

PRESBYTERIAN REVIEW.

Vol. X.

Toronto, October 26, 1893.

No. 16.

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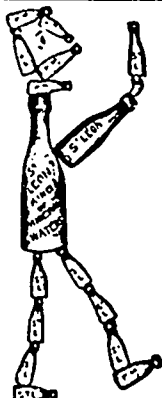
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THE ART OF COOKERY.

TOAD IN A HOLE.—This oddly-named pudding consists of a Yorkshire pudding made with rather more flour, and some finely minced beef suet, and having in the centre a solid piece of juicy lean beef, which may be supposed to represent the "toad." The remains of any kind of cooked meat or poultry, properly seasoned, may be re-warmed in such a pudding in place of the beef, as it does not require much baking.

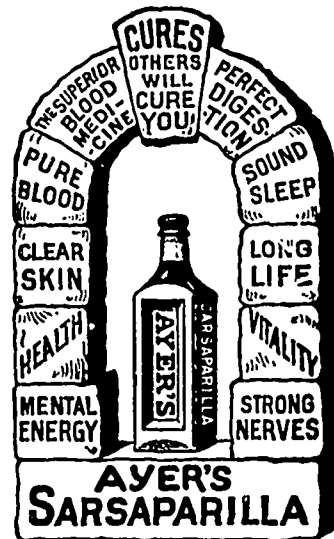
SWEET POTATO PUDDING.—Rub a pound of roasted sweet potatoes through a colander; add half a pint of cream, nutmeg, cinnamon, three ounces sugar, three ounces butter or marrow, four eggs, two ounces of sweet almonds (blanched and sliced,) one ounce of citron (sliced small,) an ounce of currants, and a tablespoonful of brandy, line a dish with pastry, pour in the mixture, place in the oven, and when well browned it is done.

A FRIAR'S OMELET PUDDING.—Pare core, and stew a dozen apples, as for sauce; stir in a quarter of a pound of butter, and the same of white sugar; when cold, add four eggs well beaten; butter a baking dish and strew it thickly over with bread crumbs, so as to stick to the bottom and sides; then pour in the apple mixture; strew bread crumbs over the top; bake in a moderate oven, and when done turn it out and sieve powdered sugar over it.

PRINCE ALBERT'S PUDDING.—With half a pound of fresh butter beaten to a cream, mix by degrees an equal quantity of sifted, dry, powdered sugar; after these have been well mixed and beaten together, add first the yolks and then the whites of five eggs, the latter whisked separately into a stiff froth; then sieve in lightly half a pound of the finest well dried flour, adding it very gradually to avoid forming lumps. Last of all, add half a pound of seeded raisins and a little grated yellow peel of lemon; when thoroughly mixed the pudding is poured into a buttered mould, which is immediately placed in a saucepan half full of boiling water, and boiled under a close cover for three hours. It may be ornamented by lining the mould previous to pouring in the mixture, with strips of candied orange peel or citron arranged in fanciful patterns.

CHEESE PUDDING.—Half a pound of sharp cheese grated, two ounces of butter, four eggs, a little cayenne and grated nutmeg; mix all and bake for twenty minutes in a buttered dish.

PUFF OVERS.—One pint milk, one pint flour, two eggs, a little salt. Heat patty pans and fill half full. Bake in quick oven.



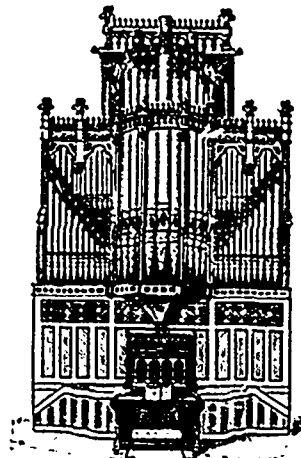
S. P. SMITH, of Towanda, Pa., whose constitution was completely broken down, is cured by Ayer's Sarsaparilla. He writes:

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The Presbyterian Review.

Vol. X.—No. 16.

Toronto, October 26, 1893.

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The Apostles' Creed.

BY DR. ADOLF HARNACK, PROFESSOR OF THEOLOGY IN
THE UNIVERSITY OF BERLIN.

A CREED as old as the Old-Roman Creed, which is only removed by one or two generations from the Apostolic age, and which has become either directly or indirectly the root of all the other Creeds, claims at our hands that we should carefully endeavour to ascertain both its original meaning, whether in general or in detail, and also its relation to the earliest preaching of the Gospel. Even if, according to the universally recognized principles of the Protestant Church, we cannot impute to it any independent authority, and still less an infallible one, and even if, in spite of its great antiquity, it dates from a period which gave birth to much that the Church of the Reformation has rejected, nevertheless the question, "What was actually professed and stated in the Creed?" deserves the closest investigation.

The Creed is the baptismal formula enlarged; a true understanding of it must start from this point. Accordingly, it is in three parts, like its prototype. The splitting up into twelve sections is manifestly a device of later times, in conflict with the whole drift of the Creed. The expansion was so contrived as to describe more closely the three members of the baptismal formula—"Father, Son and Holy Ghost." The Christian community felt the need of defining them so as to confess before all men what she possessed in them, and through her faith in them.

Perfect testimony to the faith of the Church, and one which no other expression could replace, is contained in the words of the first clause, "I believe in God, the Father Almighty." The author of the Creed did not probably attribute to the word Father the meaning that we are His children—a meaning which the early Church soon lost sight of. It was the Father of the Universe, and, therefore, the Creator alone, who was probably thought of. Still nothing stands in the way of construing Father in the paternal sense.

Equally simple and strong, evangelical and apostolic, is the amplification of the second clause, "Jesus Christ, His only begotten Son, our Lord." Still, we require an explanation of the term "only Son." After Nicæa these words came to be unanimously believed by the Church to refer to the prehistoric and eternal Sonship of Christ, and every other interpretation was regarded as heretical. So Luther also interprets them. Yet to transfer this conception to the Creed is to transform it. It cannot be proved that, about the middle of the second century, the idea "only Son" was understood in this sense; on the contrary, the evidence of history conclusively shows that it was not so understood. Whoever, therefore, insists on finding the idea of "eternal Sonship" in the Old-Roman Creed, reads into it a meaning other than it originally bore.

The Creed was not content to bear witness to Christ as the "only Son our Lord," but added five (or six!) sentences, viz., "Who was born of the Holy Ghost and the Virgin Mary; crucified and buried under Pontius Pilate; on the third day He arose again from the dead; ascended into Heaven, and seated Himself at the right hand of the Father, whence He shall come to judge the quick and the dead."

These statements coincide in the main with the original preaching of the Gospel. Nevertheless, two of the statements are not in entire agreement with it. One of the best established results of history is, that the clause "born of the Holy Ghost and the Virgin Mary" does not belong to the earliest Gospel preaching. This clause is an innovation, which of itself proves that the Creed does not belong to the earliest time any more than the Gospels of Matthew and Luke represent the earliest stage of evangelical history. There is another deviation in the Old Roman Creed from the oldest teaching, which is not so important, but which ought not to be overlooked, in spite of the difficulty of an exact appreciation—I mean the special prominence given to the Ascension. In the primitive tradition the Ascension had no separate place.

In the third fact of the baptismal formula, "I believe in the Holy Ghost," is supplemented not by way of personal addition like the first two, but by way of material addition—by the three items, "the Holy Church, the forgiveness of sins, and the resurrection of the flesh." It looks, therefore, as though the writer of the Creed did not conceive the Holy Ghost as a Person, but as a Power and Gift. This is, indeed, literally the case. No proof can be shown that about the middle of the second century, the Holy Ghost was believed in as a person. This conception, on the contrary, is one of much later date, which was still unknown to most Christians by the middle of the fourth century. Thenceforward in connection with Nicene orthodoxy, it made good its footing in the Church. It sprang from the scientific Greek theology of the day; for it cannot be shown that the (real or apparent) personification of the Holy Ghost in John's Gospel influenced the matter. Whoever, therefore, introduced the doctrine of the Three Persons of the Godhead into the Creed, explains it contrary to its original meaning and alters its true sense. Such an alteration was, of course, demanded from all Christians, from the end of the fourth century onwards, if they did not wish to expose themselves to the charge of heresy and its penalties.

In the Creed the Holy Ghost is conceived of as a gift, but as a gift by which the Divine life is offered to the believer; for the Spirit of God is God Himself. (In this sense there was never any doubt concerning the personal nature of the Spirit.) Three goods, or blessings, are added—which, however, are only developments of the one gift—and here the Creed gives full and faithful expression of the Apostolic teaching. They are "Holy Church," "Forgiveness of Sins," and "Resurrection of the Flesh." Nevertheless, it is certain that the form of the last clause is neither Pauline nor Johannine. In her conception of the resurrection and the life everlasting as the "resurrection of the flesh," the post-Apostolic Church over-stepped the line commonly observed in the oldest preaching. When the Church had to enter the lists against Gnosticism, she insisted upon the bodily resurrection, so as not to lose the resurrection altogether. However comprehensible this may be (and in the conflicts of those days no other formula would seem to have sufficed), the recognition of the fact that the Church was at the moment in a position of great need, does not make the formula itself legitimate.

The Presbyterian Review.

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

Toronto, October 26, 1893.

Drs. Briggs and Smith.

THE case of Prof. Briggs passed through an interesting stage at the Synod of New York meeting at Rochester, last week. As it was presented to the Synod it consisted of five complaints against the action of the Presbytery of New York. The first represents the Presbytery of New York in the case, the second is a refusal of the Presbytery to sustain the first objection made by the defendant to the amended charges and is signed by C. A. Briggs and Francis Brown; the third is against the refusal of the Presbytery to entertain the second objection made by the amended charges; the fourth is against the Presbytery for refusing by a vote of 70 to 68 to strike out from the amended charges, the fifth is against the action of the Presbytery in voting that the evidence offered by the prosecution be considered competent. These were remitted to the judicial committee of the Synod, who brought in a report substantially as follows. The judicial committee take this occasion to confirm the right of all complainants in the Presbytery to ask relief of the Synod whenever they are aggrieved, and all loyal Presbyterians acknowledge the largest liberty under our constitution and form of government in seeking a true adjustment of their difficulties. But in this case we recommend that these complaints be dismissed for the following considerations:—The above mentioned five complaints all relate to occurrences on the two trials of Dr. Briggs by the Presbytery of New York. The merits of that case have all been heard on appeal in two General Assemblies. In the General Assembly of 1893 the whole case was heard at great length and a final judgment was rendered at that time by that Assembly covering the whole case. This, in our opinion, clearly and finally disposes of all interlocutory questions in those cases, no matter when those cases were pending.

This report was concurred in by a large majority and the future of the whole case has been thus much simplified.

