

# THE PRESBYTERIAN REVIEW.

Vol. X.

Toronto, August 3, 1893.

No. 4.

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A SHORTENING.

Down the street through the busy way  
A lady passed on marketing day.  
Who, pausing at a grocery store,  
Stepped quickly in at the open door.  
With bated breath and anxious mien  
She queried: "have you COTTOLENE?"

The grocer, leaving off his work,  
Interrogated every clerk;  
But none up to that time had seen  
An article called "COTTOLENE."

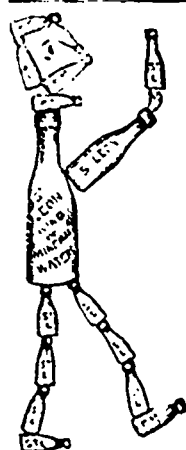
"What is it?" said he to the dame,  
"That answers to this curious name.  
What is it made of? What's its use?  
My ignorance you'll please excuse."

"You're not the merchant for my dimes,  
I see you're quite behind the times.  
For COTTOLENE, I'd have you know,  
Is now the thing that's all the go,  
An article of high regard;  
A healthful substitute for lard.  
Its composition pure and clean;  
For cooking give me COTTOLENE."

As from his store the lady fled,  
The grocer gently scratched his head—  
On his next order, first was seen,  
"One dozen cases COTTOLENE."

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## Mother's Corner.

Parents should be particular in providing an occupation for children. If possible spare them a cupboard with shelves, otherwise a box with shelves or compartments will do. Let them divide their collections into minerals, coins, insects and dried plants and mosses and the lessons gained will more than pay for the trouble. Encourage the children to talk about these collections, telling all they know or can find out by searching and asking questions about the various specimens and you will find the museum acquiring more value in your own eyes than "so much rubbish" which many mothers who are nice housekeepers dub all the prized odds and ends that the boys and girls bring in from day to day.

After a time the best of these collections may be so complete or attractive as to merit a place where visitors may be asked to inspect them. A very pretty home-made cabinet was recently made from a box three feet by four. Three shelves were put inside and then walnut stain was applied inside and out. Strips of flannel, plucked, were fastened with small brass-headed nails across the front edge of each shelf. But the better way is to have a curtain of serim cheese cloth, chintz, or imitation Chinese silk run on a brass rod or wire fastened across the top of the cabinet. This keeps the dust out and saves work as well as the beauty of the contents.

A box of sea sand kept in the kitchen or in one corner of the woodshed will afford amusement and is much preferred to common sand or clay which children like to play in but which soils their hands and clothes somewhat.

Were all the children in the public school examined, it would doubtless be found that one out of every five has some defect of sight.

Take two children alike physically and mentally, feed one judiciously, and allow the other "anything and everything" and the first may be a brilliant scholar, while the other must be a dullard compared to him.

I have no patience with a mother who will allow her nurse girl to keep the baby quiet by giving it a spool with a rubber nipple attached, yet I often notice such a practice. Common sense ought to teach a mother better than to allow the child to draw air into its stomach in this way.

MRS. G. G.

A few days previous to the beginning of a session, this brief notice was affixed to the notice-board at the entrance of one of the class-rooms of Edinburgh University:

"Professor — will meet his class on the 4th inst."

On the opening day a student erased the letter e of the word "classes."

A group of youths remained in the vicinity of the entrance to observe how the Professor would receive the intimation, which now set forth that he would "meet his classes on the 4th inst."

As the Professor approached, he observed the change that had been made, and quietly taking out his pencil made some further modification and passed on, a quiet smile overspreading his features. The notice now finally stood:

"Profess." — will meet his classes on the 4th inst.



## A Little Daughter

Of a Church of England minister cured of a distressing rash, by Ayer's Sarsaparilla. Mr. RICHARD BRINKS, the well-known Druggist, 207 McGill st., Montreal, P. Q., says:

I have sold Ayer's Family Medicines for 40 years, and have heard nothing but good said of them. I know of many

### Wonderful Cures

performed by Ayer's Sarsaparilla, one in particular being that of a little daughter of a Church of England minister. The child was literally covered from head to foot with a red and exceedingly troublesome rash, from which she had suffered for two or three years, in spite of the best medical treatment available. Her father was in great distress about the case, and, at my recommendation, at last began to administer Ayer's Sarsaparilla, two bottles of which effected a complete cure, much to her relief and her father's delight. I am sure, were he here to-day, he would testify in the strongest terms as to the merits of

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# The Presbyterian Review.

Vol. X.—No. 4.

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\$2.00 per annum.

## The Revealer.

BY CHARLES G. D. ROBERTS.

Across the fog the moon lies fair,  
Transfused with ghostly amethyst,  
O white night, charm to wonderment  
The cattle in the mist.

Thy touch, O grave mysteriarch,  
Makes dull, familiar things divine.  
Oh, grant of thy revealing gift  
Be some small portion mine!

Make thou my vision sane and clear,  
That I may see what beauty elings  
To common forms, and find the soul  
Of unregarded things!

King's College, Windsor, N.S.

—Independent.

## Problems of Protestant Germany.

BY PROF. G. H. SCHODDE, PH. D.

NO other country is so prolific as Germany in innovations, both good and bad, in the world of theological and religious thought. A number of causes contribute to this result. One of these causes is the fact that the Universities of the Fatherland, in which the historic ideal of "Academic Freedom" (*akademische Lehrfreiheit*) protects the instructor even in wildest vagaries, are the heart and centre of learned thought to an extent not dreamed of in England, France or America. Public sentiment over against University sentiment in the theological and philosophical isms of the hour either does not exist to a perceptible degree, or it is an exceedingly impotent factor. The protests of the Church at large asking that the university chair be filled with men who represent the historic faith of the Churches and do not undermine the fundamentals of the accepted creed, has practically been ignored by those in authority. As matters now stand the clergy and the Church have neither voice nor vote or veto in deciding who shall be the instructors of the future generations of pastors and preachers. This is solely the prerogative of the government acting through the *Cultus Ministerium*. It not infrequently happens, that the university of a province or a country in Germany theologically entirely misrepresents the people for whom they are to train spiritual shepherds. Thus for a decade and more the University of Gottingen has been practically under the control of the new rationalizing if not rationalistic school of Ritschl, although the province of Hanover is Lutheran to the core, and its pastors must at ordination vow allegiance to the symbolical books of the Lutheran Church.

One main reason for this breach and break between the research of the scholars and the historical and actual creed of the Church in Germany is to be found in the fact that there theology is a science, pure and simple, to be controlled and investigated according to the principles of all secular sciences and to be subject to the conditions of these. The personal faith or unfaith of the student is not regarded as a factor of decisive importance. Theology is not, as it was in the heroic days of Protestantism, a *habitus practicus*. As a consequence, it is not regarded as necessary that theology render handmaid services to the Church; it operates and investigates independently of her needs and status. That under these conditions, especially when taken in connection with the literary canon of Germany that scholarship consists only in the discovery of new paths and data,

the universities should be the source and fountain-head of an abundance of new theories and hypotheses, good, bad and indifferent, is not at all surprising. While the German ideal is certainly an exalted one, that of investigating truth for its own sake exclusively and irrespective of what the consequences may be, it is certain beyond any doubt that the Germans by no means live up to this ideal. The new schools even more than the old conservative clans are full of pro judgments. It is a notorious fact that the Ritschl school, built upon the foundation of the Kantian system; that the other radical school represented by such men as the late Professor Lipsius, of Jena, and Professor Pfleiderer, of Berlin, are Hegelians. Sometimes men of this type are honest enough openly to profess their standpoint. Thus Kuenen acknowledges that in his researches of the Old Testament he proceeds from the presupposition that the religion of the Scripture is one of the most important of ancient religions, nothing less but also nothing more. Naturally a philosophical standpoint like this must lead to the most naturalistic interpretation or rather misinterpretation of the sacred oracles.

This divorcement of theological research from practical Church life is aided materially by the subjective character of German thought, in which the practical outcome and result of research do not seem to be understood or appreciated. The philosopher Jacobi was accustomed to say that he was a rationalist with his head, but an orthodox believer with his heart. It has frequently been stated, and is no doubt true, that Wellhausen is a pious man; yet his position on Biblical questions in reality undermines the Divine character of the sacred writings. The warm hearted faith of Delitzsch, his enthusiasm for Gospel work among the lost sheep of the house of Israel, are to not a few strange facts when held side by side with his critical concessions in his latest years. It is a most noteworthy and remarkable fact that the great majority of the clergy of Germany are thoroughly evangelistic. They become such, not at the universities, but through the experience of their sacred office. Nowhere on all the globe is the average sermon more Scriptural and Biblical than it is in Germany, and that too is the case with professors who entertain quite modern views of Biblical criticism. It would be hard to find sermons more satisfactory in this regard than the volume published a few years ago, by Professor Kautzsch, now of Halle, in conjunction with his colleague Weiss, of Tübingen. In evangelical ring and tone they differ but little from sermons from such a man as Luthardt, of Leipzig. The homiletical journals of Germany are deeply instructive in this regard.

In fact the German Christianity and the German Church is much better than its reputation. To a certain extent research and scholarship in Germany are no longer in sympathetic touch and tone with the principles of positive Christianity; but positive Christianity is still the most powerful factor and force in German national character. Protestantism in Germany has its ills and woes, but it is for all that essentially evangelical, and as its countless missions, both home and foreign, show a Christianity full of good fruits. Luther's spirit and Luther's Gospel is still a mighty tower of strength in the Fatherland.—Interior.

## The Presbyterian Review.

Issued EVERY THURSDAY, from the office of the Publishers, Rooms No. 20, 21, 22, Mullicamp Buildings, South-East corner Adelaide and Victoria Streets.

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Toronto, August 3, 1893.

### An Object Lesson.

A CRISIS has arisen within the Free Church of Scotland which affords an object lesson to the Churches. At the last General Assembly a strenuous effort was made by a minority of the members to throw back the Declaratory Act with the view of its ultimate repeal. The minority made out a very fair case, if their statements were meant to be taken, not as so much rhetoric, but as the moderate expression of their deliberate opinion, of their mature conviction. They contended that the Act would oppress their consciences in that it opened wide the door for heterodoxy, giving office-bearers and ministers the right to subscribe to the Confession of Faith and Standards with certain reservations; and furthermore, that it was a blow at the constitution of the Free Church as formulated in 1843, the year when the Church was organized. The fact that a considerable body of the ministers and people held these opinions as vital, ought to have great influence on the General Assembly, and the supreme court of the Church might at least have hastened slowly. Warnings were uttered that, should the Act be pressed into law, dissension would be followed by disruption in many congregations. But the warnings fell unheeded and the Act was duly confirmed. The Highlanders of the North were the first to take action. After a few meetings, which showed that their leaders would not leave the Church, two ministers and a number of divinity students placed themselves at the head of the non-contents and a few congregations have been formed, while an agitation, bitter and personal, is springing up all over the country. The ministers who have hitherto had great influence with the people have practically lost control because of their refusal to sever their connection with the Church, and instead of the esteem of former friends they are experiencing hostility, misrepresentation and open opposition. A breach has been made which, it is to be feared, only the death of many of the opposing parties will heal. The work of the Church is being frustrated at a time otherwise critical in the history of the country, and it is questionable whether any person now living will again see a revival of the old confidence in and deference to the Church, which was such a notable feature in the character of the people.

The Declaratory Act is not responsible for all this; the old order was passing away subject to the general law of change, but the transition has been precipitated, and old moorings wrenched by the haste with which the Act was passed in the face of intelligent and conscientious opposition, and the General Assembly must thus share the responsibility of the present sad state of affairs. The As-

sembly was strong and could have afforded to be patient. Patience and moderation ought to be the ever-present handmaidens of strength. When the weak is ruthlessly crushed the victory often lies with the vanquished.

The leaders of the minority also share the responsibility. They led the people too far. In their zeal they lacked wisdom, and the whirlwind which they raised they were not able to rule. They are now in a very unenviable, indeed, in a pitiable condition. In their opposition to the Act, and to the views of certain professors, they went beyond their depth; the pity of it is, the people followed, and now when the leaders call them back the people will not listen to their counsel. Now, a number of the ministers are obliged to apologize for the Declaratory Act. Even so uncompromising a combatant as Mr. Macaskill finds it necessary to explain that the principles of the Church are not fundamentally subverted by the hated Act, against which for two years he has railed in season and out of season. The great danger to truth arising from prejudice has had seldom a more striking illustration. Here were men in whom the Highlanders had the most perfect confidence; they were in very deed the spiritual guides of the people. They undertook to defend the Church against the inroads of undesirable innovations and against the unsound doctrine of "advanced" critics. On these subjects they were implicitly trusted. When the Declaratory Act came up, they opened an agitation against it, offering an uncompromising opposition. They told the people that its passage would mean the overthrow of the essentials, the destruction of the safeguards of pure doctrine, that the Church would become a totally different one from the one they had joined and, moreover, that they, the ministers, would never conform to the new order of things. The people supported them and began to prepare for the worst. When the Assembly refused to listen to the minority and passed the Act, these leaders were asked by the people to sever their connection with the Church. Meetings of elders were held at which this course was decided upon, but the ministers did not respond. The ministers became alarmed at the turn things had taken and counselled delay, parley and moderation. Their advice went unheeded. Then they lectured the dissentients on the sin of schism. The latter responded by promulgating a bond of secession which is being extensively signed in some congregations. The ministers have now found it necessary, in order to defend themselves, to explain away the Declaratory Act as an objectionable, but not a vital measure. The weakness of their position is so manifest that their power is gone. Had they considered well before taking up their first position, and treated the question strictly and scrupulously on its merits without prejudice, as they are seeking to do now, they would have best served the cause of Christ, and the bitter feelings which have been excited would not have been aroused. The moral is obvious, and ought to be pondered by the representatives of the various phases of thought in every Church.

### There Should Be No Compromise.

DURING the past week the opponents of Sunday cars were active and good work was done. On the side of those in favour of the Sunday cars Prof. Goldwin Smith has contributed a remarkably weak letter to the press in which he advocates a compromise between those on both sides who hold, what he thinks, are extreme views on the proposal to have Sunday cars. Without entering into the theological questions which Prof. Smith brings to the front

in his assertions that "The fourth commandment was intended only for a single nation is clear from the fact that it takes no notice of difference of meridian, which makes it impossible to keep the very same day in more than one part of the earth. The Mosaic law altogether is evidently the law of a particular country, of a particular race, of a particular stage in the religious education of mankind. When we are asked what becomes of the rest of the Decalogue if one commandment is no longer to be literally observed, the answer is that for the Christians the ten commandments have been superseded by the two, and that if the ten are still in force, it is by virtue not of their Mosaic promulgation, but of their intrinsic conformity to the Divine will. As the dedication of a reasonable portion of time to our spiritual needs and our bodily refreshment, which is its essence, is necessary, the fourth commandment is an universal and indefeasible obligation," we may view his statements from another standpoint and our conclusions he cannot escape. He wishes to deal with the question by "Christian wisdom," but he immediately cites the beer gardens of Chicago asserting that these are not English but German, evidently intending to show that the English are superior in "Christian wisdom" to the Germans. If he were asked what evidence he had for this he would doubtless say "read history." So pronounced a Protestant as the professor will not deny that the Bible has had an incalculable influence in moulding the British character. True, he is a pronounced Englishman, who places strong reliance on English history. Yet he seeks to set aside that which has given strength and nobility to the English people, and has produced the most interesting and striking passages in their history. He would set aside the Mosaic law as "the law of a particular country." If this was the case why did not the English cast out the Bible altogether and stick to the religion of the Druids as it was "evidently the law of their particular country." Moreover, why does not the professor call out for the abolition in this country of everything that savors of some other "particular country" and demand that we have the worship of the sun and the Indian war dance? These were the customs of our "particular country." Let the professor act on his own logic; close his library, shut up the fountains of his knowledge, and erase from his mind all the teachings and influences of the past, save those that came from Indian legends and lore. Let him ponder over the bloody massacres of one Indian race by another. Let these be the sources of his intellectual development and the fountain from which to draw "Christian wisdom," and let him on no consideration allow the Mosaic law to influence him, for if he does he may find himself in a "different meridian." This may seem to be trifling with the learned and esteemed professor, but in reality we do not trifle to such an extent with his lame, lop-sided statements as does he with a grave subject that should receive the best, unbiassed thought of a well-balanced mind. The professor is not a good special-pleader, and his remarks on "Christian wisdom," "particular country" and "difference of meridian" are so totally unworthy of his grasp of principles and knowledge of historical facts and inferences, that he reduces himself to the plane of ridicule and should be treated so.

Why should there be a compromise? Christian people are demanding that there be no Sunday cars. They stand for a principle, and upon that principle they will win. It will be a desecration of the Sabbath to run cars. Why then should they agree to compromise? This would simply be measuring wickedness and countenancing a system bad in

principle, at variance with "Christian wisdom" and against the direct teachings of the Old and New Testaments, and of human experience.

Let there be no compromise and now since the advocates of Sunday cars have seen the weakness of their demands none need fear the result of the issue.

*College Committee Uniformity in Theological Education Proposed.*

forms the subject of a timely and interesting article in the Record for August, which ought to be carefully thought over by the Church. The position taken is, that while diversity to a desirable degree will be afforded by the individuality of the professors, there ought to be a uniform course and teaching in all the colleges in connection with the Presbyterian Church. This can be brought about, it is affirmed, by the agency of a College Committee to direct theological education, as is the case in the Free Church of Scotland. The writer sums up with the following propositions. —(1.) The Assembly should have one standard of education which it assigns for all students of our Church, one basis of licensure; one final examination to be conducted by a board of examiners not exclusively professorial. (2.) When reports are presented to Assembly they should come from this representative committee. At present the interest in the report of each institution is largely absorbed by its alumni or foster parents, whereas the colleges and professors belong to the Presbyterian Church and not to individuals or sections. (3.) We need more inter-collegiate sympathy and co-operation. Common studies and a common aim would secure this in some measure.

*Ritualism and Disestablishment* The Presbyterian (London, Eng.) has submitted to a number of prominent clergy men and laymen for their opinion, the proposition that the Church of England should be disestablished because of the ritualistic practices which are becoming prevalent within her fold. The answers make good reading. As was to be expected opinions differ, but a refreshing unanimity is brought out against the tendency to ritualism. It may seem singular that a remedy should be sought for in disestablishment for a practice in the Church, the legality of which may well be questioned. But even should its legality be upheld, as the Lincoln judgment might lead us to suppose, there can be no guarantee that ritualism would not prevail, even to a greater degree than now, in a Free Episcopal Church. Indeed, it is a matter of fact that the Episcopal Church of Scotland, without the prestige or security of endowments or state connection is more ritualistic and "Higher" than is the Church of England. The strongest reason for thus bringing ritualism and disestablishment together is that the latter would free the nation from the responsibility of maintaining a church whose permitted practice leads to Romanism, a system repugnant to the vast majority of the people. A great deal could be said for this argument, but nothing with so much force as could be said for the proposition that disestablishment should be treated on its own merits, and not as a remedy for an incident of church service. The letters indicate a moving of opinion for disestablishment in the English Presbyterian Church, which may assume formidable shape should common cause be made with the numerous and by no means to be despised non-conformist bodies. The Church of England is strongly entrenched, but it would be vain to deny that many of her more thoughtful sons see rocks ahead in the levelling up or down forces which are powerfully making their way in British life at the present day.

## Current Literature.

### New Books and Periodicals

HOW TO BRING MEN TO CHRIST. By R. A. Torrey, Superintendent Chicago Bible Institute. Toronto: Fleming H. Revell Co. 75 cents.

This little book is designed to help those who are earnestly labouring to bring their fellow-men to Christ, but who have not acquired much experience, and do not possess the opportunity of obtaining verbal counsel to guide them over the difficulties they so often encounter. The author has had a varied experience, from which he amply draws, and he has succeeded in putting together what might be described as a text-book on some phases of evangelistic work. He has succeeded well, and although no compendium of rules, no matter how good and extensive in application, will furnish a rule for every case, and a key for every difficulty, nevertheless, a great many cases are practically similar, the same doubts, the same indifference, the same anxiety frequently happen, and hints and suggestions such as are here given will prove useful. The small volume can be commended with confidence to active members of the Christian Endeavour societies and young people generally who labour in the vineyard. It will help them.

THE ERA OF THE PROTESTANT REVOLUTION. By Frederick Seeborn. Toronto: Fleming H. Revell Co. 90 cents.

This is not a new book, but it is one that will long retain its first freshness and youth. The subject is of perennial interest and the story is told by Mr. Seeborn with the zest and fervour of a devoted student and deep sympathizer. The book is one of a series of epochs of modern history published by the Longmans of London, England, and the place it occupies in that series is by no means a secondary one. The subject is too wide to be dealt with exhaustively, but the book is such a one as busy men and women want. Concisely but clearly the facts are collected in attractive form. The leading events in the Protestant Revolution are given in order and the reader is allowed to draw his own inferences. The book is supplied with maps which help the reader greatly in understanding the problems of the narrative.

SHORT HISTORY OF THE PRESBYTERIAN CHURCH IN THE DOMINION OF CANADA FROM THE EARLIEST TO THE PRESENT TIME. By William Gregg, M.A., D.D. Second edition, revised. Toronto: Fleming H. Revell Co. \$1.00.

Of Professor Gregg's Short History little need be said in addition to what has already been expressed in these columns. The debt under which he has placed the Church by his histories has been widely acknowledged, and the permanent value of his work will not be disputed. The second edition has received touches of improvement and revision and the value as well as the interest of the work has been enhanced by the illustrations. As a frontispiece a plate is given on which is a view of a lake into which flow four main rivers representing the Canada Presbyterian Church, Presbyterian Church in Canada, Presbyterian Church of the Lower Provinces and the Presbyterian Church of the Maritime Provinces. Tracing these rivers, branches are discovered which represent the various branches of the Presbyterian Church and the confluences and the forkings represent the unions and separations of these branches. The picture is ingenious and interesting. The illustrations include Knox College, Halifax College, Queen's College, Montreal College and Manitoba College, the cuts being beautifully engraved.

CAESAR. A Sketch. By James Anthony Froude. New Edition. Toronto: Fleming H. Revell & Co. \$1.20.

To the student of men and statecraft, and more especially to the young man who is about to embark in life, and seeks to play an important part in the history of his country, there are few characters of ancient or modern times that present a more useful subject for study than that of Julius Caesar. Among the great soldiers, scholars and statesmen of the greatest empire of ancient times, he towers pre-eminent alike in the three departments. Among the great captains of history he is accorded a middle place in the trial that begins with Alexander and ends with Napoleon. The evidences of his statecraft are still to be found in the *Leges Juliae*, preserved in the *Corpus Juris Civilis*, the foundation stone of our common law. And in literature the commentaries are a model of simplicity and directness of narrative as perfect from an artistic standpoint among other masters of the Latin tongue, as the *Appolo Belvedere* is among ancient statuary. The sketch of the life of Julius Caesar from the pen of such a scholarly and thoughtful writer as James Anthony Froude is not only highly interesting but also instructive. With some of the philosophical deductions many of us may be inclined to differ, but with the charm of style not one. In the opening chapter Mr. Froude compares the Romans with the English for the purpose of pointing out similarities rather than differences. He then says, "If there be one lesson which history clearly teaches it is this, that free nations cannot govern subject provinces." Circumstances, as far as England is concerned, will not justify this, or elevate it to the rank of a truism. The greatest fault of all historical philosophers is that they draw conclusions without taking into consideration racial and religious traits, especially the latter, for there are forms of religion that render self-government impossible. The parallel that Mr. Froude draws between the Julian age and the present is very fine and certainly demands attention. He says that it was an age very much resembling our own. He says "It was an age of material progress, and material civilization, an age of civil liberty and intellectual culture; an age of pamphlets and epigrams, of salons, and of dinner parties, of senatorial majorities and elec-

toral corruption. The highest offices in the state were open to the theory to the meanest citizen; they were confined in fact to those who had the longest purses, or the most ready use of the tongue on popular platforms. Distinctions of birth had been exchanged for distinctions of wealth. The struggles between the plebeians and the patricians for equality of privilege were over, and a new division had been formed between the party of property and a party who desired a change in the structure of society. The free cultivators were disappearing from the soil. Italy was being absorbed into vast estates held by a few favoured families, and cultivated by slaves, while the old agricultural population was driven off the land and was crowded into town. The rich were extravagant, for life had ceased to have practical interest, except for its material pleasures. The occupation of the higher classes was to obtain money without labour, and to spend it in idle enjoyment. Patriotism survived on the lips, but patriotism meant the ascendancy of the party which would maintain the existing order of things, or would overthrow it for mere equal distribution of the good things which alone were valued." Mr. Froude devotes a chapter to the Roman constitution, the Roman religion and the expansion of the Roman power. Two chapters are given to a general review of Roman history before the birth of Caesar and two to the momentous period extending over his youth. The remainder of the book is devoted to his life except the last chapter in which the author reviews the character of Caesar, his manners in private life and his mission on earth. His mission he claims was part of a great purpose. The old religions were dead and he was sent to construct a form of government under which quiet men could live and labour and eat the fruit of their industry, where life and property were respected. "Had Europe and Asia," the author says, "been covered with independent states, each with a local religion represented in its ruling powers, Christianity must have been stifled in its cradle. If Paul had escaped the Sanhedrim in Jerusalem he would have been torn to pieces by the silversmiths at Ephesus and the appeal to Caesar's judgment seat was the shield of his mission and alone made possible his success. And this spirit which confined government to its simplest duties, which left opinion unfettered was especially present in Julius Caesar himself." It has been Caesar's misfortune to have suffered at the hands of his early biographers. Even Shakespeare does not idealize him to the height of Brutus. At Mr. Froude's hands he has received justice.

A NEW edition of "Synoptical Lectures on the books of Holy Scripture," by Donald Fraser, will be published this month in two volumes.

THE TRIBUNE MONTHLY, sold by James Bain & Son, Toronto, contains a full report of the proceedings of the Presbyterian General Assembly of 1893, which sat in Washington, and will be historically remembered on account chiefly of the trial of Rev. Dr. Briggs. The proceedings extending over fifteen days were carefully edited and prepared for publication by the Rev. John B. Devins, a Presbyterian pastor of New York city. Portraits of leading divines are included in the pamphlet. The importance to Presbyterianism of the decision in the Briggs' case make it desirable that the report should have a wide circulation. It would be well that a knowledge of the case as it exactly stands, and of the able arguments used on both sides should be wide-spread, and we know of no handier form in which to have them than in this report.

TO THE many readers and admirers of "Ben Hur" it will be pleasing intelligence to learn that a new story from the pen of its author, General Lew Wallace, will soon be issued from the press of Messrs. Harper & Bros. in the United States and England, and the Methodist Book & Publishing House in Canada. This new story is entitled "The Prince of India; or, Why Constantinople Fell," and like General Wallace's preceding works, it is an historical romance. The story begins in 1395; its continuous movement, however, is in a period from 1415 to 1453, the date of the conquest of the old Byzantine Capital by Mahommed II. The assault and sack of the city, and Mahommed's entry into Sancta Sophia (the final degradation of Christianity in the East), form the catastrophe of the book. Speaking generally, the book is a tale of love, war and religion. The incidents are natural, rapid in occurrence, astonishingly varied, and from first to last subservient to the catastrophe. While Minister to Turkey, General Wallace was afforded exceptional opportunities for the collection of those materials which he has woven into romance, and in "The Prince of India" the result appears in all the realism of a style which gave to "Ben Hur" a popularity that indicates for the new book an immediate and large demand.

THE PREACHER'S MAGAZINE for August is the eighth number of the third volume, which is edited by the Rev.'s Mark Guy Pearse and Arthur E. Gregory. The leading sermon in this number is by Dr. Hugh Macmillan, and is entitled, "A Burdensome Stone." The senior editor continues his able article on "Moses: His Life and Its Lessons," and in this number writes on "The Mauna." The Rev. Dr. R. A. Watson continues his most excellent paper on "The Apostolic Churches: Their Doctrine and Fellowship." The Homiletical Department in this number is most complete; the Rev. T. D. Hyde contributing an Outline of Children's Sermon, entitled, "A Coat of Many Colors;" the Rev. S. A. Tipple, a Funeral Address, "The Lord Hing Taken Away;" the Rev. J. Feather, an Outline Sermon to Young Men, which he chooses to call "The Clean Path;" and the Rev. Alexander Jeffrey, a Communion Address, entitled, "Mino" and "His." There are several outlines of sermons which are most suggestive and helpful and the remaining departments in the magazine are full and complete.



## Canadian Pulpit.

No. 1.

## Beholding the Glory of God.

REV. ROBERT JOHNSTON, B.A., ST. ANDREW'S CHURCH,  
LINDSAY, ONT.

TEXT:—Exodus xxxiii., 18.—“I beseech thee show me thy glory.” That was a bold prayer. Is it too much to call it the boldest prayer ever uttered? It is the finite asking for the infinite, the dewdrop crying for the fullness of the ocean, the heart of the creature crying for the knowledge of the Creator. We have in this experience of Moses an illustration of the truth more than once uttered by Christ “to him that hath shall be given.” Moses was the only one of all the host of Israel that dreamt of asking for such a revelation; the elders saw God on the mount and “did eat and drink.” Moses had gone into higher places with God, had seen Him as they could not see Him, had enjoyed communion that they could not understand, and his soul, thus enlarged, longed for better things still. It is ever so; we receive what we are fitted to receive, we dip from the ocean all that our vessel can hold, no more.

Moses enjoyed in answer to his prayer a fullness of blessing that he had never before experienced, he entered on a higher plane of spiritual life, and this blessing was not temporary, it was permanent. His life for the future was richer, nobler, fuller in the enjoyment of God than it had before been. We hear much in these days of a “Higher Life,” called by many names, but supposed to be a state entered by some experience apart from the ordinary current of Christian life and enjoyed only by those who have passed through this experience. I can find in Scripture only one life set before every child of God as that which he is to live—a life of wholehearted and self-forgetful devotion to our Lord; with nothing less than this is any Christian to rest satisfied. What life can be higher than this I know not. . . . That there are better things for us to enjoy than we have yet attained to is surely true, and that we may be encouraged to strive after these let us consider—

## I.—THE CHARACTER OF MOSES' EXPERIENCE.

“I beseech Thee shew me Thy glory.”—This was his prayer, and in reply God said “I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee, and will be gracious to whom I will be gracious and will shew mercy to whom I will shew mercy.” Three things are here promised—a sight of God's goodness, a proclamation of God's name, and a declaration of God's sovereignty.

*A Sight of God's Goodness.* Who can doubt that, hidden in the cleft of the rock, Moses saw and understood as he never had before God's purposes and works of love in nature and in grace. He had always recognized God's hand in nature, but now he sees written, where he had never before suspected it, that love of God that woos man in nature and seeks to sing its way to his dull heart in the breezes of the morning, and as well in the tempest as in the zephyrs. The gates of creation were opened to him and he saw what we, slow souls, so often fail to see, God's love glistening in every dew-drop, painted on every primrose, flashing on every quivering leaf and written even in arrows of light across the black storm-cloud; through these all he saw God's love working his purposes for the world.

And so in the realms of grace; Moses saw, as he never had seen. God's purposes of love toward His people; the ceremonial so lately revealed, unfolded itself, and he saw every particular item pointing forward to God's great work of love for mankind. God's goodness shone forth everywhere and he learned what John learned so many ages after; learned it, as though in every work of God, and every commandment, and every providence he saw infinite love working for the salvation of a world. Thus he learned that God is Love.

*The Proclamation of God's Goodness, i.e. the revelation of His character.* “The Lord, the Lord God, merciful and gracious,” etc.—here was a fuller revelation of God's character than had yet been made; Moses saw, as it were, further into the heart of God than he had yet seen; he had known God as the mighty “I am,” he had felt the glory of having the self-existent One as his God, but now he knows God as never before; the heart of his Father is unfolded, henceforth the tenderness, the compassion, the long-suffering of God will be present in His child's conception of Him, and of the patience of God with the sinner rather than of the power of God to smite, he will love to tell.

*The Declaration of God's Sovereignty.*—Sovereignty, not separated from love, but joined with it. God would not be God without this; He is the Sovereign, not the subject, of man. Separate God's infinite love from His sovereignty and you have left a blind, relentless fate; separate God's sovereignty from his love and you have a powerless and purposeless compassion. Join these as God joins them in His revelation of Himself and you have God revealed in Christ Jesus, all-loving, all-powerful.

Thus the experience of Moses was no strange ecstatic condition of mind, it was a fuller knowledge of God, progress in knowing

Him, whom to know is eternal life. Blessedness for us is in the same experience; we grow in holiness as we grow in knowledge of Him who is holy.

## II.—HOW WAS THIS EXPERIENCE ATTAINED?

Moses had been for forty days in the mount with God. He had been alone with his maker; here was communion. From God's presence He had come down to find the people in riotous worship around the golden calf, and after expostulation with the people he had gone back to God to plead with Him for their pardon. That pleading was more than mere prayer. You remember God's word to him, “Let me alone and I will destroy this people and will make of thee a great nation;” there was the offer of greatness for himself, but greatness at the price of deserting the people. It was the temptation that comes to every man at some time, to the politician telling him to desert his principles and accept office, to the minister telling him to forget his congregation and accept self-preference. Oh! for men like Moses who would trample on self-interest and save the world by their sacrifice. *Self-sacrifice* was the second step of preparation for this wonderful revelation. If you would know God as Moses knew him you must be willing to go aside with Him, willing to leave the pressing calls of business and the anxieties of the world in order to commune with Him through his Word and in prayer. Is it strange that we know God but slightly when we spend so little time with Him? Meditation and prayer are old-fashioned words, but they indicate duties that cannot be neglected if we would enter into the secret place of God's presence. There is not a little need in these days of conventions and pressing public calls for Christian activity to remember that a quiet time alone with God is essential to growth in grace and to a knowledge of Himself and His will.

And self-sacrifice is for us as it was for Moses, the pathway to the beholding of God's glory. When self fills the heart there is little room for God, when our eyes are set on selfish ends they cannot see his beckoning hand, when our ears are listening for sounds that will delight our selfish souls they are deaf to His voice and cannot appreciate the music of His messages. Had Moses in that crisis thought of himself he would never have seen God's glory as he saw it. He learned as Esther learned, as Paul learned, as every soul that has learned, that “whoso will lose his life for Christ's sake the same shall save it” for into the heart that is emptied of self Christ will come and the glory of God will fill it.

## III.—THE RESULTS OF THIS EXPERIENCE.

“No man liveth to himself;” Moses' personal blessing became a blessing to the people also. Every step you take forward in the Christian life will prove a help to others. Moses gained increased influence with the people. The children of Israel “saw that Moses' face shone and they feared to come nigh him.” How doth he live a life in a sense apart from the people, but his voice to them was as the voice of God. The beauty of holiness, the power of holiness shone in his life. Would you have power, spiritual power with the people, power with your class, power with your friends, would you shine as a light for God in the darkness of this world? Then, my friend, get near to God, live in His presence. It is His power through you that must touch the hearts of men, and you ought never to forget that if you would do good, be good.

*Humility.*—Moses wist not that his face shone. Publish the words far and wide in these days of a holiness that is too often boastful and self-conscious. Others saw the effect of God's revelation upon Moses, he himself was not conscious of it. True holiness is ever humble, that which is boastful and which draws attention to itself, like the beauty that is self-conscious, is self-marred and self-murdered. You are far closer to the throne of God, eye and to the heart of God, when you sincerely call yourself the chief of sinners than when you look on yourself as the chief of saints. St. Paul, chief of the apostles, accounted himself of sinners the chief. As you grow like Christ you will grow in humility; pride in saint or sinner is of Satan, humility is of God.

*Increasing love.* What is Moses' first act after beholding God's glory? “He fell down and worshipped” and in his worship he again cried to God for the people. He takes a position now which he had never assumed before. He had cried to God at a former time, “If Thou canst forgive and if not blot me, I pray Thee, out of Thy book”—there was love. But now he rises higher. “O Lord,” he cried, “let my Lord go among us, and pardon our iniquity and our sin.” He identifies himself with the people, he regards their sin as his own, he assumes their guilt, as it were, though in that guilt he had no part. Holiness never makes a man censorious and narrow, it never leads a man to leave the people and in a self-satisfied sanctity to go aside into pharisaical separation from them. On the contrary it fills the heart with a deeper love for the sinner, it sends us down into the gutters to the abandoned, not to lecture the sinful on their debasement, but to take them by the hand and to say “Come, we have sinned, but God can pardon.” Increased holiness means increased love for mankind; as you grow in holiness you will grow in likeness to Him who loved the lost and who in dying prayed “Father, forgive them.”



REV. ROBERT JOHNSTON, B.A.

## Church News.

## In Canada.

## Presbytery of Orangeville.

THE Presbytery of Orangeville met at Orangeville July 11th. The Moderator's term of office having expired, the Rev. J. J. Elliott, B.A., was appointed Moderator for the ensuing six months. In his absence Mr. Ernes, the late Moderator, presided. Commissions were received on behalf of the following elders:—Messrs. J. Sinclair, Osprey; J. Nairn, South Luther; S. Hunter, Claude; and Wm. Rutledge, Charleston. The following are conveners of standing committees for the ensuing year: Home Missions—Dr. McRobbie, Shelburne; Foreign Missions—Rev. R. Fowlie, Erin; Augmentation—Rev. J. J. Elliott, B.A., Hillsburgh; Finance—Mr. A. Steele, M.A., Orangeville; Temperance—Rev. E. A. Harrison, Dundalk; Colleges—Rev. J. L. Campbell, B.A., Cheltenham; W. and O. Fund—Rev. L. C. Ernes, Ballinfad; A. and I. M. Fund—Rev. W. Farquharson, B.A., Claude; French Evangelization—Rev. J. R. Bell, Laurel; Sabbath Schools—Rev. A. Wilson, Caledon; Sabbath Observance—Rev. P. Fleming, Caledon East; State of Religion—Rev. W. Farquharson, B.A., Claude; Superintendence and examination of students—Rev. J. L. Campbell, B.A., Cheltenham; Systematic Benevolence and Statistics—Rev. J. Wells, M.A.; Flesherton. Mr. Orr was granted leave to moderate in a call at Camilla and Mono Centre. Mr. Hudson was appointed Moderator of the session of Maple Valley and Singhampton. Dr. McRobbie submitted the following minute ament Mr. Hossack's translation, which, on account of having been mislaid, was unwittingly detained. Moved by Dr. McRobbie, seconded by Rev. J. J. Elliott, that in view of Rev. D. C. Hossack, M.A., L.L.B., of St. Andrew's church, Orangeville, having accepted a call to Parkdale, Toronto, this Presbytery place on record its acknowledgment of his ability and intellectual attainments as a minister of the Gospel, and while regretting that he felt it to be his duty to leave our Presbytery, yet we must appreciate his willingness to obey the call of the Church to a larger and more extended field of usefulness which is ever furnished in our large centres of population. During his ministry of about four years he has shown himself a faithful pastor, a clear and forcible preacher, a kind and sympathetic friend, yet a fearless denunciator of prevailing evil. As a member of the Presbytery he was conscientious in his attendance upon Church courts and energetic in the discharge of all duties devolving upon him, and whilst we, as a Presbytery and individuals, are sorry to part with one so trustworthy, our best wishes will follow him and his to his new field of labour, hoping they may ever enjoy a large share of Heaven's choicest blessings. We desire also to express our sympathy with St. Andrew's congregation, Orangeville, in the loss of a pastor so much beloved, and hope they may soon have another under-shepherd placed over them, and that the Master's work may be carried on as efficiently in the future as in the past. The next regular meeting will be held at Orangeville Sept. 12th, at 10:30 a.m.—H. CROZIER, Clerk.

## Presbytery of Bruce.

THE Presbytery met at Southampton, Rev. W. Mowat, who was appointed Moderator for the half year, presiding. The standing committees for the year were appointed, with the following conveners:—Home Missions, Mr. Tolmie; State of Religion, Dr. James; Sabbath Schools, Mr. Eckford; Temperance, Mr. Johnston; Statistics, Mr. Perrie; Superintendence of Students, Mr. McKenzie; Systematic Benevolence, Mr. Gourlay; Sabbath Observance, Mr. Fitzpatrick; Finance, Mr. McKenzie. On the recommendation of a committee appointed at last meeting it was resolved to hold a conference on Sabbath school and

general Christian work at Paisley on the 11th day of September next, at 1 and 7.30 p.m., and the following programme was adopted. 1. The obligation lying on parents to see to the spiritual education of their children, (a) in the family, (b) in the Sabbath school. 2. How best to utilize the Young Peoples' Societies so as to retain the young people in Church connection and encourage and direct them in Christian work. 3. The benefits to be derived from the study of the Shorter Catechism and how to stimulate an interest in this study. The clerk was instructed to notify Sabbath schools and request them to send delegates to the Conference. Leave was granted to the Moderators of the sessions of West Arran, Dumblane and North Bruce and St. Andrew's; urgent, to moderate in calls as soon as the congregations are ready. Dr. James and Mr. Craigie were appointed to address the annual meeting of the Presbyterian Woman's Foreign Missionary Society at Chesley in September next. The commissioners to the last General Assembly reported their diligence in attendance at that meeting. The Presbytery will meet for business at Paisley, on Tuesday, September 12th, at 9 a.m. and for conference on Monday, the 11th, at 1 p.m.—JAS. GOURLAY, Clerk.

## Presbytery of Regina.

THE Presbytery of Regina met at Qu'Appelle on Wednesday, July 12th. There were present a large number of ministers and several student missionaries labouring within the bounds. A docket of business was presented and adopted. Mr. Campbell reported that he had presided at an election of elders at Grenfell, and Mr. McKay reported the state of the work at Whitewood requesting that, as the missionary appointed to that field had arrived, he be relieved of the Moderatorship of the session. Mr. McKay was thanked for his care of Whitewood and his request granted. Certificate of Mr. Muirhead's ordination by Kingston Presbytery having been presented, his name was added to the roll. A letter from Dr. Jardine asking that his name be dropped from the roll was read, and the following resolution was passed thereon: "Whereas a letter has been received from the Rev. Robert Jardine, Sc. D., late minister of Prince Albert, stating that the Confession of Faith is not now a true expression of his religious convictions, and asking the Presbytery to remove his name from the roll as a minister of the Church, the Presbytery accedes to the request of Dr. Jardine and hereby removes his name from the roll as a minister of the Church, and declares him to be no longer a minister of the Presbyterian Church in Canada." The clerk was instructed to give the usual notification to other Presbyteries of the action. Session records of Alameda, Oxbow, Wolsley and Qu'Appelle were examined and attested. Mr. Robson gave an interesting report of his attendance at the General Assembly. Mr. Matheson was elected Moderator for the ensuing year and the following standing committees were appointed: Foreign Missions—Messrs. McKay (Con.), Robson, Moore, Laird, McLeod, A. McDonald and Skene; Home Missions—Messrs. Carmichael (Con.), Matheson, Clay, Robson, Scott, Rochester, Rompas, Crawford and Motherwell; Sabbath Schools—Messrs. Welsh, (Con.), Muirhead, Bryden, McKechnie, Martin, Thompson, (R. K.), Donald (Moosomin); Sabbath Observance—Messrs. Rochester (Con.), Ferry, Campbell, Robertson, Tait, Crawford; Temperance—Messrs. Campbell (Con.), Robson, McMillan, Rochester, Welsh, Thompson (J. W.), Laird; Examination of Students—Messrs. McLeod (Con.), Welsh, Moore, Muirhead, Campbell, McKay, Muirhead; State of Religion—Messrs. Robson, (Con.), Carmichael, Matheson, McKechnie, Scott, Ferry, Anderson, Fotheringham (A.T.); Manitoba College—Messrs. Moore (Con.), Clay, Crawford, B.ale, Campbell (J. J.); Statistics and Finance—Messrs. Clay (Con.), McCaul, Bersea, Thompson; Systematic Benevolence—Messrs. Ferry (Con.), Welsh, Laird, Bryden, Mr. Beale, missionary in Japan under the A. B. C. F. M., being present, was extended the courtesy of the house, and at a later stage gave an address on the work in that

distant land. An application from Carleton for a loan of \$300 from the C. & M. Building Fund was recommended. The following arrangements were made for the induction of Mr. Rochester, v.z., that it take place at Prince Albert on Aug. 9th, Mr. Carmichael to preside and address the minister, Mr. Clay the people and Mr. Lewis to preach. It was also agreed that Mr. McKechnie be ordained at Carleton on the 25th inst., and that Mr. Carmichael preside and address the minister, Mr. Robson the people and Mr. Clay to preach. The following minute in reference to Mr. Douglas' resignation was ordered to be recorded: "The Presbytery, in accepting the resignation of Mr. Douglas, feels that it is losing one of its most valuable members. By his kindness and unvarying courtesy he has won the esteem and respect of all his brethren. His comprehensive knowledge of the great doctrines of grace and thorough sympathy with them, his power of expressing the most profound truth in language at once simple and attractive made him a preacher interesting and attractive to all classes, a workman who needs not to be ashamed. Under his pastorate Moosomin congregation became self-sustaining and was blessed each year by large additions to its membership. Our earnest prayer for him is that his health may soon be completely restored and that he may enjoy many years of happy and successful work in the cause which he loves so well and to which he has devoted himself." Arrangements were made for visiting by deputation the following mission fields:—Janslowne, Green Valley, Colleston and Estevan, and for the dispersing of ordinances in all the fields within the bounds. In the matter of arrears claimed by Mr. Nicholl, late missionary at Broadview, it appeared from the books and vouchers of the congregation that \$35 was still due, which amount the congregation was instructed to pay. A conference on Helps and Hindrances in Christian Work, was held and after a cordial vote of thanks to the people of Qu'Appelle the Presbytery adjourned to meet at Broadview on the second Wednesday of September at 3 o'clock p.m.—W. L. CLAY, Clerk.

## Presbytery of Maitland.

THIS Presbytery met in Knox church, Kincardine, July 25th, at 5 p.m. Rev. A. Sutherland, Moderator, *pro tem*. The Rev. Dr. MacDonald, of Seaforth, and Rev. J. Stewart, were invited to sit as corresponding members. Mr. Kenneth McLennan, B.A., B.D., delivered his trials for ordination. A Hebrew critical exercise, Exodus xii. 3-14, an expository discourse, Matthew v. 1-12; and a popular sermon on Exodus xxxiii. 14. Mr. MacLennan was examined in Biblical Hebrew, Theology and Church History. The ordination trials were sustained as very satisfactory, and the Presbytery adjourned to proceed with the ordination services at 7:30 p.m. The Presbytery met at 7:30, Rev. A. Sutherland, Moderator *pro tem*. There was a large congregation present and after devotional exercises the Rev. A. Sutherland preached a very suitable and earnest sermon on Mark xvi. 15. He dwelt on the commission given by Christ to preach the Gospel as authoritative and universal, on the nature and excellence of the work, on the effects which the preaching of the Gospel produces, the trials to be encountered, and the encouragements to constancy and steadfastness in the work, the abiding presence of our Lord, His promises of protection and sustaining grace. Sermon being ended, the Moderator asked the Rev. Dr. MacDonald of Seaforth, who was present representing the Foreign Mission committee to state the principal steps which led to the calling of Mr. K. McLennan. The Doctor stated in substance that the great matter with the committee was that the person be called of God. They inquire as to the suitability of the persons whom they call, as to their knowledge, motives, disposition, ability in acquiring language and as to whether they possess a good healthy constitution and they felt satisfied that they found a suitable person in Rev. K. McLennan. The questions to be put to Missionaries at ordination were then put to Rev. K. McLennan to which satisfactory answers were given. The Moderator then



surrounded by the brethren, engaged in solemn prayer. Mr. K. McLennan knelt and was by the laying on of the hands of the Presbytery and earnest prayer, solemnly set apart to the office of the holy ministry and commended for guidance and success therein to the grace of God. The Moderator gave to Mr. McLennan the right hand of fellowship and in the name of the Lord Jesus Christ, the only King and Head of the church, and by the authority of the Presbytery of Maitland invited him to take part in the Gospel Ministry and designated him as a Missionary of the Church to Honan, China. Rev. Jno. Ross addressed the newly ordained Missionary. He expressed satisfaction at the academic honours, B.A., B.D., to which he attained and spoke to him words of kindness, counsel and encouragement on what he called the missionary degree, D.D.D., devoutness, diligence and daring. He spoke of the importance and necessity of deep and earnest personal piety, of diligence and activity in the work of the Lord, of holy boldness and steadfastness, and bade him God-speed in the work to reinforce the band of missionaries already in the field, "Go and the Lord be with you." Rev. J. Malcolm addressed the assembly present. He spoke of Foreign Mission work in general, the vastness of the field, the accessibility of foreign fields of labor and the duty and responsibility of Christian people to spread the message of salvation. The Rev. Dr. Macdonald, representing the Foreign Mission Committee, addressed the congregation also. He spoke of the benefits of foreign mission work—commercially, spiritually and socially, of the difficulties to be met and overcome, of the natives' hatred of foreigners, of the duty of the Church to sustain the missionaries by liberal giving and earnest prayer. Dr. Macdonald, in the name of the Foreign Mission Committee and the Presbyterian Church in Canada presented the missionary-elect with a copy of the Word of God, a symbol of the power of Jehovah, God, that which elevates the nations and evangelizes the world. His closing words to the missionary were "Do the work of the Lord faithfully." The newly ordained missionary signified his willingness to subscribe to the formula when asked to do so. The clerk was instructed to give to Rev. D. MacLennan a certificate of license and also certificate of ordination to be presented to the Presbytery of Honan. The clerk was instructed to give to Rev. W. D. Ballantyne, M.A., a Presbyterian certificate in accordance with his request.—JOHN MACNABB, Clerk.

#### Presbytery of Whitby.

The regular quarterly meeting of the Presbytery of Whitby was held on the 18th inst., in St. Paul's church, Bowmanville. Mr. Perrin, of Pickering, Moderator in the chair. The attendance of ministers was good, but there were few elders. Most of the business was routine, such as report of Presbytery, treasurer's report of the commissioners to Assembly and payment of their expenses, and reports of standing committees. The members of these different committees are as follows:—State of Religion—Messrs. Leslie, Fraser and their elders, also the Newcastle elder. Sabbath Schools—Messrs. McKen, Phalen and elders; Home Missions—Messrs. Fraser, Abraham, McLaren and elders; Systematic Benevolence and Statistics—Messrs. Kippen, Eastman and elders; Sabbath Observance—Messrs. Chisholm, Whiteman and elders; Temperance—Messrs. Perrin, Smith and elders; Finance—Messrs. Eastman, Treasurer and elders Armiston and Hare. The first named in each committee to be Convener. The Rev. Mr. Allen, of Newcastle, tendered his resignation on account of his wife's health and the doctor's recommendation of change of climate. Congregation to be cited to appear for their interests before special meeting of Presbytery to be held at Newcastle on Aug. 8th. On motion of Mr. McLaren, seconded by Mr. Fraser, it was resolved to nominate a committee to invite the Young People's Societies in the various congregations to meet in convention on the day previous to the next regular

meeting of Presbytery. The Presbytery adjourned to meet at Oshawa and within the Presbyterian church there, on the third Tuesday in October, at 10 o'clock a.m. — J. McMEKAS, Clerk.

#### Church Dispute Settled.

A case which excited considerable interest in the maritime provinces has been settled. The dispute between the trustees and the session of the Presbyterian church at Hampton, is referred to. Judgment was given by J. T. Melish, J.P., G. S. McQuarrie, J.P., concurring:—The justices held that the Incorporation Act gave the trustees authority only over the management of the temporal affairs of the church; also, that the Act recognized the existence of the Presbytery and the session in express words and made mention of divine service on the Sabbath day. In the Book of Rules of the Presbyterian church it is laid down that the session is responsible to the Presbytery for the use made of the church edifice and is entitled to the custody of the key. The session is also to have the oversight of the Sabbath schools and to determine all matters touching the order of public worship. A church edifice is for the purposes of divine worship, especially on the Sabbath day. Were the trustees justified in closing the church and preventing the Sabbath school from meeting and divine worship from being celebrated from May to October pending the appeal to the Synod in the matter of the Rev. Mr. McLennan's resignation? Had they a right to refuse to give up the key? Under all the circumstances of the case, the magistrate thought the session or their representatives acted under a fair and reasonable supposition that they had a right to do the act complained of viz.: forcing the lock of the church. The case was therefore dismissed.

#### French Evangelization.

The following circular has been issued to the Board:

To Sabbath school superintendents and teachers,—We have pleasure in sending you herewith a copy of the last Annual Report of the Board of French Evangelization. We hope that you will find in it much that will be helpful in deepening the interest of your scholars in this department of the Church's Missionary work. As will be seen, the work among the young in the mission day schools, and at Pointe aux Trembles has been greatly blessed of God, and is very encouraging. Is not this a call to the Sabbath school scholars of our Church to put forth greater efforts to help give the Gospel to their compatriots of French origin and of their own generation? Sixteen dollars a month will support a teacher in a mission school. Are there not Sabbath schools that will undertake this? Fifty dollars will maintain a pupil in the Pointe aux Trembles school. Are there not many more Sabbath schools that will undertake this? Will not schools, for which the above would be too much, undertake the partial support of a teacher or pupil? Will not every school make at least a generous contribution? Relying upon your hearty co-operation, we commend to your sympathy and prayers this important matter. Yours sincerely,

D. H. McVUR, D.D., LL.D.,

Chairman,

S. J. TAYLOR,

Secretary.

Contributions to be addressed to the treasurer, the Rev. Robt. H. Warden, D.D., Box 1833, Post Office, Montreal.

#### The Congregation.

At communion in St. Andrew's church, Peterborough, 18 members were received.

REV. A. H. KIPPAN of Claremont, Ont., preached in Knox church, Stratford, the last two Sabbaths.

THE postponed union picnic of the Presbyterian and Congregational Sabbath schools was held yesterday, at Idyl Wild.

THE Sunday school teachers of the Presbyterian church, Valleyfield, gave an excursion on the 15th ult. to Port Louis.

A CHRISTIAN ENDFAVOUR picnic went from Guelph to Elora on Thursday last.

THE Presbyterian garden party on the ground of Dr. Howland, Huntsville, on Tuesday evening was successful as to attendance and finances.

IT is reported that the congregation of the First Presbyterian church, Chatham, intend presenting their pastor with a free ticket to the World's Fair.

WESTWORTH Presbyterian church Sabbath school held its annual picnic at Almsie park, on Wednesday of last week; 200 teachers and children went out on the H. and D.

REV. J. A. McKEN, of Orono, is spending a month's vacation in Nova Scotia. His congregation very generously presented him with a purse of money on the eve of his departure.

ST. ANDREW'S CHURCH Choir gave a moonlight excursion on the Steamer Carleton on Wednesday evening, last week. A good musical programme was furnished.

REV. DR. PATON, whose fame as a devoted missionary is world wide, is to address the people of Belleville in St. Andrew's church on Wednesday, August 9th, at 8 p.m. No one should fail to profit by this great treat which is in store for our citizens.

MISS ALICE CAMERON, sister of Rev. C. J. Cameron, of Brockville, and Miss Elliott of Boston, Mass., left for Chicago to witness the sights at the World's Fair. Miss Cameron will not return for about three months.

REV. W. J. DEY, M.A., pastor of St. Paul's church, Sincoc, has been laid aside through sickness since June 11th. About the middle of July he was able to go to the seaside (Peak's Island and Rutland), where he is at present, hoping to return to work in good condition at the beginning of September.

THE ladies of the Presbyterian church, Penetanguishene, are to be congratulated on the very successful garden party given by them in Mr. C. A. Nettleton's grove on Thursday 20th ult. The evening was all that could be desired. The beautiful spot was made more attractive by rows of Chinese lanterns hung from the branches. Ample supply of ice-cream, etc. Music was furnished by the citizen's band. Proceeds \$45.

REV. R. HENDERSON, the popular and efficient Presbyterian minister of Auburn, is enjoying his vacation at Bayfield, that beautiful but not the immortally pious town on the shores of the majestic Huron. No doubt it is an excellent retreat from the cares of life and for contemplating the lighter side of life before launching on the unknown sea of matrimony from whose bourne no Canadian traveller ever returns owing to a well founded objection to the laws of divorce.—COM.

REV. ALEXANDER KAY, of Chicago, occupied the pulpit of Chalmers church on the 23rd ult., and gave most interesting and instructive account of the recent Christian Endeavor convention at Montreal. He touched on the question of Sabbath observance in connection with the World's Fair, and said that the convention exercised a strong influence in the final vote. He also spoke on the temperance question. Mr. Kay's hearers were greatly delighted with his remarks.

#### For Forty-nine Years an Elder.

THE congregation of Toledo, Presbytery of Brockville, has sustained a great loss in the death of their esteemed elder, Mr. John Hunter. Mr. Hunter was a ripe Christian character and honorably filled the office of elder for forty-nine years. During all these years the confidence which the people had in him as a ruling elder never wavered, and during his trying and lingering illness, which he bore with true Christian patience, and affectionate people anxiously watched the progress of his disease. He was one of the men the church can ill afford to lose, whose Christian example and influence shall always make righteousness more attractive and wrong doing more offensive in the minds of those who knew him.

## The Church Abroad.

**SCOTLAND.** By a codicil dated 29th April last the late Sir Wm. McKinnon revoked legacies in his will

to the Free Church amounting to £15,000 because of "its departure in many ways from the constitution and principles of the Disruption church of 1843, and last of all by its acceptance of what is now known as 'the Declaratory Act,' which will in my opinion have a baneful effect on the Church's future usefulness."

BUCHAN Presbytery have sustained a call from Fetterangus congregation to Rev. David Conochie.

REV. W. L. WOTHERSPOON, senior minister of Kilsplindie and Rait, died at Hamilton on 3rd inst.

REV. WILLIAM SIMPSON, assistant to Rev. Dr. Gould, of Edinburgh, has accepted the call to Seabridge church, Peapont.

LOCKERBIE Presbytery are going to remonstrate with the military authorities for sending the volunteers home from Minto camp on a Sabbath.

LOCHABROS Presbytery have instructed their clerk to write to Rev. D. Macdonald of Shieldaig to inquire whether the report of his having seceded from the Church is true.

REV. JAMES BARCLAY, D. D., of Montreal, formerly of St. Cuthbert's parish church, Edinburgh, conducted the forenoon service on Sabbath in Newington church, Edinburgh (Rev. W. Whyte Smith's).

THE new church of Mitchell-street congregation, Beith, of which Rev. Henry Glen is pastor, was opened on 6th inst. with a service conducted by Rev. Dr. Fergus Ferguson. The building is in the gothic style, and has cost £2,000.

EDINBURGH Presbytery's committee on Disestablishment in their annual report remark upon the generosity of Sir Charles Cameron's bill towards the Established Church, but express the opinion that religious equality would be a boon warranting some sacrifice.

PAISLEY Presbytery have adopted a resolution that the work at ordinations and inductions be divided, and that gown and bands be worn. Rev. Mr. McLelland, the mover, referred to the incongruousness of a young minister giving the address of advice.

REV. J. L. SKERRER of Cathedral-square church, Glasgow, has been presented by the members of his theological class with twenty-one volumes of a very valuable theological work as a mark of their esteem and appreciation of his services as their teacher in the study of systematic theology.

THE residue of Mr. John Hope's estate is to be applied to the same purposes as the estate he set aside a few years ago, viz.: to oppose Popery and Ritualism. Rev. Jacob Primmer of Townhill, and Rev. D. Jamie, of Ballingry, are among the trustees, and the former is left £1,000 and the latter £500.

REV. JAMES LAING, M. A., of Stonehouse, died on 7th inst. in his 65th year. A native of Aberdeen, he was ordained to Lesmahagow in 1805. Thence after fifteen years' labour, he was translated successively to the West church, Glasgow; Hermondsey church, London; and Stonehouse. He excelled in the pulpit. The minister at Dysart is his eldest son.

MOFFAT congregation celebrated the first anniversary of the opening of the new church, by a service on Sabbath forenoon conducted by Dr. Gibson, Perth. In the afternoon a jubilee service took place. The office-bearers of the United Presbyterian Church were associated with those of the congregation.

LINCOLN provision has been made by the late Mr. John Hope for the education of Mr. John Muirhead for the ministry. He is to study in France and Germany for four years, but is not to read or listen to foreign theological literature. £500 is to be paid to him on his induction.

SIR MICHAEL GUNN, one of Glasgow's leading citizens, died on 6th inst. at his country residence of Parkhall, Stirlingshire, in his seventy-sixth year. A produce broker, he early in life found time for serving his gen-

eration in philanthropic and religious work. Lately education was his absorbing interest, the school board having had him for chairman for nine years. On demitting that office in 1887 he was knighted. An elder for many years in St. James' church, he was the founder of the Spoutmouth Bible Institute.

THE election of a minister for the first charge at Dunfermline was conducted by ballot in a manner similar to that of a parliamentary election. The voting took place in the session-house between 11 a.m. and 4 p.m., and between 6 and 8.30 p.m.

REV. JOHN HUNTER, of Crieff, referring in Auchterarder Presbytery to the first call to Rev. Robert Young, which Rev. Dr. Henderson displayed at a jubilee meeting, claimed it as the property of the Presbytery, and said that the despised Michael Todd and Peter Clark, who alone signed it, were now represented by a congregation of over 500 members.

THE Presbytery of London (North) ENGLAND held its monthly meeting at the College Bloomsbury. On the motion of Sir Walter George B. Bruce, seconded by Mr. Walter Pope, it was agreed to raise the preaching-station at Church-end, Finchley, to the status of a sanctioned charge. It is understood that the call is likely to be addressed to the Rev. Henry Crombie, who has for some time been conducting the services at Finchley with much acceptance. Reference was made by Mr. H. M. Matheson and Principal Dykes, D. D., to the removal by death of Mr. John Johnstone, formerly of Hampstead, who has rendered valuable service to the English Presbyterian Church for a long series of years. Mr. Johnstone, who died in his eightieth year, married the widow of the late Rev. Dr. James Hamilton. It was agreed to prepare a memorial minute expressive of the feelings of the Presbytery for insertion in the records. Rev. Principal Dykes, D. D. submitted an important report from the new committee on "Evangelistic Effort and Church Aid." He stated that Mr. Henry Robson had paid his promised contribution of £1,500, and that additional payments or promises had been received making £2,131; in all towards the sum of £3,000 needed for the committee's initiatory work. On Dr. Dyke's suggestion (made on behalf of the committee), the Presbytery decided that, meanwhile, the following ten congregations should be recognized as included in the sphere of the committee's operations:—viz., Bow-road, Canonbury, College Park, East India-road, Kentish Town, Millwall, Silverton, Stepney, Somers Town and Victoria Docks. On the motion of the Rev. Dr. Monro Gibson, seconded by Mr. H. M. Matheson, a resolution of sympathy with the persecuted Christians in Armenia was passed. The resolution was supported by the Rev. Mr. Ford, of Sion. It was reported that Regent-square church would be reopened, after cleaning, on Sept. 10th, when the Rev. Dr. Dykes would preach; and it was agreed the Presbytery should meet at Regent-square for the induction of the Rev. Alex. Connell, B. D., on the following Thursday (Sept. 14th) — the Rev. Dr. Dykes to preside, and the Rev. Dr. McGaw to preach.

THE call from the congregation of Broad Street, Birmingham, is to be given to the Rev. W. Ewing, M. A., late of the Free Church Mission, Tiberias.

IT was stated at the last meeting of Berwick Presbytery that the membership within the bounds had decreased upwards of 700 since 1880.

REV. JOHN SELATER, in submitting the annual financial statement to the Presbytery of Manchester, said there were some church schemes to which a large number of the congregations had not contributed. All had contributed to Home Missions except two, and all to Foreign Missions except one. Seventeen congregations had not contributed to the Jewish Missions, and that meant the majority of their congregations. Fourteen contributed to Continental churches, but sixteen did not; ten congregations did not contribute to the college; and eleven made no contribution towards the instruc-

tion of youth. Only nine of their congregations had contributed to all the schemes of the Church. There had been a serious decrease in the Foreign Mission Fund, but the amount received during the six months of this year was greater than they raised in the corresponding period of 1891. The contribution from the Presbytery to the Sustentation Fund was £61, against £71 in the corresponding period of last year; the Foreign Mission Fund showed a sum of £114, against £123; the Home Mission Fund amounted to £51, against £54; the Jewish Mission Fund to £5, as compared with £2 17s.; and the fund for Continental work to £2 12s. 3d., against nothing last year.

REV. R. RICHARDS, Cerrygdruidion WALES. Corwen, has received an invitation to take charge of the Welsh Calvinistic Methodist Church, Vale-road, Rhyl.

At the annual meetings of the Anglesey Calvinistic Methodists' Association, it was announced that tithes were demanded upon land in connection with the Burwen Chapel for the first time, and that legal proceedings were being taken against the trustees for the recovery of the same. It was decided to defend the action, and a committee was appointed.

MR. J. R. DAVIES, J. P., of Menai Bridge, presided at the annual meeting of Bala College. Previous to the holding of the public meeting the Colloquio Committee had a prolonged sitting, at which the situation of the college was discussed, and the work of the past year reviewed. Dr. Alexander Whyte, of Edinburgh, delivered the annual address to the students. He took for his subject "The Imagination." The address, which took nearly an hour and a half in delivery, was listened to with rapt attention. At its conclusion Dr. Whyte presented to each of the students copies of his works on Bunyan and William Law. A hearty vote of thanks was unanimously accorded Dr. Whyte, after which Mr. William Thomas, J. P., mayor of Bootle, who a short time ago purchased the late Dr. Owen Thomas' library, valued at £1,500, and presented it in a complete form to the College, delivered a short address.

AT a meeting of the UNITED STATES. Presbytery of Washington city, Mr. Kempler Fullerton was licensed as a probationer for the Gospel ministry. The Rev. Varnum D. Collins was received from the Presbytery of New Brunswick, N. J., and Rev. Edward Eels from the Presbytery of Chesapeake.

REV. NEWTON DONALDSON, of the Bellevue church, has decided to accept the call of the First church of Huntington, West Va.

REV. DR. MARCUS A. BROWNSON, to whom the First Church, Pittsburg, extended a call, has decided to remain with his present charge in Detroit, Mich.

REV. WILSON E. DONALDSON, of Bethel church, Allegheny, has been called to the Reynoldsville church of the Presbytery of Clarion.

REV. W. W. RALSTON, D. D., pastor of the Beulah church, has received a call from the church at Walurka, fifteen miles from Pittsburg.

REV. JOHN S. PENMAN, of the Presbytery of Westchester, N. Y., has gone out of the Presbyterian Church to seek a more "Episcopal" soil.

REV. HUNTER CORBETT, D. D., of Chefoo, China, arrived in Pittsburg, Thursday evening week, on his way to Clarion county, Pa., to visit his aged mother, who is suffering from a serious injury.

AT the communion of the Calvary church, Detroit, Mich., Dr. A. T. Wolff, pastor, twenty-five new members were received, making an addition of forty-three since March 1st. This is one of the growing, progressive churches of Detroit, with a membership of 500.

A NOTE received from Dr. F. I. Patton, in Bermuda, conveys the gratifying information that he is, as he says "well." He will not return from Bermuda, however, until the time for opening the next term of Princeton College approaches.

THE Church of the Covenant and the Brick church, New York, have decided to amalga-

mate and to make one strong congregation. Dr. Henry Van Dyke and Dr. J. H. McIlvane will continue to be joint pastors of the church.

REV. DR. HENRY A. ADAMS, formerly of Buffalo, N. Y., and recently in charge of the Church of the Redeemer, Park Avenue and Eighty-second street, New York City, has become a convert to the Roman Catholic faith.

THE Rev. William Williams, **AUSTRALIA.** Brynbo, has just received a call to the pastorate of the Welsh Calvinistic Methodist Church at Dowlais, South Wales.

IN an address of welcome to Rt. Hon. Sir Robert W. Duff, P.C., G.C.M.G., Governor of New South Wales, the Moderator of the General Assembly of the Presbyterian Church there gave the following interesting facts regarding his Church:—"We represent in this colony the old historic Church of Scotland, of which Her Majesty the Queen is a member, and we are endeavouring in this new land, as far as our ability allows, to advance the principles and doctrines for which our forefathers so heroically contended. It is as yet but the day of small things with us, but we are glad to have to report to your Excellency, that we have of late years been making considerable progress, and there are now belonging to our communion, scattered up and down over these extensive territories, upwards of 140 charges, ministered to by 128 clergymen, besides many other agents, all of whom are doing good work for Christ in this needy land. We beg to assure your Excellency that you will find no more loyal or law-abiding people than the ministers and people of the Presbyterian Church of New South Wales, nor any having greater respect for all constitutional government. Again wishing your Excellency, Lady Duff and family much pleasure and happiness during your stay among us, we are your Excellency's most obedient and humble servants, in name and by authority of the General Assembly of the Presbyterian Church of New South Wales.

Even excitement has been caused in **EUROPE.** In Spain by the reduction of from 11 to 20 per cent. of the clergy's salaries that are above £200 a year. In this measure the government has had the consent of the Pope.

A PRIEST in Italy who had been interfering in elections, and threatening with spiritual punishment parishioners who opposed him, has been tried by jury and fined 500 francs, sent to jail for two months and 16 days, and debarred from exercising his office in Italy for five years.

## The Mission Field.

A TELEGRAM from Shanghai announces the murder of Messrs. Wikholm and Johansson, Swedish missionaries, in a riot at Sungpa, 100 miles north-east of Hankow.

COMMISSIONER H. H. JOHNSON is striking at the slave trade in Central Africa by refusing cognisance in court of law of the master's right to his slave's earnings.

MR. G. A. BARCLAY, one of the directors of the Carnibers Close mission in Edinburgh, has been appointed organizing secretary of the Edinburgh Medical Missionary Society.

OUR readers will be interested to know something of Dr. Paton's movements. The following meetings have been arranged for: Aug. 1st, Wick and Lindsay; Aug. 2nd, Lakefield and Peterborough; Aug. 3rd, Campbellford and Port Hope; Aug. 4th, Cobourg and Bowmanville; Aug. 5th, Baltimore; Aug. 6th, Scarborough.

THE third paper issued by the Zambesi Industrial Mission is a record of continued success on the part of the agents of the mission. Africa is being taken possession of for Christ by many Christian societies, and it is an admirable feature of this agency that it does not strive to create divided interests on the part of such as may be willing to contribute towards its support. It not only acknowledges the work of other Christian societies and churches, but in its appeal to sympathisers it states frankly and direct-

ly: "We do not desire that by giving to the Z.I.M. you should withhold your wanted contributions to other missionary organizations; but if by enlarging your generosity you can see your way to help forward this work also, we shall be glad." We need only add that many generous hearts should respond to an appeal of so unselfish a nature, and that the secretary and treasurer respectively of this society are Messrs. R. Caldwell and F. G. Toller, the headquarters of the mission being St. Martin's House, 1 Gresham-street, London, E.C.—Christian Leader.

REV. JAMES A. ADAM conducted an "in memoriam" service in Ellon church in connection with the deaths at Old Calabar, in May last, of Mr. John M. Ross and Mrs. Cruikshanks. The father of the former is an elder of the church. Mr. Ross gave a farewell address to the congregation on the third Sabbath of January last, just before leaving for Old Calabar. He was the first to go from the congregation to the mission field. The congregation were very sadly impressed by the news of his early death from fever, and much sympathy is felt for the bereaved family, and also for Rev. Mr. Cruikshanks on the loss of his wife, whose fatal illness followed on her nursing of Mr. Ross.

In his report to the Foreign Mission Committee shortly to be published Dr. McKay, Formosa, gives twenty remarkable cases illustrative of his work of which the two following are specimens:—

**CASE 2.** Li —, male, aged twenty-six, a native of Kuptsu-lan, in 1890 passed through Sim-tian and dropped into our large, substantial stone church there. He asked Tan Leng, one of the preachers, for some medicine to cure (shho'phic) rough skin. This was in fact *Tinea imbricata*, and liniment iodine was applied three days in succession, with the result that he was not tormented with the usual irritating feeling. He was then told of eternal rest and advised to become a patient in our hospital. First of all he bathed twice a day for four days in the sulphur springs at Pak-tan, then was treated regularly for six weeks when the skin became clean, soft and natural. Every evening he attended services in the chapel adjoining the hospital and learned several hymns, etc. Returning home he lost no time in making known his experiences to a neighbour suffering from the same complaint. In less than a month both were here and remained two weeks, then returned equally delighted with the Gospel and treatment. Pressing invitations came for me to visit their village and carry on Christian work. Friday, 23rd ult., at 3 p.m., I arrived at Ai-teng-sia and got a warm welcome from these two men, their relations, friends and neighbours. We preached outside with bamboo torches for light and in the morning a site was offered for a chapel and contributions promised towards its erection. We left regarding the whole as a grand opportunity.

**CASE 3.**—Male, aged five. This boy was born in the city of Tek-chhain. Being an only child the parents became very anxious, as he grew thin, pale and weak. A fortune-teller declared the child must on no account eat fowl, fish, or flesh. Sorcerers announced that the word "monkey" must not be uttered within hearing. Priests said an idol must be brought from a temple etc. All of course received the ever-desirable cash. Li Kin was appealed to. The child was taken in charge, and as he was only *anaemic* reasonable treatment with fowl's soup soon told on the otherwise sound constitution. The fact that the forbidden food was what actually restored health, made a deep impression on the father who at once declared against the foolish customs and superstitious rules. He boldly stood up in the chapel and announced his belief in the doctrines proclaimed there. Every Lord's Day he is present with his restored boy and several relatives.

At the present critical juncture in the affairs of Siam the following from the pen of Rev. Eugene P. Dunlap, missionary, will prove of great interest:—A fifty-three days' preaching tour through several provinces on

the west coast of Siam, was recently taken by Rev. J. A. Eakin and myself, accompanied by two native lay workers. We travelled about 1,200 miles and in our travels used a small coast steamer, sail-boat, canoes, ponies, elephants, and our feet. Held about eighty regular preaching services, showed the Bible pictures fifteen nights and conducted many enquiry meetings, preached in villages in market places, public halls, court houses, Buddhist temples, homes of the people, shipboard, and at our lodging places. We ministered to hundreds of sick people, and all the time enjoyed great liberty in our work. On reaching the Nakawu province about 450 miles from the City of Bangkok, we made our headquarters in the capital of the Province. Nakawu is a strongly fortified city, surrounded by a well-constructed wall with here and there a strong fort, and all away around the outside a deep moat. The province was formerly a Malay kingdom. About 100 years ago it was captured by the Siamese and they have held it ever since. As to territory it is one of the largest provinces of the Siam kingdom. More than 30,000 of its people are rice farmers. The population is estimated at 250,000. In the province are two hundred and sixty Buddhist temples and more than 1000 Buddhist priests. With very few exceptions the temples are decaying and the priests idle and ignorant. The numerous gods of the province are in very bad repair, some had lost their heads, others arms and feet, but still were worshipped by the poor people. Our eyes rested daily on a magnificent range of mountains, about one day's walk from the city, the loftiest peak 5,600 feet above sea level. In these mountains is the source of an abundant supply of well water for the city, also valuable tin mines, worked by the Chinese, yielding a large revenue to the Government. It is estimated that this peninsula furnishes about one-half the tin sent to the world's markets. The province also has large coal fields and iron ore in abundance, but undeveloped. At our headquarters we began at once holding two preaching services daily; our audiences were good up to the very last service. I have never seen as close attention to the preaching of the word during any tour that I have taken in Siam. Neither have I heard as much inquiry after the Christian religion. One of the families offered their home as a place for Sabbath services and all agreed to meet there every Sabbath to worship God. We were not able to leave a teacher with them, therefore made out an order of service. First—Reading of the ten commandments in concert. Second Responsive reading of one chapter from the Bible, with such comments and exhortations as they may see fit to offer. Third—All join in offering the Lord's prayer. Thus this little band of disciples promise to meet every Sabbath and in this simple manner worship the true God. I desire to commend them to the prayerful interest of God's people. In this province, in a large fishing village on the coast, is a little company of disciples, who were received into the Bangkok and Pet-chaluree churches several years ago, through the labors of a native evangelist. Mr. Eakin visited them and they greatly enjoyed the several sermons he preached to them. They also resolved to meet on the Sabbath and to follow an order of service similar to the one given above. Thus during the tour two centres of light were established, which, we trust, may develop into two Christian churches. Having with us a medicine case, we opened a temporary dispensary at our lodging place, and tried to follow the spirit of the injunction "Heal the sick and tell them that the kingdom of God has come nigh unto them." We were surprised to find that the people had but little prejudice against foreign medicine. Throughout our sojourn they came 20, 30 and 40 daily, those benefitted published the news to others; people came one and two days' journey for medicines. We were thus, through this agency, able to send the Gospel to the regions beyond, for each one coming either heard the Gospel preached or carried it away on printed pages. I was also called to the sick in many homes both in the city and in villages.

## The Church in Canada.

(Continued.)

Mr. ROBERT GLOVER, of Toronto, divinity student, is filling the pulpit of Erskine church, Hamilton.

Rev. Dr. F. F. HILDRITH, of Ohio, has preached in the Central Presbyterian church for the last two Sabbaths. Dr. Hildrith is one of the most popular pulpit orators in the United States.

THE Union Sunday-school picnic of the Melville church, Ashton, and the St. Andrews church, Appleton, will be held this year in Mr. Robert Baird's grove on Saturday of this week.

THE Presbyterian church at Gordon Hill has received a thorough overhauling at considerable cost. It has been re-opened by the Rev. A. MacWilliams, of Peterborough, who preached to large congregations.

A WELCOME HOME gathering was held by the Y. S. P. C. E. of Knox church, Ottawa, on Monday evening of last week, when the delegates to the international C. E. Convention at Montreal submitted their reports. The delegates also gave a number of choruses, quartets and duets and the social committee served refreshments. The Society had fourteen representatives at the convention.

THE garden party given by the ladies of the Egmondville Presbyterian church on the lawn of Mr. J. O. Rose, on Monday evening of last week, was a grand success. The attendance was very large and the bill of fare excellent. The programme was fully sustained throughout. Mr. and Mrs. Rose and the popular pastor, Mr. Shaw and his amiable partner, succeeded to the fullest extent in diffusing sunbeams amongst the assemblage. Over \$30 was cleared.

Rev. ROUR. JOHNSTON, B.A., pastor of St. Andrew's church, Lindsay, entered on the fifth year of his ministry on Sunday of last week. He preached with great power at both services to large congregations. Mr. Johnston commenced his regular ministry four years ago with a reputation possessed by few at the outset of their career. His course has been steadily upwards, until he is now, although in years still in the early thirties, justly placed among the preachers of the first rank in the Presbyterian Church. He is, besides, an untiring worker among the people, and his influence is felt and acknowledged in all classes. Every interest in connection with the congregation of St. Andrew's church has responded to its favorable conditions.

Big crowds attended the re-opening of St. John's Church, Brockville, and all were more than delighted with the improvement that have been made. To add to the beauty of the interior the ladies of the congregation had flowers artistically arranged on the pulpit and pulpit stand and also in the windows. At the morning service Rev. Mr. Cameron selected for his text Luke xvii, 11-14. In the evening the church was lighted with gas and electricity and presented a very pretty and beautiful appearance. The congregation was large and Mr. Cameron was heard at his best. He preached from Hebrews xi, 30. Mr. Cameron has built up St. John's church in a phenomenal manner and has won special popularity through his sermons and lectures, distinguished for their originality, power and eloquence. He has shown himself to be a model pastor, and to-day St. John's stands as a monument to his energy and shrewd business capabilities.

THE sacrament of the Lord's Supper was dispensed in the First Presbyterian church, Oak Lake, on the 16th. After the evening service fourteen joined the church, eight by certificate and six by profession, the largest number that connected at one time in the history of the congregation. Pre-communion was held on the 14th ult., when Rev. W. Beattie, Vinton, conducted the service in his forcible manner. The sacrament of baptism was also administered by the pastor (Rev. D. H. Hodges,) the Rev. A. Currie, of Wawanese, leading in prayer, the newly elected elders acting for the first

time. The congregation and pastor are to be congratulated on the progress which is being made in Church work during the present year, this being twenty-three persons who have connected themselves with the church. Although there are three other denominations in this small town, the above speaks for the progress of Presbyterianism in the prairie village of Oak Lake.

## Christian Endeavourers.

THE Y. P. S. C. E. of Ker's church, recently held a monthly business meeting and a literary entertainment, when a good programme was rendered.

THE Presbyterian Christian Endeavour Society, Brooklin, are arranging for a garden party on Mrs. T. J. Holliday's lawn this evening.

DR. HENDERSON, of Eora, delivered an address in the Presbyterian church, Alma, on Tuesday last, on "The Christian Endeavour at Montreal."

THE ringleaders of the disturbance at the Christian Endeavour Convention in Montreal were brought before the recorder and heavily fined.

REV. EDWARD ROSS, M.A., a probationer of the English Presbyterian Church, has accepted an appointment in Jamaica under the Foreign Mission Committee of the United Presbyterian Church.

THE local Union of Christian Endeavour, of Orillia, have engaged the steamer Orillia for a two hours' sail on Lake Simcoe, this evening, calling at the Bridge, and touching at Strawberry Island on her way home.

THE Young People's Society of Christian Endeavor, