

# THE PRESBYTERIAN REVIEW.

Vol. X.

Toronto, November 30, 1893.

No. 21.

## ANNUAL VOLUMES, 1893.

Sunday at Home, \$2.00.  
 Leisure Hour, \$2.00.  
 Boy's Own Annual, \$2.00.  
 Girl's Own Annual, \$2.00.  
 Quiver, \$2.50.  
 British Workman, 50c.  
 Cottager and Artisan, 50c.  
 Children's Friend, 50c.  
 Child's Companion, 50c.  
 Family Friend, 50c.  
 Infant's Magazine, 50c.  
 Light in the Home (Tr. Magazine), 50c.  
 Our Little Dot, 50c.  
 Our Own Gazette, 50c.  
 B'nd of Hope Review, 35c.  
 Chatterbox, 90c.  
 Post paid to any part of the Dominion.

**JOHN YOUNG**  
 UPPER CANADA TRACT SOCIETY  
 102 YONGE STREET - TORONTO

### A NEW BOOK BY CANON FARRAR

## The Lord's Prayer

Sermons Preached in Westminster Abbey.

**CLOTH, \$1.25.**

Contains eighteen Sermons on the various petitions of the wonderful Pattern Prayer. An admirable companion volume to Farrar's Sermons on the Ten Commandments.

### OTHER NEW BOOKS

The New Era; or The Coming Kingdom. By Rev. Josiah Stroh, D.D. . . . . . 90  
 Pulpit and Platform Sermons and Addresses. By the late Rev. O. H. Tiffany, D.D. . . . . . 1 25  
 The Young Preacher. Rev. Theodore Cuyler, D.D. . . . . . 75  
 John B. Gough. Carlos Martyn. New Issue in "American Reformers" Series. . . . . 1 50

### WILLIAM BRIGGS,

29-33 Richmond St. W. - TORONTO

### JUST PUBLISHED.

BOOKS THAT SHOULD BE READ BY EVERYBODY.

## John B. Gough,

The Apostle of Cold Water,  
 By CARLOS MARTYN, D.D.,  
 336 pp., cloth, 12mo., post paid, \$1.50.

## Henry Ward Beecher,

The Shakespeare of the Pulpit,  
 By JOHN HENRY BARROWS,  
 541 pp., cloth, 12mo., post paid, \$1.50.

## Funk & Wagnalls Company,

Publishers and Booksellers,  
 Toronto, 11 Richmond St. West.

## Professional.

**DR. REAR,**  
 31 Years in Cataract and all Chronic Diseases.  
 10 OSBERD ARCADE, TORONTO.  
 9 a.m. to 6 p.m. RESIDENCE: 150 St. Patrick St.

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

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

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

**FRANK D. PRICE, DENTIST,**  
 COR. QUEEN AND CHURCH STREETS.  
 Evening Work by appointment.

**McPHERSON & CAMPBELL,**  
 BARRISTERS, SOLICITORS, ETC.,  
 Offices: 5 Traders' Bank Chambers, 83 Yonge Street,  
 TORONTO | Telephone No. 1620.  
 Geo. C. Campbell. R. U. McPherson, LL.B.

**CASSELS, CASSELS & BROCK,**  
 Barristers, Solicitors, Notaries, Etc.,  
 Bank of British North America Building, cor.  
 Yonge and Wellington Sts., Toronto.  
 Telephone No. 1885.  
 Hamilton Cassels. H. S. Cassels. Henry Brock.

**ARMOUR, MICKLE & WILLIAMS,**  
 BARRISTERS, SOLICITORS, ETC.,  
 12 KING STREET W., TORONTO.  
 E. Douglas Armour, Q.C. A. J. Williams.  
 H. W. Mickle.

**KERR, MACDONALD, DAVIDSON & PATTERSON,**  
 Barristers, Solicitors, Etc.,  
 J. K. Kerr, Q.C., W. Macdonald, Wm. Davidson, John A. Patterson, R. A. Grant. Offices—  
 9 and 10 Masonic Buildings, Toronto St., Toronto.

**MILLS & MILLS,**  
 BARRISTERS, SOLICITORS, ETC.,  
 Millicamp's Buildings, 35 Adelaide Street East,  
 TORONTO.  
 Money to loan. Telephone 1412.  
 G. G. Mills, B.A. A. Mills.

## WE BIND

everything, from the smallest pamphlet to the largest sets of Standard and other books—making a specialty of ministers' work, magazines, reports, etc.

## MEN

often lose an opportunity of preserving, at a slight cost, the publications for which they subscribe annually—which, if bound every year would form a valuable library for family use.

## IN

Sabbath School Libraries there could be a good lesson taught in neatness and order if, twice a year, the damaged books were sent to us to repair.—"A stitch in time saves nine."

## FULL CATALOG

binding for professional men's libraries, municipal and other records is a special branch of our business. Do not delay, send for prices to or call on

**The CARSWELL CO., Ltd.**

Law Publishers, etc., 30 Adelaide St. E., Toronto.

## THE TEMPERANCE - - AND GENERAL LIFE ASSURANCE COMPANY

Is by long odds the best Company for Total Abstainers 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.

## PRESBYTERIAN HYMNALS.

We will send POST FREE any one in this list on receipt of price. This is but a selected list of the best selling HYMNALS, etc., from our complete Catalogue.

(1) PRESBYTERIAN HYMNALS—  
 No. 1. Cloth, Red Edges. . . . . \$0 25  
 " 2. Morocco, Gilt. . . . . 60  
 " 5. Cloth, Limp. . . . . 97  
 " 7. Cloth, Large Print. . . . . 60

CHILDREN'S HYMNAL—  
 No. 2. Cloth, Limp. . . . . 05  
 " With Music. . . . . 30

CHURCH HYMNAL, with Tunes,  
 " " " Morocco 1 15

Also, HYMNALS in Better Binding  
 At 75c., 55c., 50c., \$1., \$1.05, \$1.10 and upwards.

(2) PSALTER AND HYMNALS—  
 No. 6. Cloth, Limp (Small Print) 13  
 " Morocco " " 50  
 " 3. Cloth, Larger Print. . . . . 65  
 " 4. Morocco " " " 1 10  
 Large Print Edition, Cloth: . . . . . 1 00

PSALTER AND HYMNAL, with Tunes—  
 No. 11. Cloth, Cut Leaves. . . . . 1 30  
 " 12. Morocco, " " " 1 75

Also, Psalter and Hymnal in Better Binding  
 at 50c., 55c., 60c., 70c., 90c., \$1.25 and upwards.

BIBLES, with Psalter and Hymnals combined, at 50c., 70c., 90c., \$1.00 and up to \$5.00.

Send for our Complete List.

## The Presbyterian Book Room

53 King Street E., Toronto.

JAMES BAIN & SON.

## FLEMING H. REVELL COMPANY, Chicago and New York.

Proprietors: } Presbyterian News Company,  
 } Book Dept.  
 } Willard Tract Depository.

Publishers of the Authorized Series of S. S. Records etc., of the Presbyterian Church.  
 Headquarters for Church and S. S., C. E. and Christian Workers supplies.

Full Catalogue post free on application.

Address: **FLEMING H. REVELL COMPANY**  
 Cor. Yonge and Temperance Streets,  
 TORONTO, CANADA.

# That Pie



I had for dinner  
was the best I ever ate.  
Thanks to COTTOLENE, the  
new and successful shortening.

ASK YOUR  
GROCER  
FOR  
IT.

Made only by  
**N. K. FAIRBANK & CO.,**  
Wellington and Ann Streets,  
MONTREAL.

**NO  
GUESS  
WORK  
NOW!**

Half a century ago the effects of St. LEON MINERAL WATER upon the system may have been experimental, now its healing properties are established beyond question. The analysis alone stamps it a medicine of an exceptionally high order. Besides, nearly every physician and expert recommends and prescribes it. No other water on the continent approaches St. LEON.

**St. Leon Mineral Water Co., Ltd.**

HEAD OFFICE, King St. West.  
BRANCH, 418 Yonge St.

**JAMES WILSON,  
BREAD, CAKE & PASTRY BAKER**

497, 499 and 607 Yonge Street.

Scotch Currant Bun.  
Scotch Shortbread.  
Christmas and Wedding Cakes.  
Parties Supplied.

Bread delivered to all parts of the city.

All orders promptly filled  
LUNCH PARLOR.

## JEWELS OF THOUGHT.

Great griefs, bitter disappointments, irreparable losses come to us all in turn. These must be borne, and the very magnitude of the calamity helps us to submit to it, but it is not these that wear our lives away. It is the little worries, things trifling in themselves magnified by being dwelt upon and fretted over. Very often it is our over-taxed nerves, worn with unreasonable demands upon them, that are responsible for our irritability and not natural depravity.

Let us make a strong resolve in these autumn days when we are settling down to the home-life again: First, that we will not require of ourselves more than we are able to perform easily and cheerfully, omitting superfluities and contenting ourselves with necessities. Second, that when we find ourselves beginning to worry we will stop short and take ourselves in hand as we would for a physical disorder, discover what the trouble is and apply a remedy. The most effectual is to leave the matter in the hands of that tender Father who pitieth His children and will not lay on us more than we are able to bear, and then resolutely to turn our minds to something else.

We will be surprised when we come back to take up that wretched little worry to find how it has diminished. A single copper cent held close to the eye will shut out the most magnificent landscape; but when we put it far enough away to see it in its true proportion, it is an insignificant atom that can scarcely hide a blade of grass. Many of our worries are matters of the present day; if we can tide over a short time the combination of circumstances that called them into existence will have ceased and they will have dissolved too. Let us try to wait calmly for this natural solution.

True sympathy is putting ourselves in another's place; and we are moved in proportion to the reality of our imagination.

Without self-sacrifice there can be no blessedness, neither on earth nor in heaven. He that loveth his life shall lose it. He that hateth his life in this paltry, selfish, luxurious, hypocritical world, shall keep it to life eternal.

Courage is generosity of the highest order, for the brave are prodigal of the most precious things. Our blood is nearer and dearer to us than our money, and our life than our estate. Women are more taken with courage than with generosity.

What sort of tree is there which will not, if neglected, grow crooked and unfruitful; what but will, if rightly ordered, prove productive and bring its fruit to maturity? What strength of body is there which will not lose its vigour and fall to decay by laziness nice usage and debauchery.

A false mind is in everything just as a cross eye always looks askant. But one may err once nay a hundred times, without being double-minded. There can never be mental duplicity where there is sincerity.



## The Best Medicine.

J. O. WILSON, Contractor and Builder, Sulphur Springs, Texas, thus speaks of Ayer's Pills:

"Ayer's Pills are the best medicine I ever tried; and, in my judgment, no better general remedy could be devised. I have used them in my family and recommended them to my friends and employes for more than twenty years. To my certain knowledge, many cases of the following complaints have been completely and

### Permanently Cured

by the use of Ayer's Pills alone: Third day chills, dumb ague, bilious fever, sick headache, rheumatism, flux, dyspepsia, constipation, and hard colds. I know that a moderate use of Ayer's Pills, continued for a few days or weeks, as the nature of the complaint required, would be found an absolute cure for the disorders I have named above."

"I have been selling medicine for eight years, and I can safely say that Ayer's Pills give better satisfaction than any other Pill I ever sold."—J. J. Perry, Spottsylvania C. H., Va.

### AYER'S PILLS

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.

Every Dose Effective

### WORKS BY REV. F. B. MEYER.

"For books of recent years are better adapted to instruct and help Christians than those of the author. He is a man 'mighty in the Scriptures.'"

—D. L. Moody.  
"I do not know of any writer whose works are 'The Life More Abundant' I could more heartily recommend than those of Mr. Meyer."—L. W. B. Fay Mills.

#### THE CHRISTIAN LIFE SERIES.

Future Tenses of the Blessed Life.  
Present Tenses of the Blessed Life: "He always has something to say that is suggestive."  
—Sunday School Times.

The Shepherd Psalm: "Worth its weight in gold."—Central Baptist.

Christian Living: "A small book but mighty in power."—Interior.

The above volumes cloth 50c each, white ve'lum cloth, 60c each.

#### OLD TESTAMENT HEROES.

Joshua: And the Land of Promise.

Moses: The Man of God.

Joseph: Beloved—Hated—Exalted.

Israel: A Prince with God.

Abraham: or, The Obediences of Faith.

Elijah: And the Secret of His Power.

Each of the above, cloth, 81 00

#### THE EXPOSITORY SERIES

The Way into the Holiest: An Exposition of Epistle of Hebrews.

The Life and Light of Man: Expositions in John's Gospel.

Triod by Fire: Exposition of First Epistle of Peter

Each of the above, cloth, 81.00.

Envelope Series of Booklets: Two packets, containing twelve each, per packet, 20c.

Choice Extracts: From writings of F. B. Meyer compiled by Rev. B. Fay Mills. 48 pages, 6c ea h; 25c. per doz.

FLEMING H. REVELL COMPANY,  
Toronto: 140 & 142 Yonge Street.

# The Presbyterian Review.

Vol. X.—No. 21.

Toronto, November 30, 1893.

\$1.50 per annum.

## Brotherhood of Andrew and Philip.

SO great was the interest in the convention of the Christian Endeavour representatives in Montreal last midsummer, and so widespread have the influences from that organization become, that the Christian world is now looking with special interest at another organization that is coming into prominence, not as a rival of Christian Endeavour, but as an associate in the field of Christian activity. This new organization is the Brotherhood of Andrew and Philip, whose first Federal Convention has just been concluded in New York city.

The Brotherhood of Andrew and Philip is a young men's organization. If it is asked, why a new organization of this kind, the Brotherhood makes answer in this way: First of all there are no mixed organizations in the Church which engage the activities of young men to any large extent. The Young People's Society of Christian Endeavour has done most along this line, but even that Society does not include within its membership any large proportion of young men. Second, the desperate need of special effort on the part of the local churches or congregations on behalf of young men. The largest proportion of non-church-goers is found among young men. It is estimated that but five per cent. of the young men of this country, and they constitute about one-sixth of the population, are church members, fifteen out of twenty-five attend church with any degree of regularity, and seventy-five out of every one hundred never attend church at all. On the other hand the saloon, billiard room, concert hall, and other worse places are supported almost entirely by the young men. The land teems with secular orders, clubs and societies whose tendency is to draw their members away from religious influences and to unfit them for Christian work. The changed conditions of modern life has altered the relations and social positions of young men most of all. Thousands of young men are on the move, they have no home life, they are strangers standing in special need of personal touch and sympathy. Third, the facts go to prove that an exclusively young men's organization is best able to interest and reach the men. The success of numerous similar orders, composed as they are exclusively of men, the success of the Young Men's Christian Association as a united enterprise of the church, the success of such parochial organizations as the Young Men's Guild of the Church of Scotland, the Young Men's Friendly Society of the Church of England, and others attest the truth that there is marked power in this form of organization.

The general organization of the Brotherhood aids in utilizing the social factor for the progress of the local church, as well as the Church at large. It is claiming to have points of advantage over the Young Men's Christian Association. The Y.M.C.A. necessarily disregard the lines of parishes and denominations. It has all the advantages that come from undenominational and unchurchly work, but it suffers from all the disadvantages of this position as the outpost of the Church and, as it were, outside of the Church. On the other hand, the Brotherhood Chapter has all the advantages of an organization within the Church lines and under the influence and control of the Church.

It secures the co-operation, not of a few volunteers, but of the larger number of men in the congregation. The Brotherhood Chapter engages first in work within the bounds of the congregation. It has its limits and it can hope to cover its field and do its work fairly well. It engages in evangelistic work outside the parish but always from the church as a centre, and it brings its fruits home to the church. The Brotherhood idea or system brings the young men of the congregation under the guidance and instruction of their natural leaders, the pastor, elders and deacons. And the Brotherhood work is, as it were, the missing link between the work of the Young Men's Christian Association and the local congregations in that it can bring the young men reached through the Association under the influence of the Divinely instituted means of grace in the Church.

The object of the Brotherhood of Andrew and Philip is the spread of Christ's kingdom among young men, and the scope of the work is found in the light of the example of Andrew and Philip. There are two rules of the Brotherhood to which every member must subscribe, the rule of prayer, and the rule of service. The rule of prayer is to ask daily for the spread of Christ's kingdom among young men, and for God's blessing upon the labours of the Brotherhood. The rule of service is to make an earnest effort each week to bring at least one young man within the hearing of the Gospel, as set forth in the services of the Church, young people's prayer meetings and young men's Bible classes. In addition to the things specified under these two rules, the Brotherhood lays out to develop the social and fraternal intercourse of young men throughout the Church and in their respective congregations in a manly, Christian way.

