayerfully."—THE CONGREGATIONALIST, Boston.

"It is a work which many a pastor will be glad to put into the hands of the lay helpers of his church, especially of the members of the Young People's Society of Christian Endeavor."—THE OUTLOOK.

"Will be found most valuable to Christian workers of all names."—THE STANDARD, Chicago.

"Brimful of wise and helpful suggestions."—WESLEYAN METHODIST.

"The experience of one who has had success must be helpful to others."—CHRISTIAN INQUIRER, New York.

"The line of action suggested is one that has been followed with success, and is recommended by experience."—WATCHMAN, Boston.

BY THE SAME AUTHOR

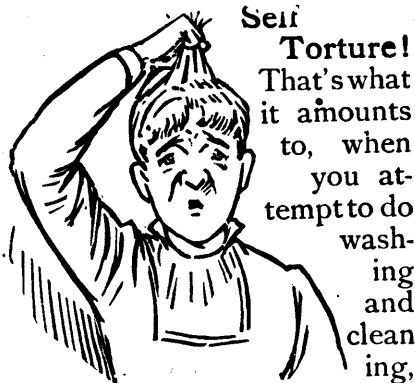
Ten Reasons why I Believe the Bible is the Word of God. 16mo, paper. . . . . 15c.

"It gives in clear and comprehensive style a cogent argument for the complete inspiration and absolute authority of the Bible. Because of its terseness and freedom from technical expressions it will form a useful compendium of information for Christian Workers."—WESLEYAN HERALD.

Either of the above sent post free on receipt of price.

**FLEMING H. REVELL CO'Y, PUBLISHERS,**  
140 to 142 YONGE ST., TORONTO.





Self Torture!  
That's what it amounts to, when you attempt to do washing and cleaning,

now-a-days, without Pearlina. And the strange part of it is, that you should be willing to suffer, when it's only for your loss—not gain.

That needless back-breaking rub, rub, rub isn't saving you anything. It's costing you money. It is simply wearing out the things that you're washing. Why would you rather do it? That is what the women who are saving their strength and their clothes with Pearlina can't understand.

Beware of imitations 380 JAMES PYLE, N. Y.

SOME PERSONS THINK CANCERS

\* CANNOT BE CURED.

We can give the addresses of hundreds who have used Dr. Mason's pleasant home treatment, and we are willing to let them tell for themselves what the remedy has done for them. Send 6 cts. for Dr. Mason's treatise on cancers and tumors.

STOTT & JURY  
BOWMANVILLE.

Mention this paper

Spring and Summer  
... 1894 ...

We take the liberty of announcing the arrival of our Spring and Summer Importations, which upon inspection will be found

Elegant in Design and Extra Choice Quality of Material.

An early visit is respectfully solicited, and we will be pleased to serve you at the very lowest prices consistent with good workmanship.

JAMES ALLISON, MERCHANT TAILOR,  
264 YONGE ST., TORONTO.

CREAMERY BUTTER

PLEASANT VIEW Creamery Butter ahead of all others. Two gold medals, also silver. Everybody asking for it. Received daily. PARK, BLACKWELL & CO., St. Lawrence Market, Toronto.

Meetings of Presbyteries.

- BARRIE—Barrie, Sept. 25th, 10.30 a.m.
- GLENGARRY—Maxville, Dec. 18th.
- HURON—Clinton, Nov. 13th, at 10.30 a.m.
- HAMILTON—Knox Church, St. Catharines, on third Tuesday in September.
- INVERNESS—Whycocomagh, Sept. 25th.
- MONTREAL—Montreal, Presbyterian College, October 2nd, 10 a.m.
- MIRAMICHI—Campbellton, Sept. 25, 10 a.m.
- PARIS—Paris, Oct. 16th, 10.30 a.m.
- TORONTO—Toronto, St. Andrew's church, first Tuesday of every month.
- QUEBEC—Richmond, Nov. 13th, 4.30 p.m.
- WHITBY—Whitby, Oct. 16th, 10 a.m.

Correspondence.

Is Presbyterianism a Failure?

Editor PRESBYTERIAN REVIEW.

SIR,—In your issue of the 16th inst. appears an article under the above heading; the language and tone of the writer indicating clearly his answer to the question. The whole letter breathes forth a discouragement not easily compatible with a fair treatment of any subject. I was much pained to find such a statement as the following: "Most of our congregations are hot-beds of quarrelling." Now, if this statement were true, it would be our wisdom to acknowledge the fact and then seek for a remedy. But it is scarcely conceivable that any person acquainted with the leading facts in "most of our congregations" could accept the above statement as even approximately true, though written with such positiveness. Misrepresentation or exaggeration surely cannot be expected to strengthen any weak points that may exist in the Presbyterian system, or in any way further the cause of truth. It would be well if those who write for the instruction of the public, would be careful to avoid statements which, taken in their obvious meaning, could only mislead.

Yours etc.,

S.

OXBOW, N.W.T., Aug. 25th, 1894.