Nor has the interests of Rev. Professor H. P. Smith fared much better at the hands of the Synod of Ohio. In his case an appeal was taken against the decision of the Presbytery of Cincinnati suspending him from the ministry. Unlike the acerbity of temper which seems to have gathered around the Briggs case, that in which Dr. Smith is concerned has been characterised by the utmost good feeling. The debate in the Synod occupied four sessions. One afternoon was occupied by Prof. Smith in presenting his

in 1870 he was called to the Union Theological Seminary. reasons for appeal. The next forenoon in the argument of the Committee of Prosecution and the reply of Prof. Smith; the afternoon in speeches from members of the Cincinnati Presbytery and in three-minute speeches from members of the Synod; the evening in voting upon each specification of the appeal. The upshot of the whole was this, that Prof. Smith's suspension from the ministry was confirmed by a vote of 78 to 61, or, to quote from the Cincinnati Gazette: "Dr. Henry Preserved Smith, dethroned from the Presby'cian ministry and from his professorship in Lane Seminary by the finding of the Presbytery of Cincinnati, was further anathematized last evening in the Synod of Ohio, for holding heretical views of Biblical inspiration."

Dr. Philip Schaff.

ON Friday last a noted scholar and equally celebrated divine passed into his rest. Of the eminent men whose work will live long after them, Rev. Dr. Philip Schaff will be accorded a high place. The nature and character of his work, together with his world-wide reputation, call for an extended notice of his illustrious career. He was born at Coiro, Canton Graubunden, Switzerland, in 1819. His education was most thorough, beginning at the college of his native city and being prosecuted in the gymnasium at Stuttgart and the Universities of Tubingen, Halle and Berlin. From the latter institution he graduated in 1841, received the degree of doctor of philosophy and bachelor of divinity; in 1854 the degree of doctor of divinity was awarded to him by the same university. After his graduation he travelled for a year or more in Europe as tutor to the son of a Prussian nobleman. Upon his return to Berlin in 1844 he lectured in the university on "Biblical Exegesis and Church History." At this time there was a desire among the leaders of the German Reformed Church in America to secure for an instructor in the theological seminary at Mercersburg, Penn., a suitable representative of the German theology, and Prof. Schaff accepted the vacant chair. The young instructor was ordained at Elberfeldt, and came to this country in the following year. Neander, "the father of Church history," of whom Dr. Schaff has given many interesting reminiscences in his "History of Germany," predicted with confidence the future distinction of his devoted disciple. Dr. Schaff's opening address in his new field of labour was on the "Principle of Protestantism as Related to Romanism and the Present State of the Church." It was published first in German, an English translation soon followed and gave rise to the "Mercersburg Theological Movement." The thoughts expressed in this book were so liberal that in less than a year after his arrival in America a charge of heresy was brought against him. His trial before the Synod in York, Penn., in 1845, resulted in his honourable acquittal, and he continued to teach and write at Mercersburg for nearly twenty years.

In November, 1862, he was invited to spend three months at the Andover Theological Seminary to deliver a course of lectures on "Ecclesiastical History." Instead of three months, he occupied that chair for five years, and in 1868 he was elected professor of church history in the Hartford Theological Institute. Dr. Schaff went to New York in 1863 to edit "Lange's Commentary" and to superintend the printing of his work on "Church History." Here he found a wider field for his scholarly attainments, and he made that city his home since that time. In 1864 he was chosen secretary of the New York Sabbath Committee, and

The Evangelical Alliance, consisting of Christians of different nationalities and creeds, was organized in London in 1846, for the express purpose of promoting religious liberty and Christian union on the basis of that liberty. Dr. Schaff was one of the founders and the honorary secretary of the American branch of the Alliance, and in its interests he made frequent visits to Europe, arranging for the General Conference of the Alliance, which was held in New York in October, 1873. When it was proposed in 1871 to memorialize the Emperor of Russia on the subject of the religious persecutions in his empire particularly in the Baltic provinces, a commission of influential American citizens was appointed to join with similar deputations from the various foreign branches of the Alliance. This committee consisted of fourteen Americans, of whom Dr. Schaff was one of the most prominent. On the assembling and organizing at Stuttgart he was elected president.

Great as has been Dr. Schaff's work as an instructor, historian, commentator and an advocate of Christian freedom, his efforts in the interest of the Revision of the Authorized Version of the Scriptures must take the precedence. For the success of that undertaking he labored long and faithfully, and the important position taken by the American revisors was largely due to his assuming responsibility when others dared not do so and in wisely carrying out plans judiciously made. At the request of the British Committee, through the Dean of Westminster, Dr. Schaff extended an invitation to American scholars to co-operate with them in the work. A meeting was held in New York on December 7, 1871, at which an American Committee of twenty-two members was appointed to aid in the revision. Dr. Schaff was president of the American Committee, and at the head of the company that was revising the New Testament. The New Testament was published in 1881 and the Old Testament four years later.

Dr. Schaff at first wrote in German and his works were translated into English, but for the greater part of his life in America he used his adopted language, which had become as natural to him as his native tongue. His literary productions have attained great popularity and have been by no means confined to the English and German-speaking races. His "History of the Christian Church" has been adopted as class books in many theological seminaries. His books are mostly historical and exegetical, and they have issued forth from the press in streams that seemed to be exhaustless; commentaries, histories, hymn books, catechisms and monographs on various subjects were rapidly added to his long list of publications. His best-known works were his "Church History" and his "Creeds of Christendom."

Dr. Schaff filled various chairs in the Union Seminary, succeeding Dr. Roswell D. Hitchcock in the Department of Church History seven years ago. Last year he had a paralytic stroke, but he soon rallied sufficiently to continue the making of books. He was made professor emeritus by the seminary and was succeeded by Professor McGiffert. Last month Dr. Schaff went to Chicago to attend the Parliament of Religions. He said then that he was told that he was making the journey at the risk of his life, but he could not let the opportunity pass of speaking in behalf of religious toleration and religious liberty.

King's Daughters A most royal welcome was that which was extended to the International Order of King's Daughters and Sons which met last week in Toronto. And right well did the visitors deserve it, as will be gathered from the phenomenal success of the Order.

During the past year forty new circles have been formed with a membership of nearly 600, making a total membership for Ontario of 2,500, and throughout the world, 300,000. The special objects of this organization are of an admirable character and much genuine good is evidently being accomplished by the devoted members.

A Millionaire's Charles Rathgate Beck, whose estate is estimated at many millions, left a large proportion of his wealth to public institutions. Nearly a million dollars is set apart to endow four law scholarships in Columbia College, to establish prizes and for the benefit of the institution proper. The Board of Presbyterian Missions is next on the list of beneficiaries, and is remembered by a gift of many thousands of dollars. The Peabody Home for Old Women, the New York Hospital, the Home for Incurables and Dr. Parkhurst's Society for the Suppression of Vice, complete the list of seven beneficiaries to whom shares of the four or five millions are either given outright, or left as an endowment. The Society for the Prevention of Cruelty to Animals also comes in for a big slice of the estate.

How it Can be Done. DEALING with the duty of giving liberally in hard times, North and West says. "Secretary Roberts has looked up the effects of panics on the offerings to the Boards for the last fifty years. The dates of the stringent season can scarcely be discovered by the collections. The churches do not permit their gifts to fall much below the usual figures. Special efforts are made by pastors and conscientious givers to make up the inevitable losses. They see that leaflets packed with information are distributed, that every man in the Church has an opportunity to give, that if the day be rainy, a personal canvass be made. Our folks in these commonwealths are as loyal and zealous as any of them. If the contributions have been kept almost up to the average in former panics, then we have faith to believe that it will be done this time. But it means extra effort and self denial.

Ontario Sabbath Schools The twenty-eighth Annual Convention, assembled in Toronto this week, opened with every promise of a most successful meeting. The body is a very important one, engaged as it is in a work of an extensive and practical kind. The area over which it exercises supervision is well organized, consequently the means of information at the disposal of the Executive are good and the reports to be relied upon. So far the communications from country and city associations have been satisfactory and the reports by the general officers point out advances and progress in the work of the schools. These facts are very gratifying. The Sabbath School needs all the attention the Church can bestow upon it, being the nursery of the men and women upon whom the Church must depend in each succeeding generation. Therefore there is cause for rejoicing and thankfulness in the evidences of prosperity brought out in the Convention, whose work, it is hoped, will be fruitful of great results.

Oh, tossed and driven soul, knowing not where to land, ignorant of a place of safety, all the palm branches of heaven this morning are waving before your soul. They mean peace, pardon, life, salvation.—TALMAGE.

Know what you pray. Prayer is not putting your hand into a bag and pulling out what comes first. Oh, no, there must be definite desires and specific requests. Think carefully about it, and ask for nothing else but what you need.—SPURGEON.

Classroom and Hall.

International S.S. Lesson.

LESSON VI.—NOVEMBER 5.—1 COR. XV. 12-26.

GOLDEN TEXT.—“Thanks be to God, which giveth us the victory through our Lord Jesus Christ.” 1 Cor. xv. 57.

SUBJECT: THE RESURRECTION.—1 Cor. xv. 12-26.

SUGGESTIVE QUESTIONS.—12. What grave error had crept into the church in Corinth? By the resurrection of the dead does Paul merely mean the immortality of the soul, or is he speaking of a raising again of the body? Are there any in the Church to-day like these Corinthian errorists, who, while admitting, perhaps, the continued existence of the soul after death, deny the resurrection or raising up of that which had fallen down in death? What other error about the resurrection crept into the early church? 2 Timothy ii. 18. Did Paul consider that a serious error? Does it exist to-day?

13. With what fundamental fact of Christian faith did Paul say the denial of the resurrection would do away even if we believed in the continued existence of the soul?

14, 15, 16. If there is no such thing as the resurrection of the body, what is the whole story of Christ's resurrection? How much depends upon the truth of the story of the resurrection? Rom. i. 4, 1 Peter i. 3, 21; Rom. iv. 25; viii. 31; comp. Heb. vii. 25; 1 Thess. iv. 14; Acts xvii. 31; xiii. 32, 33; and 1 Cor. xv. 14. What did Paul say of his preaching, if Christ had not been raised? Why was his preaching empty if Christ had not been raised? Were there not a good many excellent moral precepts in it anyhow? What else would be vain besides Paul's preaching if Christ had not been raised? Why should their faith be vain? Upon what fact, then, does the whole superstructure of Christian faith rest? What does a real faith in that fact carry with it? Rom. x. 9. If Christ had been raised what would Paul's preaching be then? What would our faith be? If Christ had not been raised what would Paul be found to be? Who else besides Paul would be exposed as false witnesses of God if Christ had not been raised? What, then, does the one who denies the resurrection make out the whole apostolic company to have been?

17. What is our position if Christ has not been raised? Is it not enough for our deliverance from sins that Christ should offer Himself for our sins, or must God accept the sacrifice as well as Jesus offer it? What is the proof that God has accepted it? Rom. iv. 25. Has the resurrection of Christ anything further than this to do with the forgiveness of our sins? Acts v. 30, 31.

18. If Christ, therefore, has not been raised, and there is no resurrection, what has become of those which are fallen asleep in Christ? What has, in reality, become of them? Phil. i. 23; 2 Cor. v. 8. If Christ has been raised what will hereafter become of those who are fallen asleep in Him? 1 Thess. iv. 11.