The Brotherhood of Andrew and Philip was started by fifteen young men in Reading, Pennsylvania, in May, 1888. In November of the same year the objects and methods of the organization were made known by letters to ministers of the Reformed Church, in reply to which many recommendations of the plan proposed were received. A number of young men pledged according to the two rules of prayer and service constitute a Chapter. Chapters came into existence rapidly, so rapidly indeed that in the midsummer of the year after the first was formed, a convention was called to form a general organization. A second convention was held in Philadelphia in 1890, at which time it was found that there were thirty-four chapters in existence, with a membership of over one thousand. Conventions were held in 1891 and 1892 with an increased membership and interest, and with reports of growing interest and influence. Within the half year fifty new chapters have been organized, making in all over one hundred and twenty-five, and these are being added to greatly. The Brotherhood is now being utilized by five denominations on this western continent, viz.: the Presbyterian, Congregational, Methodist, the Reformed Church in the United States and the Reformed Church of America.

---

THE prayer for what is lacking should never be separated from thanksgiving for what has been granted.—Peloubet.

## The Presbyterian Review.

Issued EVERY THIRSDAY, from the office of the Publishers, Rooms No. 20, 21, 22, 23, 24 Aberdeen Block, South-East corner Adelaide and Victoria Streets.

TERMS, \$1.50 per annum.

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 other than unobjectionable advertisements taken.

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

The entire Book business of The Presbyterian News Company has been transferred to the Toronto Willard Tract Depository, (Fleming H. Borell Company, Proprietors), corner Yonge and Temperance Streets, Toronto, Canada, to whom should be sent all orders for Books, Bibles, Sabbath School Libraries and Requisites, and general Miscellaneous and Theological Literature, Missions Books, Communion Registers, Communion Cards and general Session Supplies.

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

Toronto, November 30, 1893.

### Rome and Reason.

FROM a letter in another column it will be observed that Rev. L. H. Jordan takes exception to our remarks of last week in reference to the Church of Rome at the Congress of Religions at Chicago. The letter is well worth a careful perusal. To those who can see eye to eye with Mr. Jordan, there is cause for rejoicing—and this much may be said, to those who cannot adopt so sanguine a view as his, it is at least a significant sign of the times, that there are devoted and enlightened Protestants who can see so much that is fraught with bright promise in the future of the Church of Rome. Were a radical, fundamental change to take place in the constitution and creed of that Church, bringing her on a common platform with Protestant beliefs, what a religious and intellectual revolution there would be? Even such a consummation is not beyond the highest flights of hope, but hard facts preclude the conclusion that such an end can be reached by a logical sequence from the present differentiating doctrines of Rome as a starting-point. A development of Roman Catholicism which would accord with its dominating tenets would be a backward one. Whatever outward changes may be observed, and they are necessarily many, must not be confounded with a natural growth as is seen in, say the Presbyterian Church. This is not a matter of speculation; the truth of the statement may be found, not probably in the methods of work, but in the written and preached doctrines of Romanism.

Reverting to Mr. Jordan's letter, a word of explanation might seem to be necessary. Our remarks were based on the assumed accuracy of an interview given by Mr. Jordan to the Montreal Star. It was stated that Mr. Jordan said "the Roman Catholic Church is always willing to submit its dogmas to the test of reason." We did not observe a contradiction in the Star, whose readers as well as our own we have placed under an obligation by giving Mr. Jordan an opportunity of correcting that statement. When he says: "Not even yet does it submit its dogmas to that test," little remains between us on that point. But as to the true and real progress of Roman Catholicism, which he asserts, we essentially differ. Nor will it do for Canadians to be blind to the actual state of things in that body. When this continent is cited to prove an advance in enlightenment, Mr. Jordan is surely rash. What has he to say of Quebec, of the reports of the Board of French Evangelization, of the tithes, the parish system,

the separate schools, the suppression of public criticism, and so forth? These are facts which cannot be set aside by a few strokes of the pen, and their source is to be found in the mediæval spirit of the Church of Rome. A dangerous secularism is working in France, Italy and Spain, and the Church of Rome bends to meet that which she cannot crush. This differs from the rigidity of her "ancient ecclesiastical" methods, of a change of spirit, of a new heart, would there were some tangible sign! The incident at Chicago is a small one, indeed, and only one more evidence of very many which show how accommodating Romanism can be when an object has to be gained. We believe there has been too much coddling of error for the sake of good feeling and peace. The Christian charity and love for all men, which is prayed for, can only live where the conditions have been properly adjusted, and that can never be at the expense of truth. Yet, having due regard to the importance of preserving Protestant principles intact, it is obvious that kindness and genuine sympathy must be the spirit in which the Roman Catholic problem should be viewed. Consorting with their dignitaries and taking counsel on questions of common interest, may not undermine Protestantism and may do much to win Roman Catholics to greater liberality of thought and, eventually, of doctrine.

### Centennial Celebration.

RECENTLY an interesting celebration took place in Little Washington, Pa. It was in honour of the centenary of Presbyterianism in Western Pennsylvania. The Presbytery of Redstone was founded in 1781, by men whose names such as McMillan, Dodd, Smith and Power became household words in the State. The event was made much of in Pennsylvania, and although the chief interest centered on Little Washington as the starting point of the Presbytery, the celebration was participated in by many distinguished men from all parts of the State. The history of the Presbytery afforded much material to be thankful for, and the publication of it is calculated to deepen the interest of the young in the noble past of the Church.

### Late Rev. H. S. McKittrick, B.A.

THE death of Rev. H. S. McKittrick, B.A., the announcement of which was made recently, evoked the following minute from the session of Knox church, Galt, Ont., which we gladly reproduce: "The Session have learned with deep sorrow of the death of our young brother, the Rev. H. S. McKittrick, B.A., at Tarsus, Asia Minor, and would place on record this expression of their sorrow for the loss sustained by his death and their sympathy for his young widow and her family and the family of Mr. McKittrick. He had devoted himself to the work with great enthusiasm; the school had opened the present term with full classes; the new staff of teachers was only getting down to regular work; the promise of the work was most encouraging; and the bright and instructive letters of Mrs. McKittrick were awakening great interest in the school and its work; and now his personal work in the Instituto and the Mission field is ended. Less than twelve months ago, Dr. Christie, the new President of St. Paul's Instituto, called Mr. McKittrick in the Master's name from work in the Home field to work in the Foreign, from personally preaching the Gospel to the additional work of training others to preach it, and now the Master Himself has called him up higher. He knows best. In our ignorance we thought of years of work by two earnest and devoted young Christians, and we wished them

"God-speed," with bright hopes for their life in Tarsus. but the Lord Jesus Christ said, "Rather blessed are the dead—which die in the Lord." We would extend our sympathy to the officers of St. Paul's Institute in the loss they and the Institute have sustained by Mr. McKittrick's death; but especially do we sympathize with our dear young sister, who has so soon after her marriage been left a widow. May that Saviour, in whose work they were engaged, be her stay and comfort. And we would commend to the grace of that same loving Friend and Master, the families of our Brother Pringle and Elder Samuel H. McKittrick in their common bereavement."

**The Tax-money Refunded.** THE tax-money, amounting to \$50, has been refunded to Rev. G. L. Mackay, but the stigma remains. The whole question of restrictions upon Chinese immigrants ought to receive attention at the hands of the public.

**Woman Voters.** THE Plebiscite Campaign Executive has issued an urgent appeal to the women of Ontario to work hard for a large vote in favour of prohibition. The Executive believes that "no Christian woman, especially no Christian woman voter, in this contest, is a unit. Her work will count in the outcome for a high percentage.

**Rev. Dr. Mackay.** THE people have been greatly aroused by the story which Dr. G. L. Mackay, of Formosa, has been telling during the past and present week in Toronto. That a deeper interest in Mission work may result is the wish and hope of many hearts touched by narratives of the power and the tenderness of the grace of God to the Chinese.

**Elizabethan Plainness.** IT is not generally known, says the Christian Leader, that her Majesty's habit of attending the communion at Crathie Presbyterian church has met with disapproval from successive archbishops and from other dignitaries. Dr. Longley went so far as to remonstrate, but her Majesty met him with such Elizabethan plainness that none have ventured to resume the topic.

**Inter-collegiate Missions.** THE convention of the Intercollegiate Missionary Association held in Toronto last week was an evidence of the good work which is being done by students, in the cause of missions. It is not many years since this phase of student effort has developed to its present plane of operations, and few there could be, who heard the papers read and the accounts of work accomplished or projected, but found reason for fervent thankfulness at the manner in which the missionary spirit has taken hold of the young men.

**Help the Suffering.** IT is to be feared the coming winter will be one of exceptional hardship to many poor people in the towns and especially in the large cities. The charitably disposed and able will be called upon to give liberally to relieve the wants of their less fortunate fellow-citizens. No doubt the churches will do their duty. There will be abundant opportunity to contribute to the comfort of the suffering. It is a Christian duty not to be neglected, and it ought to be regarded as a special means of grace.

**Grant to Manitoba College.** IN a recent issue we published the welcome news that Manitoba College had been the recipient of £1,000 from the Colonial and Continental Board of the U. P. Church of Scotland. We regret to say the amount has to be modified by the removal of a cipher, which reduces the sum to one-ninth of the figure first given. We wish we could let it stand at one thousand

pounds instead of at one hundred. But even the smaller amount must be regarded as quite a liberal donation, and the thanks of the College are sincerely returned to the donors.

**Open shops on Sunday.** THE testimony of the Rev. Dr. Stalker before the Glasgow Sabbath Protection Association brings out some striking facts. He stated that 700 of those that kept open shops on Sunday in Glasgow were foreigners. The dissemination of improper literature and pictures also was largely the work of foreigners. It had long been the boast, he said, that Britain was open to men of all nations; but such courtesy to foreigners implied an obligation by them to respect native morality and customs. He therefore thought that sharp means should be taken to bring offenders to their senses.

**Praise in Public Worship.** IN an article to the Scottish Musical Monthly, Rev. Dr. Marshall Lang, Moderator of the Church of Scotland, writes on Congregational Praise. Some of the points he makes will appeal to all lovers of a refined and genuine service of praise: "Nobody would wish that what is offered in worship should represent a touch of this or a flourish of that—art without heart; but art should serve heart, and in so doing realize the highest possible ministry of music. The mere question of a volume of sound is not to be made too important; what we need is a finer taste, a higher ideal, more of the holiness of beauty, as well as the beauty of holiness."

**Affairs in Madeira.** THE first Protestant burial in a parish graveyard in Madeira took place on 14th October last. Till now Protestants had to be buried in a cemetery in the city which had been declared profaned by the Roman Catholic authorities. The new concession was granted by a recently elected municipality. The rural Protestant schools in Madeira have lost scholars since a crusade has been opened against them by the Roman clergy. They had been increasing largely. The Catholics are now setting up schools in opposition, and distributing gifts of food and clothing to win scholars. Rev. A. Drummond Paterson, of the Scotch Church, is now also preacher to the Portuguese congregation in the absence of a native missionary. He also directs and provides for the support of these rural schools. Madeira workers apparently do not require large salaries—one teacher has £2 a month; another £1, and the teacher of a night school, £1.

**Parliament of Religions.** THIS is how a contemporary sums up the results of the Parliament of Religions: No anti-Christian faith, it says, has offered to lay its sacred scriptures beside the Bible for comparison; no contrasted creed, however it may boast of righteousness, has proposed a single new ethical conception not found in Christianity; no philosophy has offered to us a nobler conception of God than that we have obtained from the Old and New Testaments; no hope richer and more consoling has been suggested than the hope of an immortality of holiness, and no religion has presented to us a record of such continuous and tender self-sacrifice as that of the Christian believer. And it is especially noticeable that most of the men who eulogised alien faiths were those who personally owed their intellectual quickening and their morals both to contact with Christianity.

As the flower is gnawed by frost, so every human heart is gnawed by faithlessness. And as surely, as irrevocably, as the fruit bud falls before the east wind, so falls the power of the kindest human heart if you meet it with poison.—Ruskin.

## Canadian Pulpit.

No. 21.

## The Lord's Supper.

SERMON BY THE REV. J. CAMPBELL, M.A., PH.D., PASTOR OF FIRST PRESBYTERIAN CHURCH, VICTORIA, B.C.

TEXT—Exodus xii. 23, 27. "And it shall come to pass when your children shall say unto you, what mean ye by this service? that ye shall say, It is the sacrifice of the Lord's Passover, who passed over the houses of the children of Israel, when he smote the Egyptians, and delivered our houses." I. Corinthians xi: 25, 26: "This do . . . in remembrance of Me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come."

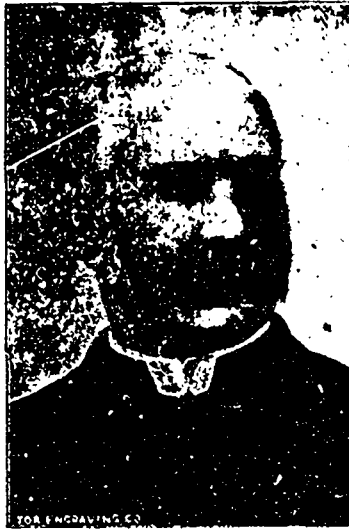
Jesus elevated the Passover into the Lord's Supper, the central truth of the Christian religion, and the bond of union in the Church of God. But this sacrament which ought to have united the Church has through man's weakness divided it. So many deplorable superstitions surround the supper that its original design is in some sections of the Church almost entirely overlooked. My object this morning is not to controvert the conflicting of excesses of this portion of the Word, but to give an exposition of the ordinance as I understand it in the light of the Gospel, removing as much as possible of the rubbish which during eighteen centuries gathered around this the grandest memorial monument ever erected, erected by the Master himself, to commemorate his own death, the death of the Son of God.

The Feast of the Passover was the most interesting ceremony in the Mosaic ritual, because it indicated a separation of the Israelites from the Egyptians, and as a nation their consecration to God. The Passover was to commemorate the deliverance of the Israelites from Egypt, yet it was instituted before the Exodus, just as the Lord's Supper was instituted before the death of Christ, although it was to commemorate that event. When God was about to send His angel to slay the first-born of the Egyptians, because Pharaoh refused to let the people go, Moses warned the Israelites, and commanded them in order to escape the doom of their oppressors, to slay a lamb, and to sprinkle the blood on the door post, and having roasted the flesh to eat it with unleavened bread and bitter herbs. During the night every house not marked by the blood was visited by death, and in the morning there was a wail throughout the land of Egypt, and the Israelites marched out without striking a blow, for the Lord was their deliverer. When the Temple services were established the mode of observing the Passover was somewhat changed. After the slaying of the lamb at the Temple, and the sprinkling of the blood on the altar, the offerer took the flesh to his abode, and there ate it with his family, or his friends. Each group, as they met in sacred communion to celebrate the Passover, had its own peculiar history. Rich and poor relatives met around the table, disdain and envy being laid aside through consciousness of their being brethren. As you look at another group you see bereavement on every brow, for some of the seats occupied the year before are empty, and some of the lips which then lovingly addressed them are now silent in death. As they eat the Passover, all causes of estrangement are banished from their minds, and their hearts beat in sympathy with each other through realizing that they are brethren in the Lord, being God's chosen people, a people whom God set free from bondage by the almighty power of His grace. One of the most interesting groups that ever met to celebrate the Passover was Jesus and His disciples. It was the last and the greatest of all the passovers. As we enter the room where they are assembled we hear words indicating great changes which are about to take place in the Church of God. Hark! "As they were eating Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, take eat; this is My body. And He took the cup, and gave thanks, and gave it to them, saying, drink ye all of it; for this is My blood of the New Testament, which is shed for many for the remission of sins." The elements were not changed in their nature, for the bread and wine being emblems were bread and wine before the supper, and they were nothing more, or nothing less at the supper than bread and wine, for they were symbols, and their value depended not on any material or spiritual change in them, but on their significance.

The time at which the Lord's Supper was instituted seems strange. It was while the Passover was being observed, and before the crucifixion, although commemorative of it; and while the Mosaic economy stood, although it must be classed as one of the constituents of the Gospel dispensation. The reason for this can only be conjectured, as the Word is silent. By instituting the Supper then, Jesus showed His enemies who intended to crush Him unawares, that He knew all things, and that His death was part of the plan of salvation, and in trying to defeat His purposes, they were actually fulfilling them. Again, the Passover and the Lord's Supper were emblematic of the same truth, and it was therefore natural that they should be associated. The lamb of the Passover pointed forward, as the bread and wine of the Supper pointed backward to the same event, the death of Christ. Again, the bread and wine used in the Passover were the same as used in instituting the Lord's Supper, thus engrafting the Supper on to the Passover, showing that the Church under

the Old and New Testaments are one and the same, and what the lamb of the Jewish Passover meant under the Old Testament the bread and the wine of the Lord's Supper mean under the New Testament dispensation—deliverance from sin by the Atonement on Calvary. Besides, the Saviour wished to give the Supper the persuasiveness of a dying request; for He gave the disciples His valedictory, and enjoined them to commemorate His death, saying, "This do in remembrance of me."

We are asked to commemorate the death of Christ, not by a mournful, but a joyous feast, eating bread and drinking wine. Although this may seem strange, yet, when we consider the relation of God and man to each other, it is just what we might expect. Through the death of Christ, the moral government of God was so effected, that He could be just and the justifier of all them that believe. It is a mistake to suppose that the only purpose of Christ's death was to reconcile man to God by the manifestation of Divine love. While we recognize the greatest love in the death of the cross, we hold that if man could be saved without the death of Christ, that death was not a manifestation of love but of folly. The righteousness essential for the salvation of man shows that Christ died as our substitute, and that His death for our salvation was imperative. Pardon to the sinner comes through the effect the death of the Saviour had on the moral government of God. But more than this is necessary to bring man and God together; for sin produces enmity to God in man's heart. This enmity can be removed only by the Holy Spirit, which is sent through the atoning work of the Son of God to change the heart of man. Christ satisfies the demands of God's justice, and the Holy Spirit removes the enmity from man's heart. When by the power of the Spirit the sinner's eyes are opened so that he sees the love of the Father in the work of the Son, he confesses that he was in error in looking on God as a hard Master, and in contrition he casts himself at the foot of the cross, asking forgiveness. Thus Calvary becomes the meeting-place of the Creator and the creature,



REV. J. CAMPBELL, M.A., PH.D.

God and the sinner. There "mercy and truth meet together; righteousness and peace kiss each other." If we deny that Christ was a voluntary sacrifice, and His work absolutely necessary for man's salvation, there is no solution to the problem that we are commanded to commemorate His death by a joyous feast. But if we admit that Christ died as the substitute for sinners, and that man could not be saved but by the sacrifice of the cross, and that through faith, Christ's work becomes ours, the difficulty vanishes, the problem is solved. Surely we ought to remember Christ, who has opened for us the way of salvation, with ardour rising into enthusiasm. But we must know Christ by faith as our Saviour in order to be able to remember Him; for we cannot remember Him unless we have known Him. The unsaved are represented in the Word as dead, and the dead cannot remember what they never experienced; therefore, the first call to them is not "This do in remembrance of me," but "Awake thou that sleepest, arise from the dead and Christ shall give thee light." The spirit of love is that by which the Lord's Supper was instituted, and it is only by the same spirit it can be properly observed. How pleasing to God and profitable to ourselves that we sit at the Lord's table, hearts throbbing with love and hands strengthened with faith, to unite in Israel's song of joy and gladness: "We will take the cup of salvation, and call upon the name of the Lord." It is impossible to profit by observing the Supper, or to prosper in spiritual life, if Christ and His love are remembered only in partaking of the emblems of the Sacrament. "That righteousness which is like the great mountains, and that mercy which is high above the heavens," should be clearly kept in view by the pilgrim as he journeys to his glorious home beyond the Jordan. The more we view Christ as we journey on, the more worthy of remembrance He appears to be, till we exclaim over the memorials of His love, "Worthy the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."

The words "Do this in remembrance of me," may be rendered, Do this for my memorial—meaning, Do this that you may remember me; or, Do this that you may put me in remembrance of you. The analogy of Scripture bears out the latter interpretation better than the one generally given. While the symbols are to remind us of Christ, they are also to remind Christ of us. The remembrance is mutual, just as the union is mutual—"Ye in me, and I in you." The bow in the cloud was not only a reminder for man but also for God: "I will look upon it," said God, "that I may remember the everlasting covenant." The bow reminds Noah of God's promise, but he knew that it also reminded God of His promise. So the Lord's Supper is a pledge that Christ will never forget His covenant with God on our behalf. While the Lord's Supper puts Christ in mind of us, it also puts us in mind of Christ. It is like a beautiful monument set up on the grave of our dear Saviour, whose inscription is legible to the ends of the earth. The foundation stone of this monument was laid by the Son of God Himself, eighteen hundred years ago; and each communicant has been building it ever since; for, by eating this bread and drinking this cup, they do "show the Lord's death till he come." In the Gospel, as in the Lord's Supper, Christ is offered, but in the latter He is offered to those who have already accepted Him, represented by the symbols; while in the former He is offered to those who have not received Him. Christ can be more fully accepted by conscious possession in the Supper than in the Gospel.

# For the Sabbath School.

International S.S. Lesson.

LESSON XI. - DECEMBER 10 - 1 Peter i. 1-12.

## THE HEAVENLY INHERITANCE.

**GOLDEN TEXT.**—Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in in light. Col. i. 12.

**CENTRAL TRUTH.**—The child of God inherits from his Father, his care, his love, his nature, his possessions and his home.

**DATE.**—The First Epistle of Peter was written a. d. 64 and 67, during the great persecution of Nero.

**PLACE.**—It was written at Babylon, v. 13.

**TO WHOM.**—To Christians in the northern portion of Asia Minor.

**LANGUAGE.**—The Greek.

**THE OCCASION.**—Silvanus, that is, Silas, probably the companion of Paul in his second great missionary journey, had brought tidings to Peter of the fiery persecutions of the disciples in this region.

**TREASURES.**—i. 4, 5, 16, 18, 19, 24, 25, ii. 7, 11, 17, 24, iii. 10-12; iv. 12, 13, 18; v. 7, 8.

**HELPS OVER HARD PLACES.**—"Peter an apostle of Jesus," Luke vi. 13. "Strangers," sojourners in a strange land. "Scattered,"—"of the dispersion," the name given to the Jews who dwelt in foreign lands. "Pontus," etc., countries of Asia Minor. 3. "Blessed," praised, honoured. "Lively," living; "by the resurrection," since without the resurrection it could not be proved that Jesus was the Son of God, or that there is immortal life. 4 "An inheritance," coming to us because God is our Father. We do not earn it or deserve it. "Reserved," preserved. Salvation ready to be revealed, to be shown, made known to us. "In the last time," at the close of the present dispensation. 10. "The prophets have.....sought," diligently. The prophets foretold Jesus Christ, and the whole scheme of the Jewish religion pointed to Him.

**SUBJECTS FOR FURTHER STUDY AND SPECIAL REPORTS.**—The apostle Peter.—The First Epistle of Peter.—Elect.—Grace multiplied.—A lively hope.—The inheritance of the saints.—The trial of our faith.—"Whom having not seen, ye love."—Salvation.—"Which things the angels desire to look into."

### QUESTIONS.

**INTRODUCTORY.**—What can you tell about the apostle Peter? How many letters have we that he wrote? When and where was the first one written? To whom? What was the occasion of it? By whom was it sent? What are some of the choicest passages in it?

### SUBJECT: THE INHERITANCE OF THE SAINTS.

I. **THE GREETING (vs. 1, 2).**—When was Peter chosen an apostle (Luke vi. 13)? Where are the countries named in verse 1? Why were the Jews in these countries called strangers? Could St. Peter have included all Christians, according to Hebrews xi. 9, 10, 14, 16? Why are Christians called "elect"? To what are they chosen? What is referred to by "the sprinkling of the blood of Jesus?" Heb. ix. 13, 14; xii. 24. What did St. Peter wish for these Christians? What was to be multiplied? How can they be so increased?

II. **THE INHERITANCE OF THE SAINTS (vs. 3, 4).**—Whose children are all true Christians? How do they become such (John iii. 3, 5; Rom. viii. 14)? What is a "lively hope?" How does it come through the resurrection of Jesus (1 Cor. xv. 13-19)? (See Lesson 6.) What follows if we are God's children (Rom. viii. 17)? What do the children inherit from their parents? What do God's children inherit from Him? What is said of this inheritance in verse 4? What further knowledge have we of it? 1 Cor. ii. 9; Rev. xxi. 22. How does it differ from earthly inheritance? When can it be ours? Can we have foretastes of it here?

III. **PREPARATIONS FOR THIS INHERITANCE (vs. 5-12).**—

*For whom is this inheritance? How may we know whether we are children of God (1 John ii. 3, 4; iii. 3, 10, 24)? Why can no others obtain it? How does 'the trial of faith' prepare us for it? What is the object of trying gold in the fire? In what respect is the trial of our faith like this? What are some of the fires that try our faith?*

*How can we love one whom we have not seen? Why does believing bring joy? How great may our joy be? How does this prepare us for our inheritance?*

*Toward what did the prophets of old look? How do the angels show the greatness of Christ's salvation?*

### PRACTICAL SUGGESTIONS.

1. There is no limit to the grace and peace from God.
2. It is an unspeakable blessing to be children of God.
3. Only children of God can be heirs of God.
4. We inherit from God His nature, His care, His love, His home, His possessions.
5. The inheritance of the saints is glorious beyond compare.
6. The hope of this inheritance enables us to triumph over trials and temptations.
7. That hope should be a living hope, bright, growing—ever with us.
8. The more precious anything is, the more important that it should be tried and purified.
9. The trial of faith tests it, purifies it, increases its value.
10. The salvation that angels desire to look into, it is great folly for us to reject.

### Prayer Meeting Topic.

**GENTLENESS.** A Fruit of the Spirit. Eph. iv. 30-32, Col. iii. 12-15.

Observe that in the second text the graces spoken of are presented as a garment in which true Christians the elect of God, are clothed, "Put on."

Look at the repetition in v. 12, mercy, kindness, humbleness of mind, meekness, long suffering.

How gentle will anyone be who is clothed with all these graces.

Then look at the mutual intercourse of those who are so clothed, forbearing and forgiving whenever a quarrel arises, even as Christ forgave them.

Then v. 14, above them all, and the root of them all is charity or love.

Withal is the peace of God ruling in the heart, v. 15, a peace which can only be experienced and enjoyed with thankfulness when this love, which is the bond of perfectness, is possessed.

The companion text from Ephesians enjoins the putting away of some sins which goes with the putting on of the graces—"put away" all bitterness, and wrath, and anger, and clamour, and evil speaking, with all malice and be kind and tender-hearted to each other.

How beautiful the character and the life of one who has not those sins and has these and graces. What gentleness!

And how charming would be society, even the society of the church, if all its members thus lived in mutual intercourse.

Let it be the aim of each and all of us so to do. To do otherwise is to grieve the Holy Spirit.

A SUPERFICIAL observer would decide at once that a thunderstorm was entitled to a much higher place among natural phenomena than a south wind or a dew. But he would be mistaken as to the comparative value of the two. We are apt to be deceived by the demonstrations of power which appeal most to the ears and eyes. On this principle most people would call quick and hot resentment of an indignity or wrong a greater exhibition of courage than silent and unresisting endurance of the same. But the same mistake would be made as in the former case. Resentment or impatience proves weakness, rather than strength, while the passion which does not condescend to notice that which irritates the ordinary mind, proves strength and elevation of character.—N. Y. Observer.

### Christianity—Four Classes of Thinkers Amongst Us.

ALL are willing to admit that if the Gospel of Christ be true, and a future life such as He describes exists, that we should embrace it. But men wish to do so in different ways. Many wish to mix the sins and pleasures of life, sinful in part, with the pure doctrines of Christ. They forget what Christ said in His night conversation with Nicodemus, in His conversation with the woman of Samaria and His sermon on the Mount. In other words they wish to hold on to the world, and attain the life of heaven too. Others doubt as to all things, yet are moral, and a third class are pleased to think there is no God, nor hereafter, hence, like our Epicureans of old, eat, drink and are merry, for to-morrow they die. There is a fourth class who really look upon the life to come as a reality—live in the spirit of Christ, act as if this world was a secondary consideration, and the only good thing is that future life as described by Christ and His apostles, hence their treasure is in heaven. These four classes exist amongst us and in all Christendom, and always have since Christ founded His religion—(See the parable of the sower). Which of these is the wiser? I propose to say a few words on each class.

**1ST.—MIXING SIN WITH RELIGION.**—Does any man think God is going to accept him if he knowingly, willingly does this? True, we often sin in the world, lightly, thoughtlessly, but, immediately after, repent and express our sorrow to God in prayer. I allude not to this class—but to those who think they can reconcile the world as it is to the Gospel. See what St. James says as follows: "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world is the enemy of God."—James iv. 4. The meaning of this is that we must not be the friend of the sin or pleasures of the world as we find them.

So St. Paul says, Romans viii. 1.—"There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit"—and 13th verse—"For if ye live after the flesh ye shall die, but, if ye through the Spirit do mortify the deeds of the flesh ye shall live," and also 8th verse, "So then they that are in the flesh cannot please God," and 7th verse "Because the carnal mind is enmity against God."

Then we must have the Holy Spirit in us—how then can we mix the things of the world, willingly with the things of God, or the Spirit? Carter Harrison, Mayor of Chicago, most worldly and wicked man, governed Chicago in this way—he patronized sin.

**THE SECOND CLASS,** delight to think there is no future punishment, and doubt as to all things—hope for no future life, act as if there was none, because they are dead in sin, lovers of themselves; die the death of the thoughtless and wicked, and like the brutes of the earth return to dust. Yet they have souls that must live forever, and account to God. Oh, many there are of this day everywhere, in our midst, in Paris and all great cities, in wicked Chicago and all over the United States, as St. Paul says, Romans i. 28th, "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind to do those things which are not convenient." Was this God's fault, or act? No; but theirs as free agents, hating truth, virtue and purity, they sought vice and evil.

They gloried in their shame, valued temporary to immortal life with God, worshipped the gold and riches of the world, the vice and wicked pleasures; verily they reap the reward of their own acts, and are like the man described by Jesus who built his house on the sands.—Matthew vii. 26, 27. Oh! let us be like the wise man and build upon the Rock of Jesus Christ!!

In this connection remember what Jesus said to the seducers as to the life to come, "You do greatly err; God is not the God of the dead, but of the living," as he was the God of Abraham, Isaac and Jacob. If man did not live again in spirit after the body's death, there could be no accountability to God. Man is an immortal spirit, if the Bible be true.

**THIRD CLASS.**—Well, there is a third class, more numerous than the two mentioned—the self-righteous, or moral class—that has prevailed in all ages. Nicodemus was one of them, St. Paul was, before his conversion. There is nothing plainer in the New Testament than that the mind must have a spiritual change—by the Spirit of God—if we are to be true Christians. This is effected sometimes very suddenly, as in St. Paul, sometimes by gradual work in the mind by conviction. But the moral class will tell you. We live all right with men, do all the good we can, are honest in business, give to the Church and in charity, walk honestly with all men, in fact, are on the best of terms with the world. What more do you want? Let me ask the moral class just a few questions. Do you commune by prayer with God or Christ? Do you pray at all? Have you found out you are a sinner, and that there is in you a tendency to sin? Have you gone to God to confess sins? Have you made up your mind that Jesus is alive, and rose from the dead, and is your Saviour, more precious than all beside? No, they will say, we don't pray, we act, and trust to have communion after death with God. We try to make the world our friend,—time enough after death for all this—we never take the communion, never joined any Church, love the people out of the Church often more than the closest Christians, don't believe in missionary work, our policy is let things alone and be honest. I have heard ministers say that probably Dives, spoken of in the 17th chapter of Luke, may have been a moral man, that is, was only rich, but not a worshipper of God. If man's morality can save him, why did Christ die to atone for us? Why was His blood shed on Calvary? Was there no efficacy in His shed blood, and why did He talk as He did to Nicodemus? If morality can save us, why is the Holy Ghost given us, or in existence as the third person of God?

**THE FOURTH CLASS** comes under the men and women who enter in at the strait gate into which, alas, so few enter. As Christ says,—broad is the way that leads to death. This class is a praying class and an acting class, having faith in the Son of God, and acts with it. They are in constant communion with God, night and morning, and many, as Daniel was, at noon; they walk, as Enoch did, with God, the love of God is shed abroad in their hearts by the Holy Ghost; Jesus is their all in all, and they look for Him to be with them in the dark valley of the shadow of death. Recently, when in Detroit, an elder of a Presbyterian church said to me: "You Canadian Presbyterians are too strict. Show me a hale, healthy, jovial man, and if he is a Presbyterian he has no such narrow views as many have. The street car Sabbath question does not trouble him; he can ride in or support the system. It is only thin sort of men who are so thin conscientious." Yes, there are too many such elders, too many such Christians who think as this elder does. That religion is a pocket Sabbath affair, well enough there, but in week days we must act as the world does. In the United States churches, I fear, this spirit is too common. Religion is to be made profitable—to be loved only so long as the world and it can agree.

Toronto, 30th Oct., 1893.

CHARLES DURAND.

Thanksgiving must always be a Christian's tone towards God. If troubles are sent, he must be thankful for the Father's discipline, and strive to find out why they are sent; in joy thanksgiving will surely come unbidden.—Schaff.

An opal of many tints is lying on my table. It filled me with pleasure when first I found it, and it has been a day's delight ever since. Hold it in whatever position I may, it always presents a fresh aspect of beauty. Looking down into its ruby and emerald fires, I discover depths and avenues of light unseen before. Christ is my perfect opal. His beauty enraptured my soul when first I found Him, and He has been a continuous and increasing revelation of grace and glory until now. Viewing Him in the varied aspect of His titles, words and work, whether through tears of sorrow or of gladness, I always see deeper into the fathomless fire of eternal love and loveliness. What will my vision be when my eye is clear and my soul is pure?—Rev. W. J. Mathams.



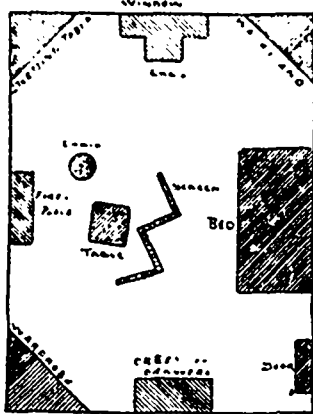


## A GIRL'S BEDROOM.

HOW TO MAKE IT DAINTY AT SMALL EXPENSES.

Most girls appreciate a room, however small, which they can call their own, arrange according to their own ideas, and keep all their work, books, and treasures in, subject to little or no interference. It is not the lot of every girl, however, to be able to enjoy the possession, in her room, of the most luxurious of modern furniture; but, at the same time, with a little taste, much may be done at a very small cost. At no period has it been possible for one who has a fair amount of "house pride" in her disposition, to follow her fancy and give the reins to her ideas so freely and inexpensively as at present. As so many girls have to use their bed-room as a sitting-room, and as indeed many have no other room in which to receive their friends, one aim should be to furnish it as far as possible to combine the comfort of an American bed-room with the convenience of the doubly useful room so common on the Continent.

With this object in view, a screen, which can be drawn in front of the bed in the daytime, is one of the first things to be provided. If the occupant of the room cannot afford to buy one, a very good substitute may be arranged by an ordinary clothes-horse, and a few yards of cretonne. The frame of the horse will require enameling. Ivory always looks well, but will not wear so long as black or dark brown. The cretonne is folded into small pleats, stretched tightly, and nailed to the frame of the horse with fancy brass nails. The reverse side of the screen need not be fluted, but may have the cretonne drawn tightly and plainly across it.



Plan of bedroom.

The bed must be made as ornamental as possible, as it is not likely to be altogether hidden by the screen. I can scarcely advise any girl to go to great expense for a bed-spread, but to invest at once in a so-called "chilly" blanket. These cost about two dollars and a half, and are to be had in grey and brown. I can fancy that at first my "girl" will disdain its dull, fusty hue; but if she can embroider a good, bold scroll pattern over it with tapestry wools, in fairly bright colors, she will soon convert the ugly brown thing into a very smart-looking quilt, which will have the merit of being useful as well as ornamental. In summer this may be replaced by a large square of cretonne, edged with a deep flounce of the same, or with a similar square of muslin lined with sateen.

Many modern iron bedsteads are now arranged with a slender iron or brass rod at the top of the head and foot piece, which can be removed and passed through the hem of a short curtain of cretonne or art muslin. This should be made with an upstanding frill at the top, and will greatly add to the ornamental appearance of the bed.

In rooms of an ordinary shape it is a rare thing to find the corners made so much of as they might be. It is often a great economy of space to put a small piece of furniture in this position; and certainly in a girl's bed-room, such as is shown in the illustrated plan, it would be advisable so to place both washstand and dressing-table in the corners.

A very convenient, as well as an economical, washstand may be contrived of two triangular wooden brackets. The lower and larger one should measure eighteen inches along the straight edge, and the second one, six inches wide, must be placed at such a height above the other that the head will not come into contact with it when the basin is being used. These two brackets must be enamelled before they are placed in position, and very pale blue is a suitable and pretty color to choose for this, if it will not quarrel with the crockery. Two small curtains of cretonne, arranged like a flounce, are nailed along the edge of the lower shelf, and the space behind them can be utilized for stowing away boots and shoes and other unsightly objects. The upper shelf may either be finished at the edge with a narrow frill of the same cretonne, or can be left plain, according to taste.

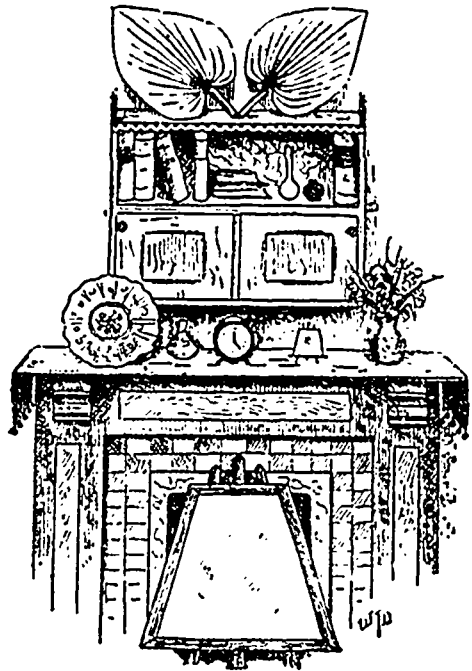
The dressing-table bracket should occupy the opposite corner, between the window and the fireplace or stove. This shelf should be covered with some of the same material as the washstand curtains, with a short flounce round the edge. It is more convenient to arrange the dressing-table without the curtains to the ground, as it is often comfortable to sit down while dressing in the morn-

ing, especially whilst doing the hair, and this would be detrimental to the curtains and the contents of the little corner behind them. There will be ample space on this shelf, if of the same size as the washstand, for the brush and comb case, pin-cushion and toilet bottles; while the looking-glass will be in a better light if it be hung against the wall between the dressing-table or washstand and the window. The former situation is perhaps the best, as the other space will be needed for the towel-rail.

The window has next to be considered, and this is a very important part of the business. The curtains shown in the sketch are of art muslin, and they are simply arranged over an old-fashioned wooden pole. The curtains are quite short, and reach only to the window sill; one is drawn back with a band of muslin, the other may be either left loose or caught back in the same way. The curtains will require two widths of muslin if it be of the narrow, cheap make, and the valance at the top will need to be of the same width, unless the window is a very small one. The curtains are pleated to the required width at the upper end, and are lightly nailed to the extreme top of the window frame.

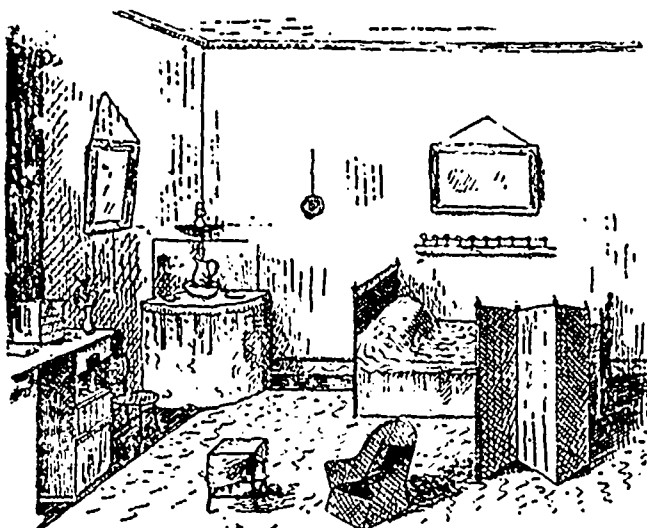
The muslin which is to make the valance is gathered up tightly at one end and fastened with a large nail to the top of the window frame, about six inches from the end. The other end is pleated, so that it is about half its full width fastened at the top edge, and then left free. The pole is then put up, and the muslin so arranged that it falls over it on the right hand side, and below it on the left. The valance hangs entirely over the pole. If all this drapery is properly done it should have the appearance of one long piece of muslin, draped with careful carelessness over and under the pole. When it requires washing the nails are taken out and the pleats undone. The three straight pieces can then be washed (of course not starched) without injury by the most ordinary of laundresses.

Below the window is arranged a set of small book-shelves and cabinets for china. These are contrived of nothing more elaborate than six wooden boxes, four being the same size, and two the same depth and length, but narrower in width. These are screwed one over the other in two sets of three, the small ones being in the middle. They must be neatly enamelled or stained outside; the inside, too, must be painted — pale blue, or what is known as



My fireplace looks very artistic.

hedge-sparrow's egg tint would be pretty. The shaped top for the two upper recesses must be cut out of stout cardboard covered with Japanese leather paper, or linocrusta, and glued to the box, or may be omitted altogether if preferred. The two cabinets are then firmly screwed to the wall, a space equal to rather more than the width of one being left between them. The lower boxes, which are fitted with deep flounces of serge, make useful little nooks for containing magazines, unbound books, and any odds and ends that are apt to give an untidy look to a room if left



*This is how I made the most of the space*

about. A narrow frill of the same serge is nailed along the top of the second box, which is to be used as a book-shelf.

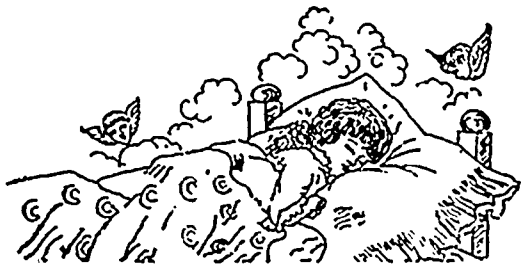
The top of these cabinets forms a support for a wide, long shelf of plain deal, enamelled at the edges to match the lower part, and covered with a slip of art serge, simply edged with ball fringe. Three or four drawing pins, pushed into the serge and board at the edge nearest the window, will be sufficient to keep it in place, and it can then be raised and shaken occasionally in front to get rid of any dust there may be. This contrivance will make a roomy writing or work-table, if the boxes below are perfectly straight and even. A waste paper basket draped with some of the same serge, and trimmed with ball fringe, fills in the space between the two cabinets, and is invaluable in a room in which much work is done.

Now we come to the fireplace and its decoration, which is somewhat difficult to accomplish satisfactorily without drapery; and this can scarcely be recommended in a room of this sort, for it is too apt to serve as a dust trap. An inexpensive medicine cupboard, enamelled, and made more important-looking at the top by the addition of two large Japanese fans, forms the over-mantel. The cupboard may be further improved by covering the wall at the back of the book-case with a piece of Japanese leather paper. Divide the book-shelf into two divisions, or three, if there is space enough, by means of a thin piece of wood the right size, enamelled, and glued into place. This will give room for a vase or two among the books, which will break up their straight monotony. The mantel-piece must be covered to correspond with the writing-table, with a plain straight slip of art serge, trimmed with some of the same ball fringe. The fireplace may be hidden by any little contrivance that may be convenient. That in our sketch represents an easel cut out in Bristol board. Any mount cutter will do this for a very small cost. The whole of the easel must be covered with brown paper to imitate wood, and which may be had from any paper hanger.

A pretty chromo, such as is often given as a Christmas supplement to an illustrated paper, is then neatly mounted on a piece of stout cardboard the same size, has a frame of gilt paper added all round, and is firmly glued to the front of the easel. The leg of the easel at the back is also made of cardboard, covered with some of the same brown paper as the front. Three or four pieces of this card should be cut the proper size and shape, and gummed together, one above the other, to make the leg both thicker and firmer than a single sheet of cardboard would be. The leg is then fastened to the back of the easel with a small hinge of linen carefully glued into place. A strap of tape is glued, one end to the leg half way down, the other to the back of the easel, to prevent the whole thing from opening out too widely, and so falling down.

For about \$1.00 neat little one-fold screens may now be bought for fireplace ornaments. They require filling in with a panel of cretonne or embroidery, and also have to be enamelled, but for all that they are much more durable and so really cost very little more than arrangements of cardboard such as the one I have described.

If the remaining corner of the room is unoccupied, another large wooden bracket, furnished with pegs below, placed high up against the wall, and with two cretonne curtains hanging from it,



will make a convenient place for dresses and jackets, the shelf at the top being available for a large vase or artistic crock of some kind.

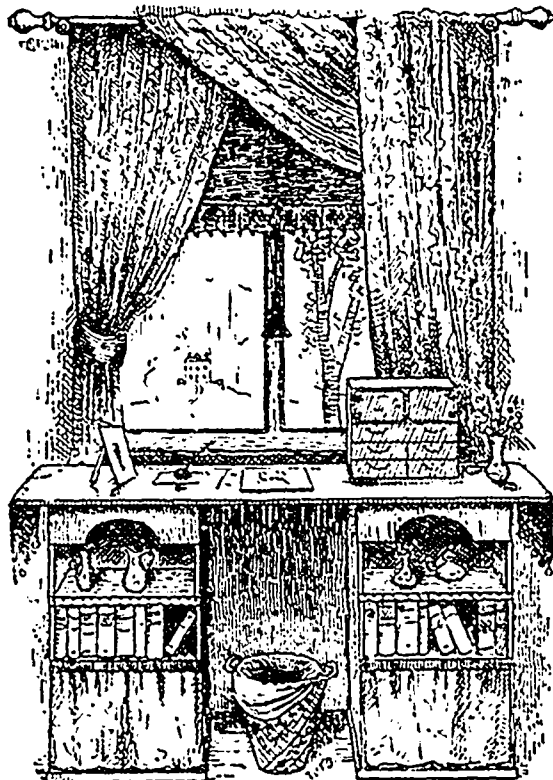
Along the remaining wall must be placed the chest of drawers, the top of which will look well covered with serge and arranged with pretty photograph frames, a smart work-basket and a few little elegances of this kind.

A cosy chair and a small table, to stand comfortably near the fire in the winter, should be procured if possible. The chair, however plain and simple in make, may be greatly improved by a cushion or two, which should be made of cretonne and trimmed round the edge with a narrow frill. This will have as good an effect as the printed Pongee silk that has been so popular of late, and has the advantage of wearing far better.

The chair might be covered entirely with a pretty cretonne, but for this it is necessary to make a lining of coarse sacking first, and to pad this with flock. Several layers of cotton wool will have to be tacked over this, and then the cretonne. This will, perhaps, make the operation more complicated than is desirable, as the chair will scarcely do without more finish. A scalloped valance, trimmed with ball fringe, will be needed round the seat, and a row of small puffs or a thick ruche upon the edge all round the back and arms. A superannated leather easy chair that is considered too shabby for the sitting-room is easier to cover than a wicker one, as it requires no padding. The portions of the legs that show below the cretonne cover may be easily smartened up with a little enamel.

Small square wooden tables may be had very cheaply, and if the legs are painted the top will cover very prettily with art serge laid first over a layer of coarse flannel. A series of festoons of serge edged with fringe would look pretty falling round the top.

Very cosy-looking rugs may be inexpensively made of odds and ends of cloth or flannel. Get some canvass or sacking, the exact



*Home-made writing cabinet.*

size that the rug is to be, and a number of scraps of cloth and tweed of several colors. Cut all these pieces about three inches wide, and sew them strongly together into long strips. Use first the grey pieces. Pink one edge, and sew the strip very firmly down to the canvas in a straight row all round, so that the pinked edges set about an inch beyond it. The strips will have to be cut and joined again at the corners to make them lie perfectly flat.

For the next row take the Jack cloth, pink the edges in the same way and sew the strip along the straight edge so that it overlaps the first row about an inch and a half. Then use grey scraps again, then a row of scarlet cloth.

For sewing down the strips, fine twine or carpet thread must be used or the rug will not be durable. When all the sewing has been done, the back of the mat must be made tidy by a lining of black holland, the edges of which are turned in neatly before it is sewn to the canvas.

Much of the success of the rug will depend upon the care with which the strips are sewn to the sacking, as any stitches that are drawn too tightly will pucker it, and prevent it from resting flatly on the floor.

## Mission Field.

### At Home and Abroad.

THE opposition of the Buddhists of Japan to Christianity is gradually growing fiercer. They are even buying timber to prevent churches being built.

REV. DR. JOHN G. PATON, the venerable missionary, will proceed to Ireland next month, to address meetings in Dublin, Belfast and other towns. His visit to England has proved very successful.

SEVERAL Welsh Presbyterian missionaries sailed on the 10th inst. from Birkenhead in the steamship City of Bombay, bound for India. The number included Rev. A. A. Cooper and Mrs. Cooper, the Rev. C. L. Stephens and Mrs. Stephens, the Rev. J. Corning Evans, Miss Thomson and Miss Branton.

REV. DR. SWANSON delivered, in the lecture-hall of Queen's read Presbyterian church, Brighton, a lecture on "John Chinaman as Ho I." R. A. McLean, Esq., F.R.G.S., occupied the chair, and referred to his experiences in his travels in British Columbia and Australia. As a friend of Dr. Swanson he spoke highly of the work he was now doing at home. The lecture attracted unusual interest from the fact that Dr. Newsholme, in his address on assuming the presidential chair at the Brighton and Sussex Natural History and Philosophical Society, had made some references to Chinese civilization.

THE Jews of Jerusalem are all to be united into a single congregation. Hitherto they had been divided into three sections:—the Saphardim, or Spanish Jews; the Ashkenaim, or German Jews; and the kelleim, the last mentioned being poor Israelites, supported by contributions from abroad. Factories are also to be erected for Jewish labourers, male and female, in order to enable all to earn their own livelihood. Baron Rothschild has again brought large additions to the Jewish colony, "Sichren Jacob." In accordance with his wishes only Hebrew is spoken in his colonies.

At the meeting of the board of the Canadian Colleges' Mission, held last week, encouraging reports were presented, amongst others, the fact that the Ontario Veterinary College students had joined the mission. Mr. M. C. Fenwick, a returned missionary from Corea, who has already addressed several meetings on behalf of this mission, will speak to the University of Toronto Y.W.C.A., Wednesday, at 5 p.m., to the Woman's Medical students, Thursday, at 8 p.m., and to the Normal students Friday, at 2.45 p.m. On Saturday he will leave for Ottawa and other eastern points, to incorporate other schools and colleges into this mission. It was decided to form a prayer union in connection with the mission, comprising all the colleges, who will unite in prayer in their various homes between 9 p.m. and the hour of retiring every Saturday. The weekly prayer meeting will hereafter be held every Tuesday at 5 p.m., in the Board room of the Yonge street Y.M.C.A. To this all interested are welcome.

THE board of the directors of Upper Canada Bible Society held their monthly meeting last week. The eight colporteurs of the Society, in October in Ontario, visited 2,333 widely scattered families, sold 265 Bibles, and 1,017 of the best religious books. The two sailors, missionaries of the society, Mr. Bone, on the Welland Canal, and Mr. Potter, on Lake Ontario and the St. Lawrence, are busy, as usual, in this much needed work. During October the secretary, Rev. Dr. Moffat, preached eleven times, gave ten addresses and held eight other public meetings in behalf of the society, from Lindsay to Kincardine. Most hearty thanks are given to the many friends sending sailors' bags, magazines and religious papers to aid in carrying on the many-sided mission work of this much needed society. During October, Mr. R. H. Yule, one of the colporteurs, was especially successful in the region of Keowatin, Rainy River and Rat Portage. In such a country colportage work is of vital importance to carry on aggressive Christianity.

MR. GREIG, of the McAll Mission in Paris, related a very touching story some months ago at a meeting of the Sunday School Asso-

ciation. Having heard of the Petit Montrouge as one of the suburbs most in need of the Gospel, he resolved to open a Sabbath school there, if he could hire a suitable place at a moderate price. He had looked in vain for some months. At last, discouraged, he was about to give up all hope, when, on his way homeward, he was stopped by a poor little hump-backed girl, who said to him:—"Oh, Mr. Greig, have a Sabbath school here. We had such a nice one in the Faubourg St. Antoine. I was so sorry to leave it, but my parents left Paris to come here, and I had to come with them." "My little girl, there is not a place to be had in Montrouge. I have been several months looking for one without success." "Oh, but you will find one," she replied, "for I have asked God for it." Mr. Greig smiled and said, "May it be so, my child; continue to pray." Returning to Paris he thought much on the faith of the little girl. Two days after he was informed that the owner of a drinking shop had failed, and that the place was offered at a low rent. He returned to Montrouge, found it was so, hired the shop, and opened a Sabbath school. The prayerful little girl was one of the first scholars. The second Sabbath she brought eight other children. Having placed them in a row, she exclaimed, pointing at them, and looking at Mr. Greig, "See, sir, I have brought all these!" That school is now prosperous.—From the British Messenger.

THE annual thank-offering services of the Cobourg Presbyterian church W. F. M. S., held lately, were very largely attended, and the "offering" showed a growing interest in being taken in mission work by the Christian women of the church. There were two meetings, one for women only at 3 p.m., and a mixed audience at 8 p.m. Miss M. Oliver, M.D., missionary at Indore, Central India, gave an excellent address on the spiritual condition and needs of Central India. She compared the cities and country of that land with our own cities and country, giving many interesting points of difference in the life there compared with life in Canada. Each village in India has its own municipal government, which attends to all social details such as marriages and funerals. Hindoos comprise three-fourths of the population, and the remaining fourth is mostly Mohammedan, while a small fraction is made up of the Bheels and other native tribes. Hindooism is in the main a mass of superstitious traditions and beliefs. It contains many gods and goddesses, e.g., the Shivites, worshippers of Shiva, the Destroyer, have a peculiar mark like a trident down the forehead, while the Vishnuites, worshippers of Vishnu, have curved lines on the forehead. The Hindoos believe in the transmigration of the soul, and consequently in the sacredness of all animal life. Their heaven is to get into a higher form of life, and their hell is to be translated to some lower form as that of the cruel jackal. The cobra is sacred because the earth is supposed to rest on that huge reptile, and earthquakes and great storms are due to the anger of the cobra; therefore it is part of their religious life to placate that monster. They have an idea of a small-pervading God, who is feared, but not worshipped nor loved. Hindooism makes no proselytes. Its devotees are born in it and remain in the "caste" in which they are born. Caste lines are drawn very strong. The food of a high caste Hindoo is defiled if even looked upon by one of a low caste. They delight in what is old, and are, in their eyes, the people. They are lacking in progress and largely inclined to fatalism. The son must do as his father did. The people do not see anything to admire in the "beauty of holiness" nor in a sinless Christ. The Mohammedans have less spiritual life and longings than the Hindoo. They do not feel nor understand man's need of forgiveness. But though there is a lack of the desire to know, still there is a growing spirit of unrest abroad—for the Christians can be thankful. The signs of the times in India may be grouped as follows: The changes wrought in social life by means of the railroad. The desire to know English forms of life, thought and literature show that India is in a transition state. Societies of the Brahma Samaj are increasing. They take the morality of Christianity and

leave out Christ. There is no acknowledgment of sin, but they think they can gain salvation by works. Again there is a desire to have their boys and girls taught at the mission schools. The urgent need of India is for trained native teachers. It is only by means of such aid that the turning of 290,000,000 of people in that land to Christ can be accomplished. There is a great mass movement going on among the Mangs, Telegus, and other low caste tribes. In concluding her address Dr. Oliver pointed out the urgent need for the completion of the mission school at Indore. The Indian government had promised \$10,000 to aid this building, but the depreciation in silver has reduced the treasury so that there is little hope of getting that grant for years. But meanwhile Mrs. Ross, of Brucefield, Ont., has received the sanction of the church to obtain funds for this very worthy object. After the offering was taken, Mrs. Geo. Archer sang a solo entitled "Zion," with excellent taste. This was followed by an anthem from the choir. The president of the society read the text enclosed with the offerings, and the vice-president offered up the dedicatory prayer. The whole amount received at this annual thanksgiving exceeds that of any other year, being \$31.37. The services throughout were much enjoyed by all, and calculated to do much good. "It is more blessed to give than to receive."

### Regina Indian School.

BY REV. A. J. MACLEOD.

WE have had an extremely interesting visit from Rev. Dr. and Mrs. Stewart, of Lovedale, South Africa. He was only with us three or four hours, but he made good use of his time, as you know. He is a veteran missionary of over thirty years standing. His own school has been so fruitful in results that he knows something of what to look for in a kindred mission. In recording his name in our visitors' book, he writes: "I wish to express my gratification and surprise at the work that is being accomplished here, and my belief is that the spirit and method of the place will lead to true and permanent success."

It is the aim of our institution to build up character, and that can not be done in a day. It is our constant aim to introduce into this home, the kindness, firmness, and fear of God that stand out so prominently in any Christian home. We have here an encouraging Sabbath school, a Sabbath evening service, Thursday night religious exercises, morning and evening family prayers. But I hope the whole love and effort of the school is Christian, and when asked what is done here in the line of Christian work, I feel like replying that, while conscious of our many infirmities as a school staff, we are trying to envelope these children, while they are with us, with the influences that come from God. This may be done in a hundred ways that can't be set down on paper.

The intellectual life is quickened by the free use of papers and books and plain practical letters on various subjects. Our winter debating society has been a great stimulus for good work. The children speak in English nearly all the time, and whatever other progress we make we consider the use of English lies at the bottom, as the foundation stone.

At first we thought English could never be made common in the school, but it has.

The girls are being trained in all departments of housework. We are just establishing a girl's parlor or sitting room, from which we expect a good social influence.

If I spoke of what we intend doing in the near future, I would waste too much paper.

THE congregation of St. Andrew's church Scotch Bush, presented Rev. A. McKenzie, B.D., with a purse of \$25.

At the late Minnesota State C. E. Convention Rev. H. H. French, in the opening address, impressed upon all the necessity of effort as well as enthusiasm, and advocated in emphatic terms a practical Christianity. Christian Endeavorers have been for the past ten years promoting personal piety, but have failed to reach out and help solve some of the great problems of the age. To be successful C. E. societies must be practical.

## Correspondence.

## The Campbell Case.

Editor of PRESBYTERIAN REVIEW.

SIR,—In reply to "Pastor" and Dr. W. T. McMullen I beg to refer them to "Rules and Forms of Procedure."

(SECTION 300) "Primary jurisdiction over ministers and licentiates belongs to the Presbytery but the superior court may institute process when the court of primary jurisdiction has been enjoined to do so and have refused or neglected to obey." The Campbell case was in the hands of Montreal Presbytery.

(SECTION 96.) "One Presbytery may not interfere with or review the proceedings of another Presbytery. If a Presbytery considers itself aggrieved by the proceedings of another, it may remonstrate or ask explanation. If not satisfied, it may bring the matter before the Synod to which the Presbytery complained of belongs. This must be done by written statement, a copy being first furnished to the Presbytery whose proceedings are called in question. In the event of not obtaining satisfaction, the Presbytery which deems itself aggrieved may complain to its own Synod—but the complaint must be in writing."

I am perfectly aware that (Section 173) "every member of the Church has the right of access to any Church court by petition or memorial.... and that it is competent for the members of a higher court to approach that court directly by overture which if (Section 177) in proper form and in respectful language is transmitted in the same way as a petition."

(SECTION 135) "The Committee on Bills and Overtures receives all papers intended for the Assembly, considers whether they are in proper form, expressed in proper language and regularly transmitted—also whether they are part of the legitimate business of the Assembly—and transmits them or refuses to do so."

(SECTION 131) "The Committee on Bills and Overtures consists of Clerks of Assembly of Synods and Presbyteries who are commissioners, together with one member nominated by each Presbytery and such other ministers and elders as the Assembly may see fit to appoint."

And I maintain this committee was not in ignorance that the Campbell case was before the Montreal Presbytery and should have refused, as they had perfect power and right, to transmit the Maitland overture because of irregularity. If the Maitland Presbytery felt aggrieved, Section 135 would tell them that "Appeals and complaints against the decision of the Committee may be brought directly before the Assembly to be disposed of by the court." So much for the Committee on Bills and Overtures.

Now for the Moderator and Assembly. I quote from THE PRESBYTERIAN REVIEW of June 22nd, 1893: "Before Mr Hartley began to speak to the overture, Dr. D. L. McKee, of Collingwood, rose to a point of order, contending that it was utterly incompetent for the Assembly to deal with the matter as it stood at present as the Montreal Presbytery had it under their consideration and it must be dealt with by that body first."

"On behalf of Montreal, Principal McVicar explained that the Presbytery was proceeding in the matter according to the laws of the Church and had appointed a committee to confer with the accused."

"Upon hearing this, the Moderator appealed to the representatives of Maitland Presbytery to withdraw their overture." Now had this been done before lengthened discussion, the Moderator and Assembly would not have incurred blame. But the Assembly did not "at once," as Dr. McMullen asserts, desist from proceeding, it entered into a long, rambling and unseemly discussion. So much so that "Dr. Macdonald, of Seaford, feared the spirit of the Assembly would judge the accused first and try him afterwards. He desired to point out that it was dangerous to interfere with the constitution of the Church and it would be plenty of time to talk to the Montreal Presbytery when they showed signs of cow-

ardice. He endorsed the contention that it was unfair to take up the matter in Professor Campbell's absence.

"Dr. McKee in speaking on the point of order he had previously raised said that to discuss the case in Assembly and still put it in the hands of Montreal Presbytery was to try Professor Campbell twice and with no unprejudiced spirit apparently, and such a course made his British sense of fair play rebel." Principal Forrest, Halifax, "warned the Assembly that they would gain nothing by losing their heads, and warned them to make haste slowly." Principal Caven "besought the Assembly to be extremely careful to guard personal rights and have a clean record," and by his wise counsel extricated the Assembly out of its difficulty, putting its business on the proper footing of "allowing the Montreal Presbytery to proceed in the case in a constitutional way."

The zeal of Maitland Presbytery perhaps may have deserved commendation—hardly, I think, its prudence or judgment—and Dr. Caven's motion shows this by leaving the matter with Montreal.

I have done with the matter. Let me however remind Dr. McMullen that Assemblies, Moderators and Committees on Bills and Overtures are not infallible and that the calm, judicial spirit so eminently necessary in dealing with Assembly business was, in my humble opinion, sadly lacking in the Assembly of 1893.

Will Pastor kindly read, mark, learn and inwardly digest Exodus 23. 2.

J.M.C.

P.S.—The case of Professor Campbell requires to be handled with special delicacy as he is not only minister but Professor. I am perfectly aware that by 28 Vic., chap. 53—"An Act to incorporate the Presbyterian College of Montreal"—sec. 3, "the Synod of the Canada Presbyterian Church shall have power at its next or any subsequent meeting, to appoint and remove professors and tutors in such way as to them shall seem good"—but the question still remains *can an unconstitutional way be a good way.*—J.M.C.

## Rome at the Parliament of Religions.

Editor PRESBYTERIAN REVIEW:

SIR,—It was with some surprise that I read last week your criticism of a remark, touching the Roman Catholic Church, which I was reported to have made to a representative of the Montreal Star. As a matter of fact, the remark was a mere interpolation. The statement attributed to me was a slip, and evidently only a slip, on the part of the newspaper reporter, and, in fairness to me, I do think that the interview, as a whole, might have been read with somewhat closer attention, for, if you will glance over it again, you will see that I expressed the opinion that the Roman Catholic Church had made what seemed to me "a departure in sending representatives to this Parliament to discuss theological issues with opponents." Such a belief is hardly compatible with my holding, as you affirm, that "the Roman Catholic Church is always willing to submit its dogmas to the test of reason." Not even yet does it submit its dogmas to that test. Far from maintaining that such a procedure was universal, or even usual, on the part of the Roman Church, I noted with pleasure its readiness to adopt somewhat more fully the ordinary Protestant attitude on this question. So far, I take it, we are found in substantial agreement.

But when you go on to affirm your judgment that the Roman Catholic Church is always and everywhere the same, we part company at once. The motto of that Church and its intensely conservative spirit, remain indeed unchanged; but *semper idem* is no more true of Roman Catholicism than it is of Protestantism. Who, that has studied the former faith at first hand, as it exists on different continents or even in different countries—in Italy as contrasted with Spain, or in Canada as contrasted with the United States, will dare affirm that it is invariably the same. The great religious upheaval of

the sixteenth century, repudiated though it is by the Roman Church, has affected that Church for good almost as much as either the Lutheran Church or the Reformed Church. In every land, moulded necessarily by its environment, the Church of Rome is changing; and nowhere is this fact more manifest than in America. One of the best proofs of it that can be adduced, is found in the position which that Church so honourably claimed in the recent Parliament at Chicago. Custom, tradition and its assumption of supreme ecclesiastical authority might seem to have precluded its participation in the debates and conferences of such a uniquely democratic council; but the statement remains true, that in such debates and conferences it did take its part, and with scarcely an exception it bore itself right nobly. Moreover its religious enquiry-room in the Art Institute,—voluntarily opened and kept open for eight hours every day and to which all who had difficulties as to their faith (whether Protestants or Catholics) were invited for the purpose of friendly conversation,—was eagerly made use of by hundreds who were anxious or perplexed. Verily such events, it seems to me, are well worthy of being chronicled. They deserve to be spoken of often and with emphasis. Especially by Protestants ought they to be quickly and gladly made note of, for they are full of significance. They indicate that under the influence of our less conventional Western life, Roman Catholicism is relaxing somewhat the rigidity of its ancient ecclesiastical bonds and this fact we ought frankly and cheerfully to admit, whilst we applaud this advance towards an ever widening intellectual enlightenment.

I hail then the support which the Church of Rome lent so cordially to the Congress of the Creeds at Chicago, and with special satisfaction for the three following reasons: (1) This step is prophetic. It ensures yet other advances, which the Church in question will certainly be constrained to make in the not distant future. (2) Notwithstanding your personal conviction to the contrary, I cannot but believe that many of the adherents of Romanism have carried away the impression that greater freedom of discussion is now to be allowed in the elucidation of difficult theological problems. This impression may be a mistaken one, wholly unwarranted by either Pope or bishop; but it is one of the unmistakable fruits of the Parliament, and it remains now to be reckoned with. It will be as useless to strive to control it as it would be hopeless to seek to eradicate it. And finally, (3) a great deal has been achieved in the removal of yet another ill-grounded popular prejudice: Protestantism exalts much higher, but Romanism does not ignore the claims and prerogatives of reason.

LOUIS H. JORDAN.

Queen's Hotel, Toronto, Nov. 27, 1893.

THE Presbytery of Matura has passed a resolution urging the importance of religious instruction in the public schools.

THE annual meeting of the Grafton branch of the Bible Society was held in the Presbyterian church, when Rev. Mr. Manly, the agent, addressed the meeting, and the following officers were elected:—President, Rev. C. S. Lord; vice-president, Rev. M. E. Wilson; secretary, James Blacklock; depository, Thos. Lawless.

THE Church is giving attention to the question of ministerial efficiency, and the Presbytery of Newcastle has adopted a report containing a clause under which the Presbytery shall have power to dissolve the pastoral tie in cases where ministers are deemed inefficient, but in all such cases a pecuniary settlement must be agreed upon previous to the dissolution of the tie.

THE Synod of Nebraska sent a message to the Y. P. S. C. E. State Convention at Omaha commending the strong attitude of the young people on the proper observance of the Sabbath and the success, in God's way, in the great efforts to protect the Sabbath from national desecration. It expressed the desire that the young people would continue to regard this as the holiest of all days and act themselves for the defense of the Gospel

## Church News. In Canada.

THE Smith's Falls Presbyterians have raised \$7,000 to pay off an existing debt.

REV. WM. ROBERTSON, Hemmingford is still suffering from severe illness.

THE Ladies Aid Society of Meaford, will give an entertainment in the interest of their organization this evening.

A UNION service of Presbyterians and Methodists was held on Thanksgiving Day at Meaford.

THE pulpits of the Courtright and Sombra congregations were declared vacant on the 19th inst., by Rev. J. C. McKee, Bridgen.

A THANKSGIVING social was held by the Presbyterians of Cobourg, which was most successful.

THE new church at Stirling was dedicated last Sunday. On Monday a meeting was held in connection with the event.

THE Church at French River, N. S., has been renovated and remodeled and greatly improved.

COOKE'S Church, Kingston, held an interesting Thanksgiving supper and concert, at which several of the ministers of the city attended.

THE Ladies' Aid Society of the Presbyterian church, Cardinal, presented Mr. MacArthur with \$50 to aid in furnishing the new mans.

THE McGill College Y. M. C. A., held a very successful Thanksgiving dinner on Thursday last, under the presidency of Mr. Frank Day, there being over 100 members present.

THE annual sale of the Ladies' Aid of Knox church, Morrisburg, will take place in the lecture room, on the afternoon and evening of Thursday, November 30th. The supper in connection with the same will be held from 5 to 7.30 p.m.

THE beautiful new church at Ferrona, N. S., of which Rev. A. Laird is the pastor, was opened on the 19th inst. Rev. Dr. MacLeod, Rev. R. Cumming, and Rev. J. F. Forbes, assisted in the services. The building is commodious, comfortable and of elegant appearance.

THE Presbyterian congregation of Dunbar, under the able management and assistance of the Rev. Mr. Stewart, met one day last week and repaired the church property, adding greatly to its appearance. The example is a good one for other property holders to follow.

THE Ladies' Aid Society of Blenheim, will celebrate St. Andrew's Day by a dinner and entertainment. There will be speeches by Rev. J. A. McDonald, St. Thomas, one of the rising men of the west; Rev. F. H. Larkin, of Chatham; and Rev. Dr. Jamieson. Rev. Mr. Beckett, of Thamesville, will preside as chairman.

REV. DR. BARCLAY, of St. Paul's Presbyterian church, Montreal, will conduct the anniversary services at Collogo St. Presbyterian church next Sabbath, December 3rd. As Dr. Barclay has but seldom addressed a Toronto congregation, doubtless, many will avail themselves of this opportunity of hearing him.

REV. DR. BATTISBY, of Chatham, delivered his lecture on the "Origin of Life," recently, in the Mechanics' Institute, Blenheim, before a select audience. He placed before the audience in simple language and with much force, the results of a careful study of the most learned scientists on this subject—Spencer, Huxley, Tyndall and Darwin—and pointed out large gaps which they have left unfilled—the beginning of life, the dawn of consciousness and the development of reason.

ANNIVERSARY services were held Sabbath, ion street church, Owen Sound, on in Division 12th inst. Rev. J. A. MacDonald, of St. Thomas, preached morning and evening. It was his first visit to the town in the north. The sermons at both services were most appropriate, and the people were delighted and edified. One enthusiastic auditor was heard to remark at the close of

the evening service, "That is a man who can think, and is not afraid to say what he thinks." The collection amounted to \$200.

REV. ROBERT WALLACE preached on Nov. 12th at Streetsville, where he studied under Rev. Wm. Rintoul during 1841. Several old people said that they remembered his connection with the church and Sabbath school in '41, and others remembered his preaching there since that time. The church was well filled in the morning, and although many of the people are farmers who do not usually attend in the evening, yet there was a large attendance, many of them being young people. Mr. Wallace enjoyed the day very much among old friends and bringing back to remembrance old times.

At the last meeting of the Toronto Presbytery a committee was appointed to deal with the proposed union of Ruth street and Bonar churches, last week. Rev. Dr. Parsons, chairman; Rev. D. J. Macdonnell, Rev. Wm. Frizzell, Rev. Mr. Hossack, Rev. Mr. Grant, of Toronto Junction; Rev. Dr. Carmichael, of King, and Thomas Yellowlees and J. Gibson, met the session and managers of Ruth street in the latter church. A pleasant discussion ensued. The committee were not in a position to recommend that anything should be done as a result of their investigations. On the part of the Ruth street congregation they found a strong feeling in favour of continuing their work separately. Several of those present thought that an improvement might be made by a change of location, but that will be a matter for the congregation to decide.

In the course of his Thanksgiving sermon on the 23rd, Rev. W. T. Herridge, speaking of the coming plebiscite on prohibition, said:—"We are temperate in our ideas, and in regard to the coming plebiscite, I do not know how far it will voice the sentiment of the people or how many of those who vote will take into account all that is involved in the matter. How far it should be the law for some to abstain from a certain privilege for the sake of others, is a matter that can best be determined by individual conscience. All I wish to say on the subject is this, that any attempt to make a moral issue of the question will be foolish and pernicious. There must not be any attempt at coercion by the followers of either side of those who are ready to think for themselves. There are more infallible tests than this of the genuineness of our Christianity."

On Saturday morning last Kenneth McKay, sr., a faithful elder of South Side Presbyterian church, Toronto, passed peacefully to his rest. He had not been well for some days, but felt unusually well on Saturday morning, so that his sudden demise was a shock to the family. Service was conducted at his late residence, 247 King street east, on Monday, and a very large cortege accompanied the remains to the Necropolis. A memorial service was held in South Side church, Sabbath morning, when the pastor, Rev. J. G. Potter, made special reference to the loss both session and congregation had sustained by the removal of one whose life had been so exemplary in every way. Mr. McKay was a native of Ross-shire, Scotland, and for many years was a brass finisher, lately, however, he carried on a wall paper and fancy goods establishment, which will still be conducted by the family. He leaves a widow and seven children to mourn the loss, while here, of a loving husband and a kind father.

A SERIES of evangelistic services were conducted in St. Paul's Presbyterian church, Thornbury, for four consecutive weeks, ending Friday, the 3rd day of November. Rev. Dr. McTavish, of Toronto, Dr. McTae, of Collingwood, and Mr. Knox, of Banks, assisted the pastor, Rev. J. L. Simpson. Their assistance was greatly appreciated by the congregation and community. The meetings were largely attended each evening, and the greatest work of grace ever experienced in these parts was carried on, resulting in about fifty conversions. It was also a season of deep spiritual quickening to the members of the congregation. The afternoon meeting for believers conducted by Dr. McTavish were exceedingly edifying and precious, and will be long remembered

by the many attendants as the most helpful and blessed seasons of grace ever enjoyed. The communion of the Lord's Supper was dispensed on Sabbath last to the largest body of communicants assembled in the history of the congregation, forty-seven being added that day to its membership, viz.: three by certificate and forty-four on profession of faith. A communicants' class had been conducted by the pastor during the intervening weeks, which was well attended. On Monday evening forty-five of the new members met at the residence of the pastor, and after tea spent a pleasant evening in forming more fully the acquaintance of each other in their new relationship as the children of God. It was truly enjoyable to see the Christ-like spirit manifested, giving us to realize the beauty of that Scripture, "Ye are all one in Christ Jesus." After singing a few of Sankey's hymns the meeting closed with devotional exercises.

### Presbytery of Orangeville.

THE Presbytery of Orangeville met Nov. 14th, at Orangeville, Mr. Elliott, moderator, in the chair. Mr. Hossack, of Toronto, being present, was asked to correspond. Communion was received on behalf of Mr. W. J. Patterson, of Shelburne session, and Mr. David Nouary, of Laurel session. Mr. Felstead, catechist, was appointed to St. Andrew's, Proton, and Proton Station till the end of March. On motion of Mr. Farquharson, seconded by Mr. Campbell, the moderator was requested to convey to Mr. McKittrick an expression of the Presbytery's sincere sympathy with him in his great trial of affliction through the death of his son, Herbert S. McKittrick, late of Tarsus Institute, Syria. Mr. Bell reported a recent Presbyterial conference on the state of religion, and recommended that the following subject be discussed, viz.: 1st, Family Religion, to be introduced by Messrs. Farquharson and Hughes. 2nd, Amusements, to be introduced by Messrs. McRobbie and Steele. As the Women's Foreign Missionary Society purpose occupying the evening of our next meeting of Presbytery, said conference will not be held until the March meeting. Dr. McRobbie reported that he had moderated in a call at Horning's Mills and Primrose in favor of Rev. A. E. Neilly, of Sunderland, in the Presbytery of Lindsay. The call was signed by 123 members and 43 adherents. There is a promise of \$850 stipend to be paid half yearly. Messrs. Brown and Oliver supported the call and stated that it was unanimous. The call was sustained and Dr. McRobbie appointed to prosecute it before the Presbytery of Lindsay. Provisional arrangements were made for Mr. Neilly's induction at Horning's Mills, Dr. McRobbie to preside, Mr. McKenzie to preach, Mr. Wells to address the minister, and Mr. Harrison the people. Mr. Bell suggested a more suitable arrangement of stations in North Erin and East Garafraxa with a view to save supplement. Mr. Elliott was requested to consult his sessions and report. The Presbytery proceeded to the induction of Mr. McKenzie to the pastoral charge of the congregation of Orangeville, Mr. Fowlie presiding. In the absence of Mr. Harrison, on account of a funeral, the moderator asked Dr. McRobbie to preach, after which he regularly inducted Mr. McKenzie. Mr. Elliott suitably addressed the minister, and Mr. Farquharson the people. Mr. Crozier and Mr. Sproule accompanied Mr. McKenzie to the side of the platform where he was introduced to the people. The Presbytery decided to hold its next regular meeting in Orangeville on the second Tuesday of January at 10.30 a.m.—H. CROZIER, Clerk.

### Indore Missionary College Fund.

RECEIVED this week up to Nov. 23rd from Mrs. A. N. Campbell, Uxbridge, \$10; "An Unknown Friend," \$1. Amount now in hand, \$57.43. Thirty eight additional envelopes have gone out.

\* If the friend who sent me that dollar would kindly let me have the name I would be much obliged. I would not publish it, but would like to have it.—A. B.

## Presbytery of Stratford.

MET in Knox church, Stratford, on the 14th inst., Rev. John Kay, Moderator. A request from the congregation of Avonton to dispose of their old church and build a new one was granted. Rev. W. Findlay spoke in behalf of his mission work, and sought aid to help in building churches and manse. The Presbytery commended the scheme to the liberality of the people. The conveners of the A. and I. M. W. and O., and Foreign Mission Funds reported. The Presbytery resolved to urge church members to vote for the prohibition of the liquor traffic. Messrs. Pyke, Panton, Hamilton, Callin and Russ were appointed to examine the proposed changes in the Hymnal and report. The remit in the representation of mission stations was approved. Letters from the Prisoners' Aid Association were read. The Presbytery adjourned to meet at 10.30 a.m. on January 16th next, in Knox church, Stratford.—A. F. TELIX, Clerk.

## Halifax Presbytery.

THE Presbytery of Halifax met at Moser River church on the 7th inst. and inducted Mr. McLeod Harvey to the pastorate of the congregation of Quoddy and Moser River. Lying at the eastern extremity of the large Presbytery of Halifax, about 100 miles from the city and 60 miles from the nearest railway station, the congregation is somewhat difficult of access, and consequently has suffered from irregular and inadequate supply. Though organized three years ago it has not had a settled pastor until now. Mr. Harvey thought of going west, but has found a field of labor here in the east as necessitous and as clamant in its cry as any in the prairie provinces or beyond the Rockies. It is men of Mr. Harvey's missionary spirit that the Church wants to occupy her outlying districts—men whose first question is not "Where they will be most comfortable, but where is the need the greatest." Are our Home Missionaries who give themselves to the Lord's work in remote and poor districts sufficiently countenanced and supported by the Church they serve? Our foreign Missionaries deserve all the sympathy and support they get, and more, too, but let us not forget our Home Missionaries, many of whom forego not a little that they may preach the Gospel to their fellow-countrymen. Thank God for the faithful labourers we have in the home field. Let us support and encourage them in every way in our power.—ALLAN SIMPSON, Clerk.

## Presbytery of Quebec.

THE Presbytery of Quebec met in Richmond on the 14th November, Rev. J. M. Whitelaw, Moderator. There was a large attendance of ministers and a fair number of elders. Elders' commission: in favor of Messrs. Robt. Brodie and Peter Johnston were accepted. Revs. A. T. Love, D. Tait, Dr. Kellock and W. Shearer were appointed to consider and report on remits from the General Assembly. A call in favor of Rev. D. McColl, probationer, from St. Sylvester and Levis village was sustained by the Presbytery and accepted by Mr. McColl. The induction was appointed to take place on the 5th December, Rev. J. M. Whitelaw to preside and address the minister; Rev. Jno. Sutherland to preach, and Rev. Dr. Kellock to address the people. Rev. A. T. Love reported at length on grants and the supply of vacancies and mission stations. Dr. Lamont was appointed to Metis for two years, and Rev. Jno. Turnbull for a like period to Kennebec Road. A committee consisting of Revs. A. T. Love, Thos. Muir and K. MacLennan, was appointed with a view to bring about a union between Marboro, Lake Megantic, Hamplen and Winslow. Rev. D. Tait gave a full and interesting report of the work of French evangelization within the bounds. The Rev. Ismael P. Bruneau, late a Congregational minister at Holyoke, Mass., was received as a minister of this church, and was appointed missionary to the French Mission, Quebec. Rev. Prof. Macadam reported on arrears claimed by Rev. A. Robertson, late of Metis. The Mission was recommended to pay \$10 in settlement of the claim. Revs. Jno. W. Tanner and W. Shearer were instructed to report to the next meeting on the advisa-

bility of organizing mission work in Coaticook and in the vicinity of Sherbrooke. It was resolved to use a part of the Peoples bequest in paying the salaries of Mr. Boutlay, coporteur in Quebec city, and Mr. S. Tseechi, catechist at Indian Lerette. Rev. H. Craig and Mr. Jas. Davidson were appointed a committee to adjust a claim preferred against Melbourne by Richmond congregation. Leave was granted to Lingwick congregation to mortgage the church property to the extent of \$1,500. The next meeting was appointed to be held in Morrin College, Quebec, 27th February, 1894. J. R. MacLEOD, Clerk.

## London Presbytery.

THE Presbytery of London met on the 14th inst., Rev. A. Henderson, Moderator. Messrs. McDonald and McIntyre were granted leave to moderate in calls in Port Stanley and Tempo and South Delaware respectively. It was agreed that Newbury be united into a district congregation in connection with Wardsville; that the new manse be built at Newbury; that \$325 of the insurance money be appropriated to the new manse, and the \$475 balance retained by the Wardsville congregation, and that in case of a separation of the congregations in future, Wardsville receive the \$325 invested in the manse without interest. The adoption of the committee's report was moved by the convener. Three of the Wardsville delegates appealed on behalf of the congregation from the decision of the Presbytery. It was resolved that the moderator of Wardsville and Newbury and the moderator of Presbytery meet with these congregations on the 22nd inst. to receive the reports of the delegates to Presbytery. Leave was granted to moderate in calls in several vacancies within the bounds of Presbytery. A report on remits from General Assembly was adopted involving changes in synodical powers and appointments to theological chairs. It was resolved that the moderator of the Presbytery address a pastoral letter to the congregations who have failed in contributing to any of the schemes of the church. It was resolved that a conference on missions be held on the Monday preceding the next regular meeting of the Presbytery in January, at 3 p.m.

## Presbytery of Winnipeg.

THE Presbytery of Winnipeg met on the 14th Nov., in Manitoba College. There were present sixteen ministers and four elders. A deputation consisting of Mr. James Stuart and Mr. Wm. Skead, appeared on behalf of Point Douglas Presbyterian congregation, asking for the ordination of Mr. T. U. Richmond, the student now in charge of the congregation, in virtue of the act of the General Assembly last year, which permits the ordination of a student a year before his graduation. The deputation was introduced by Rev. Joseph Hogg, who spoke of the recent organization of the congregation and its encouraging prospects. The roll of the members now contains 71 names, 65 of whom have been transferred from the congregation of St. Andrew's church. Mr. Stuart and Mr. Skead made a statement showing the advantages that would accrue to the congregation if Mr. Richmond had the standing of an ordained minister; and it was agreed after lengthy deliberation, on motion of Rev. C. B. Piiblado, seconded by Rev. Joseph Hogg, that the Presbytery grant the request and proceed after getting leave from the synod to take Mr. Richmond on trials for license and ordination, with the understanding that he follow the instructions of the General Assembly, and attend the next theological session in Manitoba College. This motion was carried by a vote of eight to seven, Rev. Messrs. McBeth, J. A. F. Sutherland, Matheson and Dr. DuVal, and elders Chief Justice Taylor and John Sutherland dissenting and asking that their dissent be recorded. Eight members reported that they had dispensed ordinances in mission stations, eighteen in number, by instructions of the Presbytery. The reports were, in nearly every case, of an extremely encouraging character and several of the ministers who had visited the mission fields bore testimony to the self-denying and labor-

ious character of the work which was being done by the students, and also to the value of their labours and the high appreciation in which they are held by the congregations to which they minister. The committee to which had been referred the matter of making arrangements for missionary meetings reported as follows through Dr. Bryco: The Presbytery recommends to all the congregations and stations within its bounds to observe the second Sabbath in December, or, where this is inconvenient, the next Sabbath thereafter, as a day for bringing before the people the claims of missions; and suggests that where practicable the interchange of ministers at one of the services on that day, and the introduction of suitable laymen as speakers, as may be arranged and authorized, the convener of the Home Mission Committee to arrange with the students filling the mission stations to make the services of that day of a missionary character. The following scheme for the exchange of pulpits was proposed, and it was left to the convener of the Home Mission Committee to carry on any further negotiations that may be necessary. Knox church and Augustine; North church and Westminster; St. Andrew's and Kildonan; West End Mission and Point Douglas; Stonewall and Balmoral; Springfield and Plympton; Dominion City and Morris; Rat Portage and Keewatin; Port Arthur and Port William; Selkirk and Little Britain. Application was made on behalf of the congregation of Morris, to the Church and Manse Building Board for a loan of \$300 to complete the purchase of a manse which was bought some time ago at a cost of \$800, and the rest of the purchase money of which has already been paid. On motion of Rev. John Hogg, seconded by Dr. King, the application was approved and recommended for favourable consideration to the Church and Manse Board.

## The Church Abroad.

THE opening of the theological SCOTLAND. halls was the event of this month in Scotland. At the Free Church College in Aberdeen, Professor Salmon gave the introductory lecture on Puritanism. The lecture was an appreciation and a criticism. The real strength of Puritanism from first to last lay in these two things: on the one hand, in the sympathy with the rights of the people; on the other, in the deep view which it took of religion as an inward thing meaning a conflict in the soul itself between good and evil.

AT the Established Church hall in Aberdeen the occasion was marked by the appearance of a new professor in succession to Dr. Milligan. Since 1857 every chair in the theological faculty has received a new occupant. The new Professor of Biblical Criticism, Mr. Johnston, is a man who has a reputation to win. His opening lecture touched the whole field of Biblical criticism.

IN Edinburgh the critics of the Pentateuch were criticized by Professor Garden Blaitie. He thought that the use of various documents in the composition of Genesis and other books was highly probable. This would account, he thought, for those discrepancies in true narrative that make it impossible to maintain the absolute inerrancy of Scripture. With regard to the chronological re-arrangement of Prophets and Law he did not think the theory had sufficient dynamic force to effect the revolution contemplated.

AT the University Professor Story remarked on the disappearance of great masters in theology. In Dr. Milligan the Church loses the active service of a man whose works are actually recommended in "The Priest's Prayer Book." Scoldon has the Church had to record so heavy a loss within so brief a time as that of Cunningham, Jowett, and Schaff.

ST. ANDREW'S parish church, Glasgow, has given a call to Rev. James Thompson, St. Aidan's, Edinburgh, to succeed Rev. F. L. Robertson.

REV. W. MACONACHIE has been called to Guthrie church, Aberdeen.

REV. J. C. LAWSON, B.D., assistant at Stockbridge Free church, Edinburgh, has been called to Rathen church.

REPORTING to the commission on the religious condition of the people, the Presbytery of Garioch takes a hopeful view of the situation. The religious condition in the small towns is confidently said to be improving. Church-going is well maintained. Since the disruption the number of church-goers has very much outrun the population. Christian liberality is increasing, especially in support of such institutions as the Royal Infirmary.

DR. MONRO GIBSON preached on Sunday 5th inst., at Merchiston United Presbyterian church, Edinburgh, the minister of which is Rev. Duncan Sillars, formerly minister at Oxendon church, Haverstock Hill. The church is a new one, and was opened on the previous Friday by Rev. Dr. Andrew Thomson, of Broughton-place, Edinburgh. Mrs. Nairn, sister the late Dr. John Ker, has virtually paid for the new church, having given a donation of £3,000 on condition that it should be called the "John Ker Memorial Church." Mr. Sillars since his removal to Edinburgh, had been preaching in a hall in which there was a debt amounting to £1,000. His success is now assured, as the population round Merchiston is increasing rapidly; and Mrs. Nairn's generosity sets him free from the incumbrance of a heavy debt, which so often presses disastrously on new churches.

THE Presbytery of Belfast is pushing the cause of temperance within its bounds.

AN increase in the Sustentation Fund is reported from the Presbytery of Ards.

COLERAINE Presbytery reports a gratifying increase in the Sustentation Fund.

THE reports submitted to the various meetings of Presbytery for November show that the Church throughout the land is in a very prosperous condition.

THE Belfast Witness says that it is probably to Dr. Waugh this floating anecdote refers. While he was preaching one Sunday, a little boy of his, about three or four years old, slipped out of the pew unperceived, and wandered into the street. A policeman found the little creature, who was not able to give his full name or tell where he lived. All he could say was—"My father preaches on Sunday and takes toddy." This was enough to show Dogberry that it must be the Scotch minister, and the guileless little waif was led safely home.

THE Grand Jury has the nomination of Governors for the Down Asylum. The small proportion of Presbyterians nominated called forth a protest from the Presbytery of Comber. It appears that although the Presbyterians number nearly 40 per cent. of the population of the county, they have only two representatives at the Board, while Roman Catholics have six, and Episcopalians and others ten. It was resolved at the last meeting of Presbytery that a letter be addressed to the Chief Secretary for Ireland, showing the inequality of the representation, and asking, in the interests of fair play, for Presbyterians a full, equitable share in the honour and privileges of representation. It was also agreed to forward a list of the names of persons from whom an election might be made.

ON Monday afternoon, the 6th inst., the cemetery at Highgate, London, received the remains of all that was mortal of the Rev. Robt. Redpath, M.A., formerly of the once famous but now extinct United Presbyterian congregation of Well-street, Oxford-street, who passed away at the ripe age of ninety-one. Mr. Redpath, who was born in 1802, and was ordained as far back as 1828, was the oldest Presbyterian, and probably also the oldest Nonconformist minister in England. He had been a minister for sixty-five years, and a member of the Presbyterian Board of the three denominations for exactly half a century. Mr. Redpath took an active part in the controversy which led to the expulsion of the Unitarian members from the three de-

nominations, and he was one of the two members who represented the orthodox Presbyterian element in the reconstituted Board. Possessed of rare intellectual gifts and ripe scholarship, he was a man of mark in his day, although almost unknown to the present generation. Mr. Redpath was an ardent voluntary of the old school, and did not fall in with the Union of 1878. Although he spent the closing years of his life in Kensington, he kept up his connection with the Church of his fathers by having his name, we believe, on the roll of the Presbytery of Dumfries. He was a man of strong personality and was greatly beloved by all who knew him. He leaves behind him two daughters. The service at the grave was conducted by the Rev. Dr. Walter Morrison, Moderator of Synod.

AT a recent meeting of the South London Presbytery, a notice of motion was tabled asserting the right of the minors to a living wage.

THE depression of trade in the north west of England has been accompanied with a decrease in the Ministerial Support Fund.

A CONFERENCE will be held in Stockton on Dec. 14th, at which Rev. N. A. Ross, LL.D., will deliver an address on "Work among the young."

THE centennial celebration of Presbyterianism at Washington, Pa., which began on the 12th inst., was most successfully carried out.

THE Presbyterian church of Iola, Kansas, devotes one Sabbath evening in each quarter to its Endeavor societies. The meeting is conducted on the convention plan.

REV. MATTEO PROCHET, D.D., chairman of the Waldensian Committee on Evangelization of Rome, Italy, and pastor of the Waldensian church of that city, is visiting the United States.

AT the meeting of the Presbytery of Spokane one evening was given up to the Christian Endeavor Societies of the three Churches in Spokane. The members were present in large numbers. Rev. Donald Ross, chairman of Presbyterial Committee, conducted the service, and, besides reports from the societies, interesting addresses were made.

REV. T. W. J. WYLIE, D.D., senior pastor of the Wylie Memorial Presbyterian church, Philadelphia, celebrated recently the fiftieth anniversary of his settlement in that charge. Dr. Wylie's father was ordained pastor of the same congregation in 1808, and continued until his death. His son succeeded him, and thus there is the very unusual occurrence of a Church being served for 86 years by father and son.

Dr. Campbell.

(From Men of Canada, in the Canadian Album.)  
REV. JOHN CAMPBELL, M.A., Ph.D., whose sermon appears this week, was born in Argyleshire, Scotland, 1845. His father was a relative of Sir James Brown, Edinburgh, and Sir Colin Campbell, whose name became immortalized by his bravery at the relief of Lucknow and by the "Thin Red Line" of Highlanders at Balaklava. His mother was Margaret Anderson, a relative of Sir John Dick, of Glasgow. His parents came to Canada about the year 1851, and settled in Nottawasaga. Dr. Campbell was educated at Stayner public school, Toronto Collegiate Institute, University of Toronto and Knox College. He received the degree of B.A. at the University of Toronto in 1873, M.A. in 1883, and graduated in theology in Knox College in 1874. He took a post graduate course of four years at Bloomington University, obtaining the degree of Ph.D. in 1885. Of all the honours he secured during his college career, the one he valued most highly was the first prize as a public speaker in the graduating class at Knox College. Prior to entering college he taught school with marked success for a few years. He was ordained and inducted into the Presbyterian church at Cannington, Ont., 1874. In 1878 he accepted a call to Knox Church, Harriston, and remained there until 1886, when he accepted a call to Collingwood. In 1892 he accepted a call to First Presbyterian

church, Victoria, B.C., which, according to the last blue book, has the largest membership of any Presbyterian congregation in that Province. He declined a number of calls from the United States and Canada. Dr. Campbell as a preacher is eloquent, clear, logical, evangelical and impressive, and as a pastor endears himself to his people by his strong social qualities. He has been most successful as a minister of the Gospel, being faithful, conscientious and energetic, filling every church of which he has had charge to its utmost capacity. The roll of his Sabbath school at Collingwood numbers over six hundred. He has been Moderator of three different Presbyteries, a member of the General Assembly, the Home Mission Committee and Sabbath Observance Committee.

An Excellent Remedy.

GENTLEMEN.—We have used Haggard's Pectoral Balsam in our house for over three years, and find it an excellent remedy for all forms of coughs and colds. In throat and lung troubles it affords instant relief.

JOHN BRODIE, Columbus, Ont.

A Prompt Cure.

GENTLEMEN.—Having suffered over two years with constipation, and the doctors not having helped me, I concluded to try B. B. B., and before I used one bottle I was cured. I can also recommend it for sick headache.—ETHEL D. HAINES, Lakeview, Ont.

What a Dyspeptic Says.

For some time I have been a sufferer from Dyspepsia, so much so that I completely lost my appetite, and through weakness could hardly walk. Three weeks ago I commenced drinking St. Leon Water, resulting in a sharpened appetite, good digestion, and am now completely cured. D. CURRAN, 188 Berkeley street, Toronto.

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



**BOTH  
ENDS  
WILL  
MEET  
MUCH  
EASIER**

When you purchase your jewelry from us. Our prices are marked in plain figures, so that he who runs may read, and not in

HIEROGLYPHICS.

We are direct importers from Europe, as well as manufacturers, therefore our goods are well bought. We consider your interests and sell them as cheaply as we can.

**We are Ready  
for Christmas.**

**JOHN WANLESS & CO.  
172 Yonge Street,**

ESTABLISHED  
1847.

TORONTO.

**Births, Marriages and Deaths.**

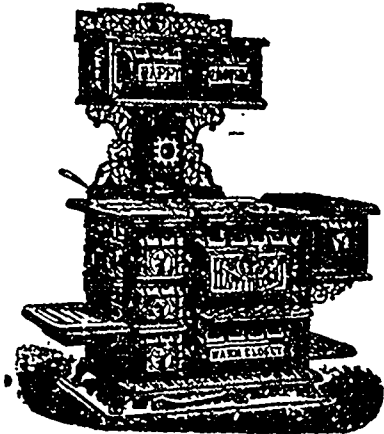
**Marriages.**

**ADAMSON—HENRY**—On November 9th, at the residence of the bride's father, by Rev. W. Gallagher, Geo. M. Adamson, of the Tp. of Woolwich, to Miss Jessie Henry, of Tp. of Normanby.

**McLELLAN—ALLEN**—At the bride's residence, Nov. 22nd, 1894, by the Rev. J. M. Millar, Holst. In, Ont., Charles G. McLellan, Jk. Forest, to Annie, second daughter of Mr. Andrew Allen.

**Happy \* Thought \* Range**

Over 40,000 now in use in Canada.



THERE IS NOTHING made to take the place of the "Happy Thought" Range in the Kitchen. It has never had an equal. It burns day and night same as a self-feeder. It is fitted with the only genuine "Duplex Grate" which so easily and effectually separates the ash from the fire without dust or waste.

Call and examine for yourself at  
**R. BIGLEY'S WAREROOMS**

96 & 98 Queen Street East,  
TORONTO.

Repairing of Beck's Stoves a specialty.

**R. J. HUNTER,**

**Merchant \* Tailor**

and Men's Furnisher,

COR. KING AND CHURCH STS.,

McIntyre Block, WINNIPEG, TORONTO.

**Geo. Harcourt & Son**

Merchant Tailors \*  
Robe Makers  
\* AND Men's Furnishers

Business Established 1842

... ADDRESS ...  
57 KING STREET W. - TORONTO

TELEPHONE 2163



**DO YOU**

Realize the advantages to be gained by early attention to the needs of your Sabbath School. If you

**REQUIRE**

Prize Books, we are in a specially able position to cater to your wants. A large stock purchased at a very low figure enables us to offer to a

**Sabbath School**

Every possible advantage in the matter of extra inducements. Always a special feature with us has been the supplying of

**Library Books.**

Our plan of supply has received the heartiest endorsement of Sabbath School men throughout Canada.

SEND FOR TERMS.

ADDRESS:—

*Fleming H. Revell Company,*

COR. YONGE AND TEMPERANCE STS.,

TORONTO, CANADA.

**Are You INTERESTED**

In anything that you wish the public to know about

**If so**

Advertise in the TORONTO STREET CARS

**BECAUSE**

they carry 25 millions of people annually.

Rates and all Particulars from  
**ALLISON CO'Y, 23 Leader Lane.**

For  
**6** CTS.

You can get a treatise on how to cure . . . .

**CANCER**



**No Plaster  
No Knife  
No Pain**

A pleasant home treatment.  
See testimonials from living witnesses.

**STOTT & JURY**

Mention Review. Bowmanville, Ont.

**DID YOU EVER**

**"Put your foot in it,"**

If so, do not make such a mistake again, but put both feet in a pair of our Extra Tan Boots for Ladies and Gentlemen. Best assortment of styles and widths in the city. Fine American Rubbers a specialty. All styles in Ladies and Children's Leggings. A few pairs of Ladies' Red Slippers left at half price.

AT H. & C. BLACHFORD,  
83 to 89 KING ST. E. | TORONTO

**Church Windows**

IN SIMPLE OR ELABORATE DESIGN.  
Very beautiful effects at moderate prices.

**McCAUSLAND & SON**  
76 KING ST. WEST.

The oldest and largest works of the kind in Canada.

**We are Prepared**

TO DO ALL STYLES OF

**Book Binding**

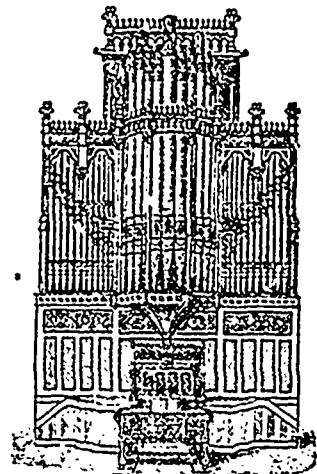
Including Pamphlet, Cloth, Fine Leather Binding and especially

**GILDING AND EMBOSsing**  
NEATLY DONE.

If you require your Library remodelled 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 ST. WEST,  
TORONTO.



**REAL**

**Church Pipe Organs**

Built on Tubular, Pneumatic or Electric Pneumatic Systems, with all latest improvements under valuable patents of which we have sole control for Canada. Send for Estimates to

Bell Organ & Piano Co., Ltd., Guelph, Ont.



**\$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 for every day's work; absolutely sure; don't fail to write to-day.

Address A. W. KNOWLES, Windsor, Ontario.





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 at the Head Office or at any of the Company's Agents.

W. C. MACDONALD, ACTUARY.

J. K. MACDONALD, MANAGING DIRECTOR.

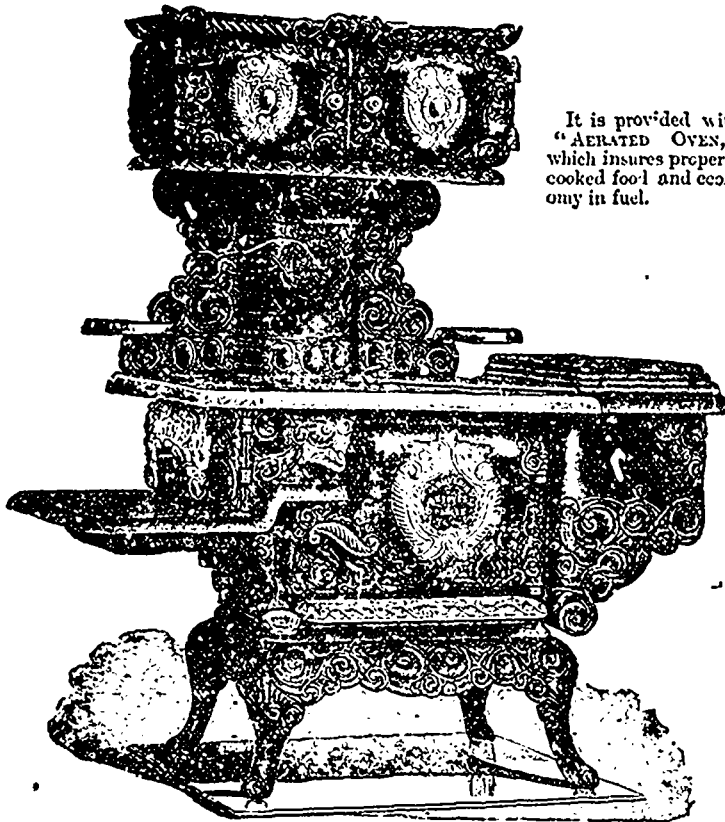
DON'T BE SATISFIED

WITH AN INFERIOR STOVE OR RANGE

BUY THE BEST.

THE "SOUVENIR" RANGE

Is the most practical, the best constructed, the best finished and the most perfect baking Coal or Wood Range in existence.



It is provided with "AERATED OVEN," which insures properly cooked food and economy in fuel.

It will work satisfactorily where other stoves and ranges fail.

EVERY RANGE WARRANTED

Sold by leading stove dealers throughout the Dominion. Made only by

THE GURNEY, TILDEN COMPANY, Limited.

SUCCESSORS TO E. & C. QUINLY CO., LTD

HAMILTON, ONT.

"To Save Time is to Lengthen Life."

*Handwritten signature: R. H. M. A.*

Apply for Circulars.

MISS A. M. PARKER  
Shorthand School

51 King St. E., Toronto

Wedding Invitations

Skilled workmen, the best machinery and the finest material are employed by us in the production of Wedding Stationery. Our long experience and correct knowledge of the prevailing customs make it to your interest to entrust work of this description to us, "good form" being imperative in the etiquette of weddings. In asking for prices please state the probable quantity desired. Samples sent on application.

HART & RIDDELL

Fine Stationers and Bookellers.

12 King St. West, Toronto

J. YOUNG

(ALEX. MILLARD)

The Leading Undertaker and Embalmer

347 Yongo St. | TELEPHONE 679

Hereward Spencer & Co.

INDIA AND CEYLON

TEA MERCHANTS

63 1/2 KING STREET W.

TELEPHONE 1807

AGENCIES

45 1/2 Yongo Street  
489 Parliament Street  
178 College Street  
1402 Queen Street W.

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, ETC.  
THIS IS GOOD FOR \$2.00 SEND TO  
**CREELMAN BROS. MRS. GEORGETOWN, ONT.**

D. McINTOSH & SONS

Manufacturers and Importers of

GRANITE AND MARBLE MONUMENTS

Marble Tablets, Fonts, Etc.

Office and Showroom

624 YONGE ST. (Opposite Midland St.)

TELEPHONE 4219

CLINTON H. MENEELY -- BELL -- COMPANY,

TROY N.Y.

Manufacture a Superior Grade of

Church, Chime, and School Bells.



MENEELY & COMPANY,

WEST TROY, N. Y., BELLS,

For Churches, Schools, etc., also Chimes and Pells. For more than half a century noted for superiority over all others.

THE LARGEST ESTABLISHMENT MANUFACTURING CHURCH BELLS & PEALS  
in the World  
FINEST BELL-CASTAL, COPPER AND TIN  
Send for Price and Catalogue.  
MARIANE BELL FOUNDRY, BALTIMORE, MD.

Well

Brought Up

—the woman who uses *Pearline*. She knows a good thing when she sees it; she tries *Pearline*, and then uses it. Her clothes are washed with half the labor and without harm; her house is cleaned in half the time, and without trouble. Everything is done with little work; she has done with hard work, for she has *Pearline*.



Beware

Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as" *Pearline*. IT'S FALSE! *Pearline* is never peddled, and if your grocer sends you something in place of *Pearline*, do the honest thing—send it back.

ELIAS ROGERS & CO'Y



COAL - - - WOOD  
LOWEST RATES.

Dale's Bakery

Cor. Queen and Portland Sts.

BEST QUALITY OF BREAD

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



—and sale and hearty and entirely free from indigestion since using

ADAMS' TUTTI FRUTTI

Sold by Druggists and Confectioners.

CHRISTMAS MUSIC

For Choirs and Sunday Schools

Address, The Echo Music Co., Ltd.

Literary Notes.

THE PARABLES OF OUR LORD By Prof. A. Salmon, D.D., Aberdeen, Edinburgh; T. and F. Clark.

This is one of the useful "Bible Class Primers" edited by Professor Salmon. It is certainly not voluminous, consisting, as it does, of 122 pages, but into this small space is compressed an able and lucid exposition of the parables, and a careful and thoughtful discussion of all matters bearing upon them. The first thirty pages or so contain an admirable statement of the general characteristics of our Lord's parables. Indeed, we regard this "Primer," costing only 6d., as of more value than some large volumes that we could name on the same subject.

The *Star* Almanac of Montreal for 1894 is just published. Needless to say there is a great demand for it.

The Christmas number of Scribner's will contain a novelty in magazine illustration—a form of sixteen pages of beautiful half-tone pictures printed with a tint, illustrating the delicate material of the sculptures of the Robbias.

ALTHOUGH there are many publications on the Chicago Exposition, there are none which have been so broadly planned and so conscientiously and thoroughly carried out as THE BOOK OF THE FAIR, by Hubert Howe Bancroft. Besides the full history and description of the Exposition as a whole, and in its several national parts, every art and industry will be presented. The publication of the work by The Bancroft Company, with offices in the Auditorium Building, Chicago, will proceed side by side with the progress of the Exposition itself, thus affording the public the opportunity of judging of its merits as the work proceeds.

"Sweet Charity."

THE programme of The Youth's Companion for 1891 is brighter than ever. In addition to the literary part offered, the publishers present to all new and renewing subscribers an exquisite picture in colors, reproduced from one of the American Academy of Design paintings. It is called "Sweet Charity," a charming young woman of colonial times on an errand of mercy. Its beauty must be seen to be appreciated.

A Dream.

How many people have yearned for another Christmas number of the *Montreal Star*, one of those things of rarest beauty that turned the heads of old and young in other years? And it will be glad tidings in thousands upon thousands of homes that there is to be this year the grandest of all Christmas Stars, forty-four pages on satin paper, with five superb art supplements of bewitching beauty.

Meetings of Presbyteries.

- BRANDON—Virden, March 15, 1894, 10 a.m.
- BRANDON—Brockville, First church, Dec. 12th, 2.30 p.m.
- BRUCE—Walkerton, Dec. 12th, 1 p.m.
- CALGARY—Calgary, first Tuesday of March, 1894.
- CHATHAM—Chatham, St. Andrew's church, Dec. 12th, 10 a.m.
- LINDSAY—Lindsay, Tuesday, Dec. 19th, at 11 a.m.
- MONTREAL—Montreal, Presbyterian College, January 9th, 10 a.m.
- OWEN SOUND—Owen Sound, Knox church, for conference, Dec. 18th, 2 p.m.; for business, Dec. 19th, 10 a.m.
- PETERBOROUGH—Peterborough, St. Paul's, Dec. 19th, 9 a.m.
- REGINA—Indian Head, 2nd Tuesday in March, 1894.
- SARNIA—Sarnia, Dec. 12th, 10 a.m.
- SARGENT—Clifford, Dec. 12th, at 10 a.m.
- VICTORIA—Nanaimo, St. Andrew's church, Dec. 13, 2.30 p.m.

PISSA'S CURE FOR  
CURES WHERE ALL ELSE FAILS  
Best Cough Syrup. Tastes Good. Use  
in time. Sold by druggists  
CONSUMPTION



IT'S A SECRET

—that many women owe their beauty to Dr. Pierce's Favorite Prescription. The reason—beauty of form and face, as well as grace, radiate from the common center—health. The best bodily condition results from good food, fresh air, and exercise, coupled with the judicious use of the "Prescription." In maidenhood, womanhood, and motherhood, it's a supporting tonic that's peculiarly adapted to her needs, regulating, strengthening, and curing, the derangements of the sex.


If there be headache, pain in the back, bearing-down sensations, or general debility, or if there be nervous prostration, and sleeplessness, the "Prescription" reaches the origin of the trouble and corrects it. It dispels aches and pains, corrects displacements and cures catarrhal inflammation of the lining membranes. It's guaranteed to benefit or cure, or the money paid for it is refunded.

CURES  
BAD BLOOD  
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 Purifiers really cures bad blood and drives out every vestige of impure matter from a common pimple to the worst scrofulous sore. H. M. Lockwood, of Lindsay, Ont., had 53 Boils in 8 months, but was entirely cured by 3 bottles of B.B.B., and is now strong and well. Write to him.

CREAM OF SCOTTISH SONG  
WITH WORDS AND MUSIC  
Seventy-one of the Best—in Book Form  
64pp. for 25c—Send to Imrie & Graham,  
Church and Colborne Sts., Toronto, Can.

DUNN'S  
BAKING  
POWDER  
THE COOK'S BEST FRIEND

Send one dollar and get 12c  
McALVIN'S DYSPEPSIA PILLS,  
which I guarantee to cure any case of dyspepsia.  
Treatise free. JOHN H. McALPIN, Lowell, Mass.



**King's Evil**  
Is another name for SCROFULA, and yields to

**SCOTT'S EMULSION**  
Of Pure Norwegian Cod Liver Oil and Hypophosphites.

Impoverished and impure blood is always effectively restored to vigorous condition by this wonderful remedy. Cures Coughs, Colds and all Wasting Diseases. Almost as palatable as Milk.  
Prepared only by Scott & Bowne, Belleville.



(In Affiliation with the University of Toronto)  
**Toronto College of Music**  
12 and 14 Pembroke St.  
-- THOROUGH MUSICAL EDUCATION --  
Students prepared for University Degrees in Music. Testimonials, Certificates and Diplomas awarded. Mr. Arthur E. Fisher, Principal of the Theoretical Department. Matriculation classes.  
West End Branch, cor. Spadina and College. Send for prospectus.  
F. H. TORRINGTON, Musical Director

**Canada Business College.**  
FOUNDED 1862. HAMILTON, ONT.  
Fall Term begins 4th of September, '93

This is the only College in Canada teaching business by strictly practical methods. It has an excellent Shorthand Department in connection. Apply for illustrated catalogue and handsome souvenir to  
Prin. R. B. GALLAGHER, Hamilton, Ont

**MORVYN HOUSE**  
350 JARVIS ST., TORONTO  
Young Ladies' School for Resident and Day Pupils  
MISS LAY, Principal  
Successor to Miss Haight.

A thorough course in English, arranged with reference to University Matriculation. Special advantages are given in Music, Art, French, German and Elocution. RESIDENT FRENCH TEACHER. MORVYN HOUSE also offers all the refining influences of a happy Christian home.  
School will Re-open September 12th

**JOHNSTON & LARMOUR**  
ROSSIN HOUSE BLOCK, TORONTO.  
.. STOCK NOW COMPLETE ..  
The latest novelties in Fall and Winter Overcoatings Suits, Trousers, etc.  
Barristers' and Ministers' Gowns.

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.

That  
Old  
Plan

of postponing Interior Decorating until the spring is a fallacy.

Your home should be cheerful and fresh for the dull Fall and Winter days.

Our new  
**Wall Papers**  
will transform it at a very moderate cost.

Do It  
Now

**M. STAUNTON & CO.,**  
WALL PAPERS  
ROOM MOULDINGS 6 King St. West  
WINDOW SHADES

The Standard  
Fuel Co., Ltd.

Have you Tried our Fuel?  
We handle only Choice Grades of Anthracite and Bituminous Coal : :  
ALL : RAIL : DELIVERY : :  
Our Stock of Wood is the Best : :  
And Largest in the City : : :

Your Order for the season is respectfully solicited.  
General Office. **NOEL MARSHALL,**  
58 King St. E. Vice-President and Manager  
WM MCKENZIE, A. J. SINCLAIR,  
President. Secy.-Treas.

**FALL and WINTER**  
of 1893-4.  
STOCK NOW COMPLETE.

All the latest novelties in Imported and Domestic Overcoatings, Suits, Trousers, etc. Scotch and Irish Tweeds, direct importations, and at exceedingly low prices.  
Ministers' Clothing a Specialty.  
Orders from the country promptly filled.

**JAMES ALLISON, MERCHANT TAILOR,**  
264 Yonge St., Toronto.



INCORPORATED 1886 **TORONTO** HON. G. W. ALLAN PRESIDENT

**CONSERVATORY OF MUSIC**  
609 YONGE ST. & WILTON AVE

Affiliated with Trinity University  
Artists' and Teachers' Graduating Courses  
Students trained for Degrees in Music, Scholarships, Diplomas, Certificates, Medals, etc.

Equipment Complete, Facilities unsurpassed.  
Superior Staff, over 60 members.

Students receive a thorough and artistic musical training by most approved methods.

Voices tested free of charge.

-- Conservatory School of Elocution --

(H. N. SHAW, B.A., PRINCIPAL).  
Elocution, Oratory, Voice Culture, Delsarte and Swedish Gymnastics, Literature, etc.

**NEW CALENDAR,** 132 pages, particulars of all departments mailed free.  
**EDWARD FISHER** . . . Musical Director



**ARTISTS,**

DON'T ruin your picture with cheap German and American colors. The best in the world are within reach of all.

MANUFACTURED BY  
**WINSOR & NEWTON,**  
Artists' Colormen to

HER MAJESTY THE QUEEN AND ROYAL FAMILY.  
Demand them from your dealer and take no other.

**A. RAMSAY & SON,**  
MONTREAL  
Wholesale Agents for Canada.  
Manufacturers of  
Lead, Colors, Varnishes, Etc.

BAGGAGE SECURED BY CHECK TO ALL STATIONS BY

**M. FISHER'S EXPRESS LINE**

Office, 553 Yonge Street.

Telephone 3091.

Pianos moved by Fisher's Patent Piano Truck  
Furniture, Baggage, Pianos, etc. removed to all parts of the City or Country at moderate rates. All orders promptly executed, and satisfaction guaranteed.