FOR CHOLERA MORBUS, Cholera Infantum, Cramps, Colic, Diarrhoea, Dysentery and Summer Complaint Dr. Fowler's Extract of Wild Strawberry is a prompt, safe and sure cure that has been a popular favorite for over 40 years.

Dr. Fowler's Extract of Wild Strawberry cures Diarrhoea, Dysentery, Cramps, Colic, Cholera Morbus, Cholera Infantum, and all looseness of the bowels. Never travel without it. Price 35c.

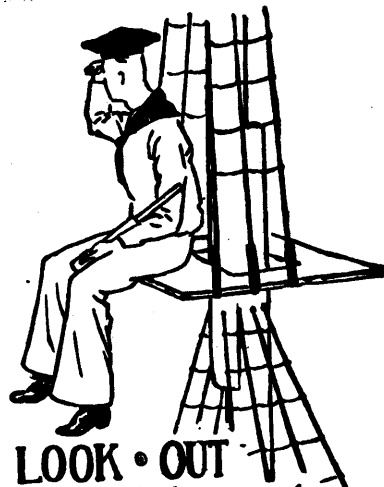
STOTT & JURY, the Druggists, Bowmanville, Ont., will send Dr. Mason's treatise on home treatment of Cancer and Tumour for six cents in stamps.

Do You Know

That the lowest rates to all points west are obtained via the Nickel Plate Road, the shortest line between Buffalo and Chicago. Palace Buffet sleeping cars, fast trains. Inquire of nearest ticket agent or address F. J. Moore, Gen'l Agent, 23 Exchange St., Buffalo, N. Y.

How to get a "Sunlight" Picture.

Send 25 "Sunlight" Soap wrappers (wrapper bearing the words "Why Does a Woman Look Old Sooner Than a Man") to Lever Bros., 43 Scott St., Toronto, and you will receive by post a pretty picture, free from advertising and well worth framing. This is an easy way to decorate your home. The soap is the best in the market and it will only cost 1c. postage to send in the wrappers, if you leave the ends open. Write your address carefully.



LOOK OUT FOR BREAKERS AHEAD

when pimples, boils, carbuncles and like manifestations of impure blood appear. They wouldn't appear if your blood were pure and your system in the right condition. They show you what you need—a good blood-purifier; that's what you get when you take Dr. Pierce's Golden Medical Discovery.

It carries health with it. All Blood, Skin, and Scalp Diseases, from a common blotch or eruption to the worst Scrofula, are cured by it. It invigorates the liver, purifies and enriches the blood, and rouses every organ into healthful action. In the most stubborn forms of Skin Diseases, such as Salt-rheum, Eczema, Tetter, Erysipelas, Carbuncles, and kindred ailments, and with Scrofula, in every shape, and all blood-taints, if it fails to benefit or cure, you have your money back. It is the cheapest blood-purifier sold.



OUR COMMUNION WINE,

"St. Augustine"

REGISTERED.

This wine is used in hundreds of Anglican and Presbyterian churches in Canada, and satisfaction in every case guaranteed.

Cases of 1 dozen bottles ..... \$4 50  
Cases of 3 dozen half bottles... 5 50

F. O. B. Brantford, Ontario.

J. S. HAMILTON & CO.,  
Brantford, Ont., Canada

Sole General and Export Agents.

(Mention this paper when ordering.)

Dale's Bakery

Cor. Queen and Portland Sts.

BEST QUALITY OF BREAD

Brown Bread. Moderate Price.  
White Bread. Delivered Daily.  
Full Weight. Try It.

**OUR MONTHLY OFFER.**

**Bible Cyclopædia—Critical and Expository.**  
Compiled and written by Rev. A. R. Fausset, A. M., joint author of Jamieson, Faussett and Brown's Critical and Explanatory Bible Commentary.

See review of this book in our issue Aug. 16, '94

"Fausset's 'Bible Cyclopædia' has fairly won high honors: It is concise, critical, conservative, comprehensive, complete."—*The Presbyterian Journal, Philadelphia.*

"We do not hesitate to commend it. . . . Mr. Fausset is a believer in reverent criticism, but is a staunch defender of the accuracy, of the Bible records, and of the abundant fulfilment of prophecy."—*The Interior, Chicago.*

Special arrangements made with reliable publishers enable us to offer to our subscribers one book each month at a remarkably low price.

750 Pages  
Royal 8vo,  
Cloth.

Regular Price  
2.50; Special  
Price, postpaid  
1.50

Notice the  
Conditions  
in the  
Coupon...

**COUPON NO. 2**

SEPTEMBER.

PRESBYTERIAN REVIEW

**REMEMBER:**

1. Your subscription must be paid up.
2. Only one copy of the book may be had by any subscriber.
3. This offer is good only during the current month (Sept.)
4. This coupon must be sent with order.

Address, PRESBYTERIAN REVIEW,  
Drawer 2464, Toronto.

**BEAVER LINE**

PASSENGER STEAMERS

Sailing Weekly Between

**MONTREAL AND LIVERPOOL**

From Liverpool. Steamer. From Montreal

Sat. Sept. 8	.....Lake Ontario	.....Wed. Sept 26
" Sept. 15	.....Lake Nipigon	....." Oct. 3
" " 22	.....Lake Superior	" " 10
" " 29	.....Lake Winnipeg	" " 17

Superior accommodation for all classes of Passengers at following low rates

**Rates of Passage.**—Cabin, \$40, \$50 and \$60 single; \$80, \$90, and \$110 return. Second Cabin, \$30 single and \$65 return. Steerage, \$24.

\* \$40 single and \$80 return Cabin rates by Lake Winnipeg only.

Special Rates to clergymen and their families. Passages and berths can be secured on application to the Montreal Office or any local Agent. For further information, plans of cabins, &c., apply to **H. E. MURRAY, General Manager**, Board of Trade Building, Montreal.

**Hanlan Ferry Company**

Citizens should patronize their own wharf, and a company which has paid the city so much money.

**Take the Ferries from the West Side of Yonge Street.**

Their wharf and pavilion at Hanlan's Point is something grand, and the new merry-go-round is the grandest in America. Last boat leaves the Island at 11 p.m. Special rates for picnics to Centre Island.

**HANCOCK'S GENUINE**

**HOME-MADE BREAD.**

THE BEST FLAVOR, — FULL WEIGHT  
Delivered anywhere, 10c.

890 QUEEN WEST.

Telephone 5413.

**MEMORIAL**  
STAINED GLASS  
**WINDOWS**  
N.T. LYON. TORONTO

McLAREN'S CELEBRATED

**Cook's Friend**  
BAKING POWDER

Has given Universal Satisfaction for over thirty years. It is made of the purest and most healthful ingredients, and is the *Safest* Baking Powder in existence.

**NO ALUM**

Buy only McLaren's Genuine Cook's Friend.

**ICE GRENADIER**  
ICE AND COAL CO.

RATES—\$1.50 per month for 10 lbs. daily; each additional 5 lbs. daily, 1c. per day extra. The only company in the city who have cut and have in stock nothing but

**PURE SPRING WATER ICE**

As required by Health Department

Telephones Office  
217, 5193, 1510 39 SCOTT ST.

**We are Prepared**

TO DO ALL STYLES OF

**BOOK BINDING**

Including Pamphlet, Cloth and especially

**Fine Leather Binding**

GILDING AND EMBOSING

NEATLY DONE.

If you require your Library remodeled send us word. We will pay all express charges. The work will be promptly and neatly done.

Remember the Address

**MUNROE & CASSIDY,**

Successors to James Murray & Co.,

**28 Front Street West,**  
TORONTO.

**THE MONEY-MAKER**  
**KNITTING MACHINE**  
ONLY \$10 ASK YOUR SEWING MACHINE AGENT FOR IT, OR SEND A 3CENT STAMP FOR PARTICULARS. PRICE LIST, SAMPLES, COTTON YARN, &c.  
THIS IS GOOD FOR \$2.00 SEND TO  
**CREELMAN BROS. Mfrs**  
GEORGETOWN, ONT.

We are Receiving Daily Direct from the Farm

Choice Dairy Butter, pound rolls, 22

New Laid Eggs, 18c.

Pure Rich Country Milk & Cream

Absolutely the best quality in the City.

**Kensington Dairy,**  
453 1/2 YONGE ST. 'PHONE 3910

SORE EYES Dr. ISAAC THOMPSON'S EYE WATER

**TEN MILLION MEALS** of NESTLÉ'S FOOD

Were furnished the Babies of America in 1893.



The supremacy of Nestlé's Food is because it furnishes Nutrition and is Safe. The danger connected with the use of Cow's Milk is avoided, as Nestlé's Food requires water only to prepare it. To prevent Cholera Infantum and Summer Diarrhoea, begin the use now of

**Nestlé's Food**

Sample and our book "The Baby" sent to any Mother mentioning this paper.

THOS. LEEING & CO., MONTREAL.

**ARTISTS' MATERIALS**

PUPILS outfitting for the Schools and Colleges **WILL ASK FOR**

**WINSOR & NEWTON'S OIL & WATER COLORS**

See that your stock is complete.

**A. RAMSAY & SON, Montreal**  
Wholesale Agents for Canada.

**JOHNSTON & LARMOUR**  
ROSSIN HOUSE BLOCK, TORONTO.

STOCK NOW COMPLETE

The latest novelties in Spring and Summer Overcoatings, Suitings, Trouserings, etc.

Barristers' and Ministers' Gowns.

**FAWKES & KAY**

OLDEST

— **UNDERTAKERS** —

in Toronto. Embalmers, etc.

369 Queen St. W., Toronto, 'Phone 1423.



**\$3 a Day Sure.**

Send me your address and I will show you how to make \$3 a day; absolutely sure; I furnish the work and teach you free; you work in the locality where you live. Send me your address and I will explain the business fully; remember, I guarantee a clear profit of \$3 per every day's work; absolutely sure; don't fail to write to-day.

Address G. W. KNOWLER, Windsor, Ontario