19. What does Paul say our condition is “if in this life only we have hoped in Christ”? R.V. Why are we of all men the “most pitiable”? Has not the Christian many blessings in “the life that now is,” even if there is no resurrection? Does one who is a true Christian have to suffer anything? 2 Tim. iii. 12; ch. iv. 9, 13; Matt. x. 21-25; xxiv. 9; v. 32. If Christ has not been raised, and there is no resurrection, for what are these things endured? Is the man who makes enormous sacrifices for a delusion a pitiable object? Has Christ been raised? What proof is there that He has? (vs. 5 S.) Is there then a resurrection? Is the apostolic “preaching vain”? Is the Christian's “faith vain”? Are we still “in our sins”? Have those who have fallen asleep in Christ “perished”? Are we of all men “most pitiable”? On the contrary, what are we? What are the results of the resurrection? (1) 1 Peter i. 21; (2) 1 Peter i. 3; (3) Rom. i. 4; (4) Acts xvii. 31; (5) Rom. iv. 25; (6) Rom. v. 9, 10; (7) Rom. viii. 33, 34; Heb. vii. 25; (8) Eph. i. 18, 20; (9) 2 Cor. iv. 14; 1 Thess. iv. 14, Rom. viii. 11, (10) Acts xiii. 32, 33.

20. What is this risen Christ in relation to the rest of the dead? What relation are the “firstfruits” to the whole harvest? Comp. Phil. iii. 21.

21, 22. How many died in Adam? How many will be raised in Christ? Will this resurrection that comes to all men in Christ be a blessing to all? John v. 28, 29; Daniel xii. 2. In order that this resurrection that comes to all men in Christ, just as death passed upon all in Adam, may be “a resurrection of life,” and not “a resurrection of damnation,” what must we do? John iii. 36, 38.

23. Are all who are raised in Christ to be raised at the same time? comp. Rev. xx. 1, 5, 6, 11. Is it worth while to be “Christ's at his coming”? Rev. xx. 6. When is He coming? Mark xiii. 32, 35; Matt. xx. 41; Luke xii. 35-38.

24. What comes after the resurrection if “they that are Christ's at his coming”? What is meant by “the end”? What shall Christ do at “the end”? From whom does He receive the kingdom? Matt. xi. 27; xxviii. 18; John iii. 35; xiii. 3. What shall He have done before He delivers up the kingdom unto the Father who gave it? What is meant by “all rule, and all authority and power”? Eph. vi. 13, R.V.; Col. ii. 15.

25, 26. How long must Christ reign? comp. Ps. ii. 6-9; ex. 1. Who is the last enemy that shall be abolished from His kingdom? R.V. Where shall this conquered enemy be put? Rev. xx. 11. Will there be any death any longer outside “the lake of fire”? Are there any other enemies beside death that shall be abolished from Christ's kingdom? Rev. xxi. 4.

GOLDEN TEXT THOUGHT.

“Thanks be to God.” It is no useless thing praising God. When Israel went out to battle, they took not only soldiers to fight, and ministers to pray, but also singers to praise. 2 Chron. xx. 21, 22. So in the Temple it was not so much after prayer as after praise, when they had sung. 2 Chron. v. 13, that the house was.....filled with the glory of God.

“Which giveth us the victory.” God's will is not failure but victory, for His people overcometh (in the present tense), not has overcome, nor shall overcome, but overcometh—going from victory to victory. Why? Because kept by the power of God. 1 Peter i. 5.

“Through our Lord Jesus Christ,” God's provision through Jesus. One word, JESUS. A whole Christ is yours, for everything—rise from the streams to the Fountain—from Christ's attributes to Himself. The action of a childlike faith is very simple. It looks off unto Jesus. For all real victory we are dependent on the Holy Ghost. He only can make the Lord Jesus “a living, bright reality” to our souls. If we are to be more than conquerors, let us honour the Holy Ghost, seek His illumination, yield to His guidance, pray for His teaching, ask Him to glorify the Lord Jesus in us.

PRACTICAL SUGGESTIONS.

I. The resurrection of Jesus is the crowning proof that He was the Son of God, our almighty Saviour.

II. It is the proof of immortal life.

III. It is the proof and assurance of our resurrection.

IV. We need to be changed body and spirit into newness of life, to be fitted for heaven.

V. The resurrection gives largeness and broadness to life. What we do here has a meaning beyond the grave.

VI. There are powers and blessings in the future far beyond all we can imagine here.

VII. Christ's kingdom is sure to triumph over all evil.

REVIEW EXERCISES.

1. What do we learn about the fact of Christ's resurrection? Ans. That the proofs are infallible and complete, attested in every way, and by many persons. 2. What does the resurrection of Christ prove to us? Ans. That He was the Son of God, the Saviour from sin, the ever-living, almighty Helper and Friend. 3. Of what is the assurance? Ans. Of our resurrection, of immortal life, of a glorious future, of unceasing progress, of meeting those who have gone before.

Canadian Pulpit.

No. 15.

The Sufficiency of Christ.

SERMON PREACHED IN ST. DAVID'S CHURCH, ST. JOHN, N. B., ON SUNDAY EVENING, OCTOBER 1ST, 1893.

By REV. GEORGE BRUCE, B.A.

TEXT—John vi. 67. "Will ye also go away?" The only great building of imperial Rome that has escaped complete or partial destruction is the Pantheon, and the special care that was extended for its preservation during a period of almost universal vandalism is connected with a very interesting tradition. The structure is circular in form and is surmounted by a magnificent dome which is cast in concrete and springs from the walls without central support or lateral thrust, completing a noble edifice at a height of about 150 feet. In the centre of this dome is a circular opening of about thirty feet in diameter, and it is said that Pope Gregory the Great interposed his authority for the preservation of this building among all the relics of Pagan Rome, although it was the symbol and shrine of idolatry, on the ground that this opening to the heavens symbolized the one conception of the true God in the heathen mind and set forth in its imperfect manner the turning of the thoughts of the worshipper from the shrines of the temple to the invisible God. When the apostle was in Athens he found among the superabundant shrines and the peerless representations of their numberless divinities an altar to the unknown God.

Dr. Norman Macleod in his report of his mission to India tells in his own graphic and touching way how, when an educated and highly cultured Hindoo, he ventured to ask him how it was possible for him, with all his intelligence, to worship the idol standing at a little distance from them. The gentleman smiled very pleasantly and expressed in turn astonishment at his ignorance. "I do not worship the idol," he replied, "but through the idol which I do see I worship the God which I cannot see. I use the idol to help me in a difficulty which I fancy you will acknowledge, that of having my thoughts upon an object which is unseen." The condition revealed by these references is the deep and unquenchable desire of the human heart for something which it cannot supply or discover for itself. The dominant Roman, in his magnificent temple, felt, as he cast over it the majestic dome, that after all, the supreme power dwelleth not in temples made with hands. The refined and cultured Greek was lonely in spirit and weary of soul amid all the glory of his art and the splendour of his shrines. He felt, after all, that God—the very God—was unknown. And, after eighteen centuries, the educated and subtle-minded Hindoo cheats himself into his idolatry by saying "God is not there, but I worship Him through the sensuous idol form." It is to meet this need of the human heart that Christ was revealed and came to the world. A need universal as the human race! A need which is felt and acknowledged by every one in his own way and by his eager lifelong struggles to satisfy it. A need which no religious system or education or acquisition can ever satisfy. It is the loneliness of an orphan spirit, the hunger of a soul perishing for the Bread of Life. Our text brings before us in a striking manner the way, or at least one way in which Christ reveals Himself to those who have trusted Him; by permitting or causing everything else to fall away so that the choice must be made between Him and everything besides.

The deep thirst has been felt unquenched, while the spirit drank at other streams; and now that it has come to the fountain the preciousness of the water of life will be revealed by causing it to drink of that alone while every other gratification is excluded. First it seemed to be everything else but Jesus. Now it is Christ and nothing besides. The first proved the necessity for Christ, the second reveals the sufficiency of Christ alone, and both together work the completeness of the soul's salvation through a living faith in the Son of God. Let us dwell for a moment upon two, or three of the elements of this text by which Christ reveals to His disciples at once. His preciousness to them, and the faith divinely wrought by which they are united to Him.

I.—Note, in the first place the separation of the world from Christ by which Christians are compelled to choose between them. God or man; Christ or the world. We understand that this is the condition of a godly life, but the actual experience is often painful. When the disciples saw the multitudes coming to Christ their spirits rose and they were glad, but when the tide turned and the listening crowds broke up into groups of discontented, frowning, angry men, they became anxious, and when those who had continued longest broke away with deeper displeasure because of their longer forbearance and the disciples found that they were left alone, it seemed as if hope almost died within them, the whitening harvest had been smitten to the ground. How few they seemed now, those twelve men contrasted with the throngs which has swelled larger and larger day by day. And it is the same to-day. There is much in the religion of Jesus Christ to commend it to a world already enjoying unacknow-

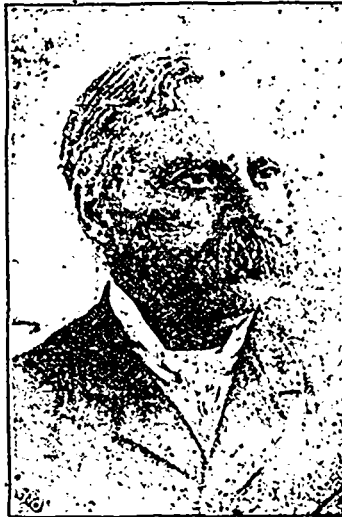
ledged so much of its beneficent and elevating influence. There is much to attract men, as the blindness and the lameness of social and commercial life are healed, and the foul leprous ulcers are cleansed, or some Lazarus is raised from the dead. But the same voice that calls the dead forth commands to roll away the stone, revealing the condition of the unsaved soul; and the true followers of Jesus will soon have a chance to learn why they follow Him, as they stand against the discontented and indignant people who turn away from Him.

II.—In the second place we may observe how the doctrine of Jesus tests our faith in Him.

As the disciples stood among the people passing away they could scarcely help recalling the words which had made such an unfavourable impression upon them. And human nature in Peter and John and the rest of the disciples was the same as it was in the men who were hurrying away with dark brows and low mutterings of anger. Was it necessary that Christ should speak so plainly? Was it wise to press these doctrines so far? Would it not have been better to be a little less pointed, to have taken timely warning from the dissatisfaction which had been plainly spreading? To have trimmed the sails before it came to this? Such questions in such circumstances shape themselves with equal facility in every language. And, to tell the truth, are not these declarations about sin and grace and the atonement rather strong for any of us? It is well to hold orthodox views, and to be prepared to uphold them in a controversy, but when God translates them into the language of my own humble pride and helplessness, when the theology is built up of the fragments of a broken heart, I may indeed endure it, but when I have learned this lesson I shall know what Christ is to me as I never knew before.

III.—In the last place, there is a test the most searching and severe in the very words of Christ, "Will ye also go away?" Taken with the evident tone and expression of countenance of the Saviour, the text must have been, indeed, most searching.

"This is not the time for the command 'Follow me.' Not now are the words to be spoken, 'Come unto me all ye that are weary and heavy laden, and I will give you rest.' These men have come to Jesus. They have heard Him and known Him; and now the time has come to prove what He is to them; and this is to be done, not by pleading words but by putting their attachment to the test. We have seen that Christ stood out here and challenged the verdict of their love as between Himself and the world. We have noted that love to Him personally must prevail against the comfortable acceptance of His teaching, humbling and painful as this must be, this issue between Christ and self. And now—supreme test of all—He stands motionless, reminding us of His delay when Lazarus died—of His silence and strange words to the Syrophenician woman. And the question is, Can you do without Christ under any conditions? Think of the significance of this appeal! See Christ, as He stands calmly, giving no sign, you can almost hear the thrum of the tightening strands of the cable which has its hold on their inmost heart's core. As they take one swift glance round the wide horizon and realize how drear the world would be without Jesus and how precious He is to them—as He stands alone. And hear the words of Peter, as the decision forms itself in every heart, 'Lord, to whom shall we go? thou hast the words of eternal life.' Have you ever known this test? Have you ever looked up trying to see the face of God, as you knelt in prayer through the hours of the night, alone in the darkness—getting no sign—tempted with the deepest, darkest doubts, with no response—no comfortable consciousness of His presence? Prayer gathering as a load unbearable, till you sought a leaden pillow, while Christ only seemed to say, 'Will ye also go away?' Ah, how your heart felt the strain! And why? That you might know Jesus, and Jesus alone—that you might know Jesus and Jesus only—the world and self, and even spiritual comfort apart, that you might know Jesus in Gethsemane—Jesus on the cross, dearer than all.



REV. GEORGE BRUCE, B.A.

The Bible is first of all a record of historical facts, called doctrines. The first and fundamental doctrine is that of a personal Creator. The second great doctrine is man's creation in the likeness of his Maker, thus becoming morally responsible, and subject to God's holy law. The doctrine of sin is simply a statement of fact concerning man's conduct and subsequent condition. The centre of the system of doctrines, is that of redemption. It begins in Eden, where the promise is given that the seed of the woman should bruise the serpent's head, and culminates with the cross, when Christ says, "It is finished."

Nor only is there a tendency to make excuses for not going into the mission field, but there is a danger of resisting, to some extent, the inward impulses of God's Holy Spirit. It is quite true that God's people shall be willing in the day of His power to obey His call. It is quite true that the voice of the Spirit, when heard as at Antioch, is obeyed both by churches and individuals, but it is equally true that the first whisperings of the Spirit ought to obtain earnest and prayerful attention, lest they should not be followed by a direct, clear, loving summons to holy work. It was in the darkness that Samuel was called. What is to be dreaded is least, when conviction possesses us concerning the state of the heathen world and our obligations in reference to it, we should in any measure stifle that conviction.—M. C. SMITH.

Church News.

The Church in Canada.

REV. W. G. WALLACE, of Bloor Street Presbyterian Church, Toronto, solicited at the anniversary services of his old congregation at Georgetown, on Sunday, 15th inst.

REV. JAS. A. BEATT, of Cumberland, gave a most interesting account to his congregation, lately, of the Sabbath school convention held in St. Louis. Greater interest in Sabbath school work will be the result of Mr. Beattie's lectures on the subject.

THE induction of the Rev. John S. Lochhead, M.A., to the pastoral charge of North Gower and Wellington, took place at Wellington on Tuesday, the 17th inst., at 3 p.m. Rev. D. Findlay, B.A., of Manitowick, presided and inducted; Rev. J. A. Macfarlane, B.A., of New Edinburgh, preached; Rev. J. M. Goodwillie, M.A., of Osgoode, addressed the newly inducted pastor, and the Rev. J. McLaren, of Carp, addressed the people. Mr. Lochhead's father was pastor at North Gower for many years.

REV. JAS. H. BEATT, of Cumberland, lectured at Novar on Tuesday, 17th inst., and at Bearbrook on Wednesday the 18th inst., on the Sabbath School convention held at St. Louis, Mo., in September last. He gave an interesting account of the meeting, with summaries of or extracts from the addresses, and sang many of the beautiful hymns. He is doing this to arouse interest and enthusiasm in Sabbath School work in the district and wherever he may be asked to go.

THE many friends of the Rev. J. R. Sinclair, M.A., will be sorry to know that his health has forced him to leave for Los Angeles, S. California. He broke down at the close of last season at Knox College, and has had hemorrhage of the lungs on several occasions. Good hopes, however, are entertained for him if he lives an outdoor life, and this he started in pursuit of on the 19th inst. It is hoped the most sanguine hopes will be realized, and that he may be spared for a long life of usefulness in a congenial climate.

THE managers and members of the Leslieville Presbyterian church, Toronto entertained their pastor, Rev. W. Frizzell, at a supper and social reunion last week, it being the eleventh anniversary of his induction as pastor. Congratulatory addresses were made by representatives of the different boards and societies in connection with the church in regard to the rapid growth of the congregation, which at the time of Mr. Frizzell's acceptance of the pastorate, numbered only twenty-five, while during the past eleven years the membership has gradually advanced to the number of 260. Many pleasant reminiscences of past happy days were recalled during the evening, and everyone present spent a most enjoyable time.

Presbytery of Owen Sound.

THE Presbytery of Owen Sound met in Knox Church on October 17th. Mr. Somerville reported that the grants for Home Mission and Augmentation had been received, and that Messrs. Maxwell and Little had been appointed missionaries to the Peninsula. Mr. Rodgers was asked to visit Berkeley and Williamsford to ascertain the mind of the people as to future supply and report to the Home Mission Committee. Congregations were instructed to pay assessment to Presbytery fund before June 30th in each year. This is Standing Rule No. 9 in future. Mr. McLean was appointed to supply Lake Charles for a year, and Presbytery agreed to ask Home Mission grant of \$50 in aid. Mr. Hamilton accepted the call from Keady, etc., and the induction was appointed for October 31st, at 2 p.m., in Keady church. Mr. McAlpine to preside, Mr. Smith to preach, Dr. Fraser to address the minister, and Mr. Forrest the people. Dr. Fraser submitted the report of the Committee on Uniform Order of Sabbath Service, which was adopted and recommended to sessions as the order of service to be observed in the Presbytery. Clerk was in-

structed to have it printed and copies sent to all sessions. It was agreed to consider the subject of Systematic Benevolence at the December meeting. Mr. McLean was granted leave to moderate in a call to Warton. The following resolution regarding Prohibition was moved by Dr. Fraser, seconded by Mr. Rodgers, and carried unanimously: Whereas the General Assembly of this year reaffirms its unqualified condemnation of the saloon or bar room as a centre of most degrading influences and a source of great danger to the Church and country, and its conviction that nothing short of Prohibition rigidly enforced will remove the frightful evils of the drink traffic; assured its hearty support to the legislators of the land in securing the enactment and enforcement of a prohibitory law at the earliest possible date, and urges all members and adherents of the Church who are qualified to vote, to cast their vote for, and use all proper means to secure the largest possible majority in favor of Prohibition in the approaching Provincial plebiscite on that question. The Presbytery therefore earnestly recommends all ministers and elders within its bounds to press this important matter upon the attention of members and adherents of the congregations.—J. SOMKIVILLE, Clerk.

Presbytery of Victoria.

(Official report, by request.)

II.

The following deliverance in reference to the death of the Rev. R. Jamieson, of New Westminster, of which the Presbytery was informed by telegram, was adopted, and a copy ordered to be sent to the family, viz: "The Presbytery having heard with deep regret of the sudden death of the Rev. Robert Jamieson, the pioneer minister of the Presbyterian Church of Canada in this Province, desires to place on record its deep sense of the loss the Church has thereby sustained, and to express to his bereaved family their sympathy with them in their sorrow. Mr. Jamieson was a man of great intellectual vigor, an able preacher of the Gospel and a faithful and devoted pastor. He took a deep interest in all that concerned the welfare of the Church, and even after retiring from the active duties of the ministry, he continued to attend the meetings of the Presbytery and to give all the help his impaired health would allow in the work of the Church. The Presbytery note with interest that the sad news of Mr. Jamieson's death has reached them while in session in the church at Nanaimo, which he was instrumental in organizing and of which he was the first pastor. Through his efforts the first Presbyterian church was erected, and under his ministry the good was begun of which we see the good results to-day, in the large and flourishing congregation now under the pastoral care of the Rev. D. A. MacRae." Mr. McLeod presented the Home Mission report for the past six months. Mr. Alexander Young tendered the resignation of his charge of Wellington, on the grounds of impaired health, which was accepted, his name being retained on the Roll as a minister retiring from the active duties of the ministry by leave of the General Assembly. It was also agreed on the application of the congregation to place Wellington on the list of augmented charges and to ask for a grant of \$200 for one year. The Rev. Dr. Robertson was appointed to visit St. Paul's, Spring Ridge and East Fernwood, Victoria and Cedar Hill, and report a plan of rearrangement to the adjourned meeting of the Presbytery. Mr. Alexander Tait, of Langley, was appointed to take the place of Mr. Alexander Fraser at Comox, with the understanding that the congregation have a right to go on the augmented list and call a minister during the year if they so desire, the latter being obliged to withdraw from the Presbytery for a time at least owing to the state of Mrs. Fraser's health. Messrs. Adamson, Alberni; McPherson, Northfield, and Campbell, Sooke, intimating their withdrawal from these fields at the end of the current six months, their supply was left in the hands of the Presbytery's Home Mission Committee, and the Superintendent of

Missions. Mr. J. H. Higgins was continued in charge of Huron Mines for the next six months. Dr. Campbell was asked to visit Sooke and Metchoan and dispense ordinances. Mr. D. A. MacRae presented a full and interesting report of a visit to Alberni, Engleat, Man a liver, etc. The thanks of the Presbytery were tendered to Mr. McLeod, the retiring Convener of the Presbytery's Home Mission Committee. The following standing committees were appointed, viz: Home Missions—Mr. D. A. MacRae, convener, Mr. D. MacRae and Alex. Young, ministers, and Messrs. Alex. Shaw and Alex. Sharp, elders. Sabbath Schools—Dr. Campbell, convener, and Mr. D. MacRae, ministers, and Mr. Thornton Fell, elder. Sabbath Observance—Mr. A. B. Winchester, convener, and Dr. Campbell, ministers, and Mr. J. T. Bethune, elder. State of Religion—Messrs. Alex. Tait, convener, and A. B. Winchester, ministers, and Mr. John Munnell, elder. Church Property—Mr. Alex. Young, convener, and Mr. Thornton Fell, elder. Foreign Mission—Dr. O. L. Mills, Dr. Campbell, D. MacRae and A. B. Winchester. A letter was read from Mr. J. A. McDonald, for some time missionary to the Indians at Alberni, intimating that he had resigned his appointment to the General Assembly's Foreign Mission Committee, and asking for the usual certificate of ministerial standing. It was on motion of Dr. Campbell agreed that the clerk be authorized to issue the certificate asked for, and that the Presbytery has learned with regret that Mr. McDonald has felt it necessary, owing to ill health, to resign his position at Alberni, but rejoiced that his health is improving and hope that soon he may be entirely convalescent. The Presbytery extends its sympathy to Mr. McDonald, who has suffered great affliction in the death of his sister, who was a faithful worker with him for a time in his field of labour. Mr. Winchester gave an interesting statement regarding his Chinese Mission work. The Presbytery also held a *pro re nata* meeting in the First Church, Victoria, on the 21st Sept. for the purpose of considering the action of Mr. P. McF. McLeod in conducting public religious services in the old Methodist church, pending the usual steps being taken by the Presbytery in determining whether to grant or refuse the prayer of the petition for the organization of a new congregation in Victoria, together with his action in issuing certificates to members of St. Andrew's church after he had ceased to conduct the public services of the congregation without consulting with, or securing the approval of the session and two other matters of minor importance. The following findings were, on motion of Mr. D. A. MacRae, seconded by Mr. Alex. Shaw, adopted, viz: Whereas a petition was presented to the Presbytery of Victoria at its meeting at Nanaimo on the 6th inst. signed by Mr. W. G. Lorimer and others, asking for the organization of a new congregation in Victoria. Whereas the Presbytery, after receiving the petition appointed a committee to meet with the petitioners on the 20th day of September, current, and obtain all necessary information, and also agreed to cite and did cite the congregation of St. Andrew's, First church and St. Paul's church, Victoria, to appear for their interests at such meeting, as the law of the church provides. Whereas the Presbytery, in order that the case might be issued as speedily as possible, agreed to hold an adjourned meeting in Victoria on the first Wednesday of October, to receive the report of the committee and dispose of the petition. Whereas it is evidently contrary to the law of the Church, as laid down in section 6, page 10 of the Rules and Forms of Procedure, adopted by the General Assembly of 1889, to conduct any regular religious services in such cases, until the Presbytery has decided to grant organization and has provided for such services. Whereas Mr. P. McF. McLeod did hold services on the 10th and 17th September, forenoon and evening, in the old Methodist church, corner of Broad street and Pandora Avenue, before the committee appointed had reported, before the parties had been afforded an opportunity of being heard, and before the Presbytery had determined whether to grant or refuse the organi-

zation solicited. The Presbytery thereby declares said action of Mr. McLeod irregular, calculated to bring the laws of the Church into disrepute and impair the interests of the churches in the city; and the Presbytery hereby enjoins Mr. McLeod to discontinue all public services in connection with the movement of the petitioners until the Presbytery has issued the case. Also the following finding: That inasmuch as Mr. McLeod ceased to conduct the public services in connection with St. Andrew's Church, Victoria, on and after the last Sabbath of July last, although the resignation of the pastorate was not dealt with or accepted by Presbytery until the sixth day of September, current, and was conducting public services in other buildings in the city during August and the first Sabbath of September; that inasmuch as St. Andrew's congregation was struggling with a heavy debt contracted in building a church during the pastorate of Mr. McLeod, and needed every encouragement to enable it to meet pressing financial obligations; that inasmuch as Mr. McLeod issued certificates of disjunction to fifty nine, or about one sixth of the members in full communion with St. Andrew's congregation, between the first day of August and the fourth day of September, without consulting the session or receiving its sanction afterwards. That inasmuch as the disjunction of so large a number of communicants was calculated to diminish the ability of the congregation to meet its indebtedness and otherwise impair its usefulness. That inasmuch as about forty-six of the persons so disjoined have their names appended to a petition now lying on the table of the Presbytery to organize the petitioners into a congregation with Mr. McLeod as pastor, the Presbytery is constrained to record its decided disapproval of Mr. McLeod's conduct in the premises in issuing these certificates without consulting the session and securing its approval at the time or at some subsequent date. The Presbytery would recommend, however, the sessions to confirm these certificates unless it should appear that any of them was issued in error. Against both findings Mr. McLeod protested and appealed to the Synod of British Columbia at its next meeting. Committees were appointed to answer reasons of appeal. Power was granted to the moderators of the sessions of St. Andrew's, Victoria and Wellington to moderate in calls to ministers when over the congregations are ready.—D. MACRAE, Clerk.

Presbytery of Maitland.

At a *pro re nata* meeting of the Presbytery of Maitland, held at Lucknow October 17th, the Rev. W. H. Geddes accepted a call from Haynes Avenue, St. Catharines, and St. David's, within the Presbytery of Hamilton. While putting on record their appreciation of Mr. Geddes services among us, of his invaluable kindly Christian fellowship, of their desire that he should continue with them, yet seeing that the Lord seems to call him to this new sphere, the Presbytery of Maitland agree to the translation and pray that all divine blessing may go with him and rest upon him. It was agreed to declare the pastoral charge of White church and Calvin church, East Wawanosh, vacant on the third Sabbath in November. The clerk was appointed moderator *pro tem*.—JOHN MACNAMÉ, Clerk.

Presbytery of Brandon.

The Presbytery of Brandon met in Carberry, September 12th. Rev. H. W. Fraser, of Treherne, asked leave of absence from his field for three months. The request was granted. Griswold applied for leave to moderate in a call. Mr. Lockhart was appointed to moderate when people are ready. Rev. H. W. Fraser was appointed Moderator of Presbytery for ensuing six months. Mr. Broadley, of Elkhorn, applied for work with a view of entering college a year hence. After examination it was agreed to recommend him to Synod for work in the mission field. Mr. R. Patterson, B.A., a recent graduate of Manitoba College, was duly licensed to preach the Gospel. It was agreed to apply to Synod for leave to license Mr.

Bryce Inns, another recent graduate of Manitoba College. The Presbytery passed a resolution expressing sympathy with Messrs. McLean and Shearer, members of Presbytery, who were prevented from being present by severe illness. The next regular meeting of Presbytery will be held at Virden, the second Tuesday of March, 1894, at 10 a.m.—T. R. SHEARER, Clerk.

Notes on Abraham.

The interviewer would discover in Abraham a truly modern man. The biography of the greatest hero of the nineteenth century is not more profoundly interesting and exciting than his. His life reveals many of the grandest features of human character. In him are evident courage and faith, and for him the native hue of resolution was never sicklied o'er by the pale cast of thought. He obeyed that divine call which sent him forth from home, sacrificing all to God alone. His wandering years were many, with many men of all sorts and conditions he mingled, and only on one occasion was he seduced from the service of righteousness. This courageous pioneer and intrepid investigator of the resources and realities of the spiritual world was ever sustained by two convictions. The first was that God was always with him, and the second, that in him all the nations of the earth should be blessed.

Abraham did not leave home to gratify his own curiosity, but in obedience to the divine call. The world is always thinking that men like Abraham are fools, but eternity will reveal where folly lies, and it will not be in the noble man who left Ur of the Chaldees at the call of God. When Abraham tarried at Carran, God waited for him; when he went down to Egypt, God restored him; when he needed leading, God guided him, and when there was strife and separation, God took care of him. Is a man's life to be a prudence, or is it to be developed under that providence that shapes our ends, rough how them as we will. Any man's prudence is a poor exchange for God's providence. Prudence would keep Abraham at home, Moses comfortable in Egypt, Columbus hugging the shores of Spain, and Livingstone buried in some obscure Scotch town. Under the sway of prudence, these men would have all been suppressed.

Abraham set out with the goodly pleasant land before him. In his mind's eye, are real land, and stones and possessions. Canaan, with its climate, resources, bounty, beauty, places and people, is intensely interesting; but taught by the sweet uses of adversity, he declares that he seeks a better country—that is, an heavenly. And so Abraham lived and died, taking with him into the unseen world a strong, stately character, at once natural and noble. All through those changeful years God was in his heart, God's voice was ringing in his ears, God's music was singing in his soul. On he went, obeying the divine call, believing the divine promise, looking through the mists and clouds of life that over waited upon him from the cradle to the grave for the city which hath foundation, whose builder and maker is God.—E. ASTON.

Correspondence.

Shades of Knox.

Editor of PRESBYTERIAN REVIEW.

Sir:—Whither are we drifting? Perhaps the following "dodger," distributed from house to house, in one of our Ontario towns, on a recent Saturday afternoon, may furnish you, or some of your contributors, with a text for a homily on the trend in the services of public worship; in some of our leading churches. Alas for those that follow!

CHURCH.

Sunday, Sept. 17th.

MORNING SERVICE, 11 A. M.

SUBJECT—"The Congress of Religions; or Buddha and Christ."

OPENING VOLUNTARY ANDANTE—Mendelssohn

SOLO—"In the morning,"

OFFERTORY—"St. Cecilia," — *Diatiste*

EVENING SERVICE.

SUBJECT—"Christianity and the Masses,"
PHILOSON'S MARCH—Mendelssohn.
VOCAL REFRACTION—"Thy rebuke hath broken his heart."
"Behold and see."

ARIA—"Thou didn't not leave," Handel
(a) IMPROVISATION on a popular hymn tune.

(b) MARCH CORTEGE—"La Reine de Sala,"
Gounod

For obvious reasons the names of the church, of the tenor soloist of local fame who is not a member of the church, of the organist, who was a total stranger in town, and of your correspondent, are omitted.

Yours, etc.,
PRESBYTER

Oct. 14th, 1893

A MEMOIR of Adolph Saphir, D.D., by Rev. Gavin Carlyle, is being brought out by the Fleming H. Revell Company. It will give an insight not hitherto possible into the personality and private life of this remarkable man, whose conversion, and that of the equally gifted Alfred Eilershiem, from Judaism to Christianity did so much to stimulate the Free Church of Scotland in its mission to the Jews. The volume includes extracts from his sermons and letters, the latter being particularly interesting in that they indicate the esteem in which he was held by men of such widely divergent views as Charles Kingsley and Spurgeon.

The Result of Foresight.

A responsible life insurance company, such as the North American Life, of Toronto, Ont., gives the insurer every legitimate advantage, coupled with first-class security.

The following letter expressive of one of its policy holders' satisfaction at the result achieved under one of its investment endowment policies is well worth perusing:—

Carleton Place, Ont.,
Sept. 13th, 1893.

To the North American Life Assurance Co., Toronto:

Gentlemen,—Your favour is received advising me that my 15 year endowment, 10 year investment policy has matured, and that I have the choice of any one of the following options:—

(1) Receive the entire cash value of the policy, or (2) the equivalent of this in paid up insurance, or (3) withdraw the cash surplus and continue policy for next five years and then withdraw its full face value with profits, or (4) take the equivalent of the cash surplus to reduce the remaining five payments due under the policy, when it becomes payable in full with profits.

The variety of ways which I have of dealing with my policy, the result in each case being in excess of what I anticipated, enables me to say unhesitatingly that I regard the settlement offered as most satisfactory.

After due consideration, I concluded that the fourth choice will best meet my circumstances, and therefore desire that you shall apply the surplus now in hand to reduce my remaining premiums, so that at the end of five years from the present time I shall receive the full face value of my policy with additional five year profits.

Yours truly,
A. H. MEARS.

Something Really New.

If one half be true, and we cannot see in the light of the evidence shown by the Coal Saving and Smoke Consuming Co. of Montreal how it can be otherwise, then coal consumers can this winter effect a saving of from fifteen to fifty per cent. These testimonials are so numerous and from such unquestionable sources that the claims of this company must be accepted as proven. A prominent Queen street grocer writes: "Its saving astonishes me," and hosts of others are equally assuring. The company has just opened out, and are fitting their store up very tastily on King street west, No. 36, under their Ontario agents, Arthur & Flynn.

The PRESBYTERIAN REVIEW certainly welcomes this as something new.

The Church Abroad.

SCOTLAND. At Dingwall Free Presbytery Rev. M. Macaskill gave notice of the following overture for discussion at a future meeting of the Presbytery: "Whereas the Declaratory Act, passed by the General Assembly of 1892, has been all along a source of serious divisions and controversy in this Church, has now resulted in the secession of some of our ministers, office-bearers, members and adherents and will, if continued, be productive of much more division, it is hereby humbly overtured by the Free Presbytery of Dingwall to the Venerable the General Assembly of the Free Church of Scotland, to take the premises into their most earnest consideration, repeal the said Act, and thus remove an Act which has benefited no one, but has become a burden on many a conscience of God's people, because they believe it weakens the position of this Church in the cause of divine truth."

Rev. ARCHIBALD STEWART has been elected to Ardler parish church.

Rev. JAMES SPITAL has been ordained at Lismore U. P. Church.

Rev. A. T. TAIT HARRISON, assistant at Barony Church, Glasgow, has been elected to Brechin second charge.

The call from Pittenweem parish church to the Rev. J. G. Goddall, M.A., of Tillycountry, has been sustained.

Rev. DR. OULVIE, late of Broughty Ferry U. P. Church, died at Portobello in his seventy-sixth year.

Rev. DR. MILLIGAN has been entertained to dinner by the citizens of Aberdeen prior to his leaving for Edinburgh, where he will in future reside.

Rev. GEORGE WILLIAMS, formerly assistant in McEneaney Memorial Church, Dundee, has been inducted and ordained to the Free Church of Ferryden, near Montrose.

A request has been made to Rev. John Robertson, of Gorbals Tabernacle, Glasgow, to consider the acceptance of a call to Chicago Union Church, the headquarters of Mr. Moody's evangelistic work in America. This pastorate is said to present one of the most important fields of labour in the United States, with the hundreds of divinity students in attendance, and strong efforts are being made to secure the Glasgow minister. A salary of £1,200 is offered to start with. Mr. Moody is one of the deacons of the church.

ENGLAND. An interesting discussion took place at the last meeting of the Presbytery of London South, on a proposed overture to the Synod calling attention to the grave objections to the existing civil establishments of religion in the country, in respect to their constitution and position and in particular in the usages and doctrines in the Church of England that are inconsistent with purity of worship and Gospel truth, and asking the Synod to consider the whole matter. The overture was moved by Dr. Kennedy Moore, seconded by Mr. Alex. Thomson, and supported by Revs. McIntosh and W. M. Macphail. Its transmission was objected to on various grounds by Revs. H. C. Wilson, J. Reid Howatt and J. W. Maxwell, and on a division it was negatived by eighteen votes to sixteen.

It is expected that Rev. John Beveridge, B. D., of Stow, Midlothian, a minister of the United Presbyterian Church of Scotland will accept a call which has been extended to him from Wolverhampton.

"This is how the Rev. R. E. Walsh characterizes the dwellers of the suburbs of London:—"The suburbs are the home of stupidity, of the stupid propensities and conventionalities, of stupid empty talk that skims over the surface of everything and penetrates nothing." He considers London to be far behind the provincial towns in the cultivation of a hard-headed, vigorous, keen intelligence.

DR. THOMAS DAVIDSON'S church at Ealing has been opened after enlargement. The building which was formerly seated for 577, now accommodates 750, and the cost of the

enlargement, which has been very effectively carried out, amounts to considerably over £2,000. Dr. Davidson's ministry at Ealing continues to be a marked success. The greater proportion of the new sittings available are already let.

The Presbytery of Newcastle has adopted a scheme by which every minister of the Church will have a right to claim a grant on his retirement through age or infirmity. The scheme is constructed on an actuarial basis. The same Presbytery declined to sanction a proposal whereby a board of examiners would be vested with full power to admit or reject applicants for entrance to the Theological College, without reserving a controlling power for the Presbytery.

Rev. CHARLES DONALDSON, who **IRELAND.** has ministered to First Coleraine for two and a half years, has just resigned his pastorate, with the view, it is said, of seeking service in England. Mr. Donaldson was highly esteemed by his people.

A large committee has been appointed by the Presbytery of Belfast to take charge of the interests of the Presbyterian church in connection with the new Education Act, which will come into operation in January next.

The City of Belfast Christian Endeavour Union held its first social meeting recently. The Rev. Wm. Park, M.A., president, occupied the chair, and in an admirable address emphasized the fact that spiritual work is the one thing aimed at by the society. Reports from a number of associations were received, and stimulating speeches were delivered. The work of Christian Endeavour appears to have taken root in and around the city, and under the guidance of the accomplished and energetic minister of Rosemary street is very likely to succeed.

A writer in the Witness pleads earnestly for an improvement in the service of praise throughout the Presbyterian churches in Ireland. "In a few town churches, and only a few such, is the singing anything like what it ought to be; in most, both in town and country, it is simply deplorable." So says this writer, and nobody who knows how things are will seriously question his statement. If half the energy which has been expended in the long and bitter controversy ament instruments had only been put forth in the improvement of the Church's praise, there would have been something to show for it.

Rev. R. JONES, Cefn Merthyr, **WALES.** has received a unanimous invitation to undertake the pastorate of the churches at Wiston and Goshen, Pembrokeshire.

AFTER a pastorate of twenty five years Rev. T. Gwynedd Roberts has resigned the charge at Rhostryfan.

Rev. W. JONES WILLIAMS, of Penel, Beddgelert, has accepted the pastorate of the Calvinistic Methodist churches at Rhwals and Pentir, near Bangor.

The third session of Bala College has been opened, the various entrance examinations having been held by Principal Dr. Charles Edwards. Professors Williams, Edwards and Graeic, the Revs. J. O. Thomas (Aberdovey), and R. Williams (Dolgelly.)

IN order to secure a better attendance at its meetings, the Presbytery of Kansas has decided to pay mileage to the members, the amount to be raised by a per capita tax on the congregations.

Rev. A. BEAMAN, of Cortright, Ontario, has received a call to Marine City, Michigan.

Rev. RICHARD TURNBULL has resigned the pastorate of Second Avenue church, Detroit.

SPECIAL efforts are made to raise the funds for the Theological College, Omaha, required for the current year. The congregations are standing well by the institution.

THE Presbyterian colleges are doing remarkably well. Pierre reports the best condition for several years, with twice as many students as last fall, and a little money ahead.

That is an experience some Western institutions would give \$100,000 to have. Albert Lea has one third more boarding students than last year, and some new pianos are required. Macalester has an increased attendance with a number of young ladies among them. Alma is doing handsomely in Upper Michigan, Bellevue and Hastings in Nebraska. Westminster has sold a large number of lots near Denver, and the Iowa colleges, though a little crowded, are reaching more students than a single one would probably do. Montana is getting into splendid shape.

The Mission Field.

AN American missionary writing from Arcot, India, says that the church has two missionaries of which it takes little account, namely, the bicycle and the magic-lantern.

REPORTING to the Greenock Presbytery on the Foreign Mission Fund, the Rev. Mr. Symington said it was gratifying to notice an increase in the general fund, and he was glad at the same time to say that there was an increase in their own Presbytery. For these three months the contributions had amounted to £51 6s., which, compared with £52 11s. in the previous year, showed an increase of £1 14s. 8d. There were six congregations which had increased to the extent of £7 14s. 10d., and three congregations which had decreased to the amount of £6 0s. 2d., but one of these seemed only to have failed to send in their contributions, so that they could not look upon this as such a large decrease.

A new society, called the Central Sudan Mission, has been started with the object of reaching the vast tribes of the Sudan, numbering it is said, about sixty millions, and meantime without a single missionary. Two routes have been chosen: the caravan tract to the Mediterranean coast, and the River Nile, a branch of the Niger. A small band of men have settled at Sngoli to study Arabic and Hausa, and do what mission work is meantime possible. In connection with the western route, two missionaries in March last attempted the ascent of the Niger, but were prevented by the Royal Niger Company. One of them has since been cut down with fever. It is stated that the two missionaries were not properly equipped for the vicissitude of life in Africa.

CAPTAIN THOMSON, who has lately been put in charge of the "Allen Gardiner," thus records his impressions of missionary work formed while he had to wait for some time at Keppel Island, one of the stations of the South American Missionary Society: "As for the work going on here by Mr. Whaitis, I am surprised. It would do some of the people good, who laugh at missions, to see here the effects of true Christian instruction and example. I know what it is when people mix with heathen and outwardly civilise them, how it only makes them twenty times worse than before; but when Christ is lifted up to them, and by persons like Mr. Whaitis and Mr. Lawrence, then we see what it is to be a Christian. It has opened my eyes to live with people like these, who are living with Christ, and He in them. I thank Him hourly for leading me here. Oh that people at home were to see these natives, civilised and Christian, and realize what it means to them even here, and to know there are at the least hundreds of them, Yaghau, Ona, Alaculoo. Just think of the two or three who are working here among people that have never heard the word Christ. I have not written before of this until I saw all the work."

LETTERS from Dr. Laws and Mr. Risk Thomson, dated 2nd and 3rd August, report their safe arrival, after a pleasant voyage of twenty five days, and all well. The Rev. W. Risk Thomson writes: "The rainy season will not be over for nearly two months yet, but we will have quite enough to do in the mission to keep us busy till then, when we hope to get a wider view of the land. The consul is away just now trying to settle a 'palaver' at another part of the Protectorate, which, by the way, is now changed from 'The Oil Rivers Protectorate' to 'The Niger Coast Protectorate.' We will call to see the consul on his return."

Noods of Western Mission Fields.

At the meeting of the H.M. Committee of the General Assembly held last week in this city, thirty missionaries were appointed to the Synod of Manitoba and North-West Territories, and eight to the Synod of British Columbia. Among them are many who were in the field last season. Eleven missions near Winnipeg will be supplied from Manitoba College during the winter, and Presbyteries departing of getting supply, decided to close for the winter a number of missions that should have continuous supply. But in addition to these are twelve important missions in the Synod of Manitoba and North-West Territories and seven in the Synod of British Columbia for which we have no supply. Will not nineteen young men volunteer to supply these fields for a year, or even six months? There are said to be 107 students enrolled in the college in Montreal, 115 are said to have taken the course in whole or in part (eighty-four of the former) in Knox and Queen's will bring the numbers up to the neighbourhood of 300. This is half the number of ministers of our Church in active service in Ontario and Quebec. Could not a score of these undertake to supply these needy fields in the west? By reason of the summer session arrangement, students need not lose a day in graduating, they will be engaged in the work to which they have given their lives, and they will do much to help the growth of the Church, to prevent lapsing and to advance the interests of true religion. The undersigned will be glad to hear from any wishing to help.

J. ROBERTSON.

541 Church street, Toronto.

Statement Regarding the Canadian Missionary College, Indore, Central India.

I. STATE OF THE FIELD. When two years ago I made a calculation from the census then obtainable, I found that .001 per cent. (or nineteen out of 10,000) of the population were in schools, and that there was one school or college for every 24,215 of the people.

Many of the schools are:—

(a) Mohammedan, in which only the Koran is memorized.

(b) Shastri, in which only the Hindu sacred books are memorized.

(c) Banya, or shop-keeper, in which only that connected with their accounts is taught. The greater part of the people can neither read or write, and hence are the prey of the cunning priests and their ignorant superstitions, and hence, too, the sale of books, tracts, etc., is very restricted. . . . In the general awakening Central India has been somewhat moved too, and hence there is a rapidly increasing number who desire to be able to read and write. Were we able to occupy it, almost the whole field of virgin soil is open to our efforts, and had we but the men we might have 1,000 schools amongst these people.

(Note.—But how can we have the schools without the teachers? And how can we have the teachers unless we train the young men and boys among our native Christians for the work? To man these schools with Canadian teachers is impossible, and would be a waste of life and money. To man many of them with native Christian teachers is almost within reach. God is giving the men; we look to Him, through the Canadian Churches, freely to give what is needed in order to the training. "Is not the life more than meat?" and the men more than the money?—A.L.)

II. OUR DESIRES.—First, To educate as many Hindu, Mohammedan and Parsee boys as we can teach, in a Christian atmosphere and by direct Christian instruction. . . . We get the boys when their minds are open to impressions, before their prejudices have bound them, and get them day after day, and so can give continuous and progressive teaching, and inasmuch as we are helping them in a way they can appreciate, we can instil divine truth in a way not possible in the ordinary preaching services we may hold. They regard our words as those of a friend. . . .

Further, we cannot surely, in the awakening of India, in the crisis through which it is passing, allow the young men, the future rulers, to be educated in the infidel atmos-

phere of too many of the government colleges, or in the heathen atmosphere of some of those in the native states, if we can counteract that evil influence. There never was so great a need for a healthy Christian influence in connection with education as there is here to-day, and this only the mission schools and colleges can bring. They are not afraid of us nor our religion, and to me the Bible class hour is one of the most interesting of the day. I teach the Bible to the college and matriculation class, and have thus, day after day, about forty young men before me, deeply interested in our religion, eagerly questioning each step of our way, but yet apparently following me step by step as I seek to lead them up to Christ. Not a few of them convinced of the truth of Christianity, some even confessing Christ publicly. If the Gospel is the power of God unto salvation, as I firmly believe, then I know of no way in which to gather together for the daily presentation of the Gospel, a congregation at all equalling this one, whether we have regard to the present or future of these young men.

The fact that heathen colleges are being established only emphasizes all the more need for ours, i.e., if we keep before us the higher work that we can and should do, and that will not be thought of by these others. The causes that led to infidel France are living realities in India, and even the government has at last been awakened to a sense of her danger; but her hands are tied.

Second. But our special aim is to train and educate our native Christians for the work of our Lord in Central India.

Every mission has more work than workers, and so we get only those whom misfortune has in some way thrown out of work in their own field, and too often these are far from satisfactory. We must, therefore, train our own men. For some of these the vernacular school course will be sufficient, but we must put the best weapons into the hands of those able to wield them in the keen, earnest conflict that is being waged around the cross of our Lord and Master Jesus Christ. If a college education and the mental training it brings are needed at home, how much more so in India. All our Christians cannot be set apart for Christian workers, and of the workers all cannot take a university course, but some can, and for these we require an institution in our own field, where we can take them over the entire course. The Normal School and Theological classes we should more fully develop, but in the meantime we are trying to train to the extent of our strength, time and ability, in the subjects that seem to be needed for those under training. We do not mean to say we are doing all we wish, but till our hands are strengthened we are trying to cover all that seems possible.

We now have sixty Christians in the school, of whom fourteen form a special class that we are preparing for the position of teacher missionaries in the meantime. The greater part of these are from Indore, but gradually we hope to get the young men from other fields too, when our numbers will greatly increase. These are all taught the Bible outside the school hours, besides the daily Bible instruction given to all students in their regular classes, and take part in the Christian work, as in Sabbath schools, evangelistic work, etc., as they are able. The special importance of these facts is very apparent in view of the following sentences first received from another missionary.

"During the past twelve months upwards of fifty of the Mangs in Indore City have been baptized. These are the just fruits of what is believed will be a large ingathering into the Christian Church. To teach and build up this flock in the Christian faith will require a band of earnest, faithful native workers."

III. OUR NEEDS.—Our great difficulty has been want of help and want of accommodation. For the accommodation we require:

(1) A church building large enough to receive the crowds that come to almost every service we hold. We have two rooms turned into one in the new college building, i.e. 50x20, but to-night at prayer-meeting, outside in the verandah as well as in the room the whole was crowded full. Our new College hall, 70x10, if completed would help us over this difficulty.

(In a private letter recently received from

Mr. Wilkie occur the following touching sentences. "As our wee room is crowded full and overflowing at our different services, there is an intense longing for the larger hall—but it will all come in our loving Master's own time, for the work is His, and He knows what we need and when.")

(2) Room for our classes. . . .

(3) We would like to have a "Home" for both Christian and other students, so that the Christian influence may the more thoroughly be carried out. Such a building could be erected for about \$2000, of good materials, but of this I do not care to say anything till the College building is completed.

At present the walls of the entire College building are up, but roofing, plastering, seating, etc., are undone, and to finish it, i.e., to give us class rooms and our hall or church, we will require \$10,000 additional. The entire cost of the building was estimated at \$25,000. Of this, \$10,000 was raised in Canada, and it was expected that \$10,000 would be given by the Government here. In this I have been disappointed, as the great fall in the value of silver has thrown the Government into serious financial difficulties. If I had obtained this, I could easily have managed the rest, and I earnestly hope some good friends may come to our assistance, and give the money the Government was expected to give. . . . I cannot but believe that there are many in Canada who will gladly join us in the work that is theirs as well as ours, when they know the need.

I should have said the first story is all done, and is used by the College and part of the school classes.

(Signed) J. WILKIE.

Indore, Sept. 6th, 1893.

Copies of the above "statement" in quantities I propose to keep on hand during the next three months, to be used freely by any who would like to help in making up the amount required, and I hold myself ready to transmit to Mr. Wilkie direct, at the end of each month, any money that may be sent in for that purpose. Mr. John McIntosh, of this village, has kindly undertaken to manage for me the accounts, the banking and transmission, but the money may be sent to me. A brief weekly account, if space can be allowed, will appear in each of the Presbyterian papers, giving weekly receipts and the then state of the fund. By keeping this open for three months, all who have a mind to help will have the opportunity both for prayer and effort in a quiet but effective way. Rev. Dr. Reid, at my request, kindly consented, under some restrictions, to act as treasurer, but these restrictions made a local treasurer necessary besides; and we think at present it may be more convenient and direct to do all the business on the spot, though looking to him for any instructions that may be needed.

Copies of the above "statement," each enclosed in an open envelope, will be sent to any address. These can be distributed among friends, in Sabbath schools or congregations, to be returned within a week containing any gift the willing-hearted may wish to put in for the cause. The smallest offerings in this way will be acceptable. The amount thus received can be sent at once to me (Mrs.) Anna Ross, Brucefield, Ont., and will be acknowledged with all the care and speed possible, both to the one who sends and to the two Presbyterian papers. Many can thus have the opportunity to help, and yet no one will be pressed to give, or to give a cent more than they feel inclined, as no one needs to know how much is given by any individual. When convenient the copies of "the statement" may be sent back to me, as they may easily be used several times.

Ten thousand dollars are required, if possible \$12,000. Is it asking too much to plead that He whose are "the silver and the gold," shall so open His treasures that the full amount shall come in by the end of the three months? Will those especially who can help but little with money, make this matter a subject of prayer?

ANNA ROSS.

BRUCEFIELD, Ont., Oct. 14, 1893.

P.S.—I should also state that this effort is made with the hearty sanction of the Foreign Mission Committee.—A. L.

Free Church Jubilee.

By FRANCIS HESTON WALLACE, M. A., B. D.,

Professor in Victoria University.

III.

This startling invasion of the autonomy of the Church was followed and emphasized by the Strathbogie case. In 1837, a Mr. Edwards was presented to the living of Marnock, Strathbogie. For excellent reasons he was objected to by the congregation, only one man, and he the tavern-keeper of the parish, signed the call. The settlement therefore was not effected; but Mr. Edwards, appealing to the civil courts, secured in 1839 a decision in his favour. A majority of the Presbytery of Strathbogie were Moderates, and they willingly proceeded to obey the behests of the civil courts and settle Mr. Edwards as pastor of Marnock. The General Assembly was in no mood to tolerate such treason to the law of the Church, and the Commission of Assembly prohibited the Presbytery from taking any steps in the direction of Mr. Edwards' settlement. The Presbytery disregarded this ecclesiastical prohibition, preferring to obey the civil courts. Thereupon the Commission of Assembly suspended the Moderate majority of the Presbytery from all the functions of the ministerial office. The issue was clear. By their ordination vows those men were bound to obey their ecclesiastical superiors in things ecclesiastical. But they chose to fling such considerations to the winds; and on the memorable 21st January, 1841, the seven suspended ministers, amid a protesting crowd of 2,000 people, in spite of the solemn and tearful departure from the Church of the whole congregation, proceeded to install Mr. Edwards pastor. Need we wonder that the Assembly of 1841, by an overwhelming majority, deposed them from the ministry?

Another phase of this strange Non-Intrusion conflict appeared when, upon the suspension of the Strathbogie ministers, others were sent, and among them many of the foremost ministers of the time, to preach the Gospel and dispense the sacraments to their parishioners, for, like a clap of thunder from a clear sky, came an interdict from the Court of Session forbidding any but the suspended men from discharging ministerial functions in the seven parishes. Here was a straight issue—to preach in obedience to the Church, or to desist in obedience to the State. The history of the apostolic time was repeating itself, and these men proved themselves true successors of the apostles. Guthrie, Duncan and others like-minded put the interdict in their pockets, took all the risks involved, and preached to enthusiastic congregations.

So the conflict broadened and deepened. All Scotland rang with its echoes. Decision followed decision, interdict followed interdict, heavy damages were laid upon the loyal evangelicals for carrying out the will of the Church.

The Assembly of 1842 adopted by a vast majority, the Claim of Right, an appeal to the Queen and government, setting forth the grievances of the Church and claiming constitutional protection of the Church in her spiritual affairs from the encroachments of the State, and asserting that without such recognition and protection of her spiritual rights she could no longer remain an establishment. The only answer was the final decision of the House of Lords in the Auchterarder case, awarding Mr. Young £10,000 from the Presbytery for refusing to ordain him. The situation had surely become intolerable.

In November, 1842, a convocation of the evangelical ministers was held in Edinburgh to consider what should be done. The large number of 474 gathered. Much time was spent in prayer. Frank discussion took place. Practical unanimity was secured. They would stand by the Claim of Right, and if no redress could be secured they would "tender the resignation of those civil advantages which they could no longer hold in consistency with the free and full exercise of their spiritual functions." The die was cast. These men were now a sworn brotherhood, ready to risk all and lose all for their sacred cause. Deputations were sent to stir the hearts of the Scotch people and prepare them for the approaching crisis. Soon all the land was rife with the old spirit of the Covenanters. The appeal to the Government and Parliament ignominiously failed. By a vote of 211 to seventy-six the House of Commons refused to even appoint a committee of enquiry into the grievances of the Church of Scotland. The politicians hoped that a little firmness would give the quietus to the restless Scotch malcontents. No one could believe that the Evangelicals would actually sacrifice their incomes, leave their happy homes and go forth churchless, penniless, degraded, into social ignominy and family distress, merely for the sake of principles which, to shrewd statesmen, seemed too "other-worldly" to act as practical motives with intelligent men of the nineteenth century.

As the Assembly of 1843 approached, curiosity grew keen. Will any come out; and if any, how many? A document issued on the 1st of March, 1843, on behalf of the Moderates, was bold enough to assert that there need be no apprehension of the disruption of the Church. "Its office-bearers, may in some instances be changed and a few of its lay members be withdrawn for a time, but the tempest will soon pass over." They expected a tempest in a teapot, and were surprised by a cyclone. In Edinburgh men said forty might come out. In Holyrood Palace, where the Marquis of Bute had just arrived as royal commissioner, on the evening preceding the opening of the Assembly, the confident calculation was that between twenty and thirty would secede. And yet, already, on that very day, the protest which had been prepared renouncing the establishment, had been signed by four hundred ministers.

Next day, the memorable 18th of May, 1843, the Assembly was opened in St. Andrew's church, with the usual pomp and circum-

stances of Royal Commission. The Marquis of Bute proceeded from Holyrood to St. Andrew's church, amid the tramp of soldiers and the strains of martial music, and took his seat upon the throne, the Assembly rising to honour him and the State which he represented. Dr. Welsh, the Moderator, led in prayer. Then, amid the awful hush of a solemn expectancy, Dr. Welsh, in clear and deliberate tones, declared that in consequence of certain proceedings affecting the guaranteed rights and liberties of the Church, he must protest against proceeding further. He then read the Protest, which enunciated the principles of Church liberty, rehearsed the violations of these principles by the State, declared the impossibility of proceeding with the Assembly under such circumstances, and claimed the right of the Church to separate from the Establishment. "And we now with low accordingly, humbly and solemnly acknowledging the hand of the Lord in the things which have come upon us because of our manifold sins, and the sins of this Church and nation, but, at the same time, with an assured conviction that we are not responsible for any consequences that may follow from this our enforced separation from an establishment which we loved and prized, through interference with conscience, the dishonour done to Christ's crown, and the rejection of His sole and supreme authority as King in His Church."

Then, laying the protest on the table, the Moderator bowed to the representative of royalty, and moved to the door, followed by Dr. Chalmers and a great procession of the ministers and elders. A shout went up from the crowds on the street as the band of heroes appeared. As they marched steadily down to the hall in Tanfield, near the suburb of Canonmills, which had been prepared for the Assembly of the new Free Church, signs of deep emotion were visible on every side. Hats were lifted and solemn words of encouragement were uttered. Here went a little army of ministers (the number finally mounted to 474) who had boldly renounced their homes and incomes aggregating £100,000 a year, purely for conscience sake. In the throng stood wives and children of these men, rejoicing and yet weeping, for while the deed was heroic, the consequences were formidable.

All Edinburgh was stirred. Lord Jeffrey, when the news was brought to him—"More than four hundred of them are actually out!"—flung aside his book, sprang to his feet and exclaimed: "I am proud of my country. There is not another country upon earth where such a deed could have been done."

In the hall at Tanfield a vast concourse of eager people had sat awaiting them for hours, and greeted them with mingled acclamations and tears. Dr. Welsh opened the Assembly with prayer. Dr. Chalmers, amid a storm of applause, was elected Moderator. Just as he rose to give out a psalm for singing, a heavy cloud passed by, and amid a burst of sunshine they sang:—

"O send Thy light forth and Thy truth:
Let them be guides to me."

Fitly did the scene symbolize the deep relief with which godly men in that Assembly, and far beyond it, hailed the final emancipation of the Church from the intolerable interference of the State.

The first Assembly of the Free Church of Scotland was a scene of much spiritual exultation, and of much wise preparation for the vast enterprises of the future. Here was a great Church, 474 ministers, among them the greatest and most esteemed of modern Scotland, about 2,000 elders and a vast body of sympathizers. But not a church building, nor a mouse, nor a penny of revenue did this great Church possess. How should order be organized out of this chaos, and a fairer edifice be reared from amid the ruins of the Establishment? A brief answer to this question must be reserved for another article. Meanwhile let me quote a few of Chalmers' noble words at the opening of the Free Assembly, for in such utterances we catch the spirit of the whole movement:—

"Reverend fathers and brethren! it is well that you should have been strengthened by your Master in heaven to make the surrender you have done of everything that is dear to nature, casting aside all your earthly dependence rather than offend conscience. . . . It is well that you have made for the present a clean escape from this condemnation; and that, in the issue of a contest between a sacrifice of principle and a sacrifice of your worldly possessions, you have resolved upon the latter; while to the eye of good sense you are without a provision and a home, embarked upon a wide ocean of uncertainty, save that great and glorious certainty which is apprehended by the eye of faith—that God reigneth, and that He will not forsake the families of the faithful."

The success of the Free Church, for the last fifty years, has been so brilliant that it is hard for us now to appreciate the gloom and uncertainty of the prospect which confronted the noble band of heroes who, on the memorable 18th May, 1843, renounced their earthly all for conscience sake. So long as the first session of the Free Assembly lasted, the enthusiasm of numbers might sustain the courage and hope of each. But to go home to parishes no longer theirs, entirely uncertain what proportion of their people would accompany them in voluntary exile from the parish churches, to lead their families out from the manse, which had been to many of them their happy homes for long, long years—to go forth from assured incomes, from social dignity, from all that had made life comfortable to them and theirs, into a struggle for the support of their families—into an attempt to build churches, manse, schools and colleges of their own—it seemed a sublime fanaticism. As Dr. Blackie says, looking back fifty years: "So far as the eye of sense could guide us, the leap at the disruption was a leap in the dark, into poverty, difficulty and misery." But

"The steps of faith
Fall on the seeming void, and find
The rock beneath."

(To be Continued.)

Births, Marriages and Deaths.

Marriages.

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Deaths.

HUNTER—At 20 Cecil Street, Toronto, of cerebral paralysis, on Friday night, October 20, 1893, Cecil, son of Rev. W. A. Hunter, aged three years and eight days.

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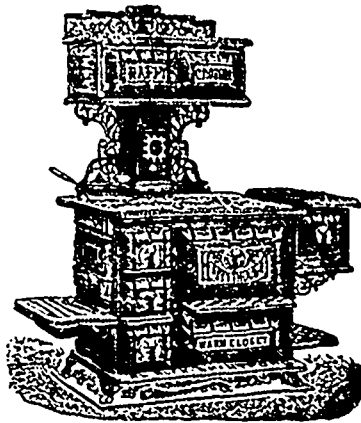
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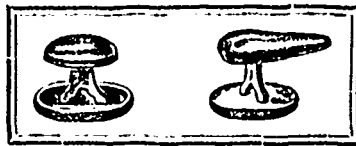
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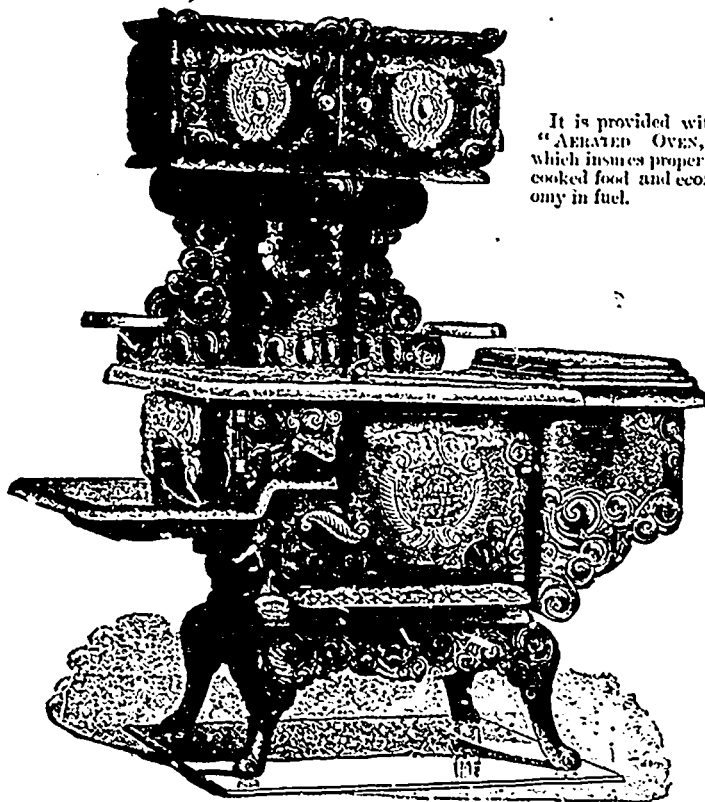
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- ALGOMA—Address of Clerk changed from Gore Bay to MacLennan P.O.
- BROCKVILLE—Brockville, First church, Dec. 12th, 2.30 p.m.
- BURCK—Walkerton, Dec. 12th, 1 p.m.
- CALGARY—Calgary, first Tuesday of March, 1894.
- CHATHAM—Chatham, St. Andrew's church, Dec. 12th, 10 a.m.
- GUELPH—Guelph, St. Andrew's church, Nov. 21st, at 10.30 a.m.
- HEBON—Brucefield, Nov. 14th, 10.30 a.m.
- LONDON—London, First Presbyterian church, November 14th, 1 p.m.
- MAITLAND—Wingham, Nov. 21st, 11.30 a.m.
- MONTREAL—Montreal, Presbyterian College, January 9th, 10 a.m.
- ORANGEVILLE—Orangeville, Nov. 14th, 10.30 a.m.
- OTTAWA—Ottawa, Bank street church, Nov. 7th, 10 a.m.
- OWEN SOUND—Owen Sound, Knox church, for conference, Dec. 18th, 2 p.m.; for business, Dec. 19th, 10 a.m.
- PITON—New Glasgow, James' church, Nov. 7th, 2.30 p.m.
- QUEBEC—Richmond, Chalmers' church, Nov. 14th, 5 p.m.
- REGINA—Indian Head, 2nd Tuesday in March, 1894.
- SARNIA—Sarnia, Dec. 11th, 10 a.m.
- SAGREEN—Clifford, Dec. 12th, at 10 a.m.
- STRATFORD—Knox church, Stratford, Nov. 14th, 10.30 a.m.
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Judicial Notice to Creditors of the Presbyterian News Co., Toronto:

The creditors of the above named company are required on or before the 28th of OCTOBER, 1893, to send their names and addresses, and the particulars of their debts or claims, and the particulars of the security, if any, held by them, to Henry Barber, of 15 Wellington Street East, in the City of Toronto, the liquidator of the said company, and if so required, by notice in writing from the said liquidator, are to come to and prove their said debts or claims at the ex-Chambers of the Master in Ordinary at Georgeo Hall, Toronto, at such time as shall be specified in said notice, or in default thereof they will be excluded from the benefit of any distribution before such debts are proved. Wednesday, the 1st day of November A.D. 1893, at eleven o'clock in the forenoon, at the said Chambers, is appointed for hearing and adjudicating upon the debts and claims.

Dated this 28th day of September, 1893.

THOMAS HODGINS,

Master in Ordinary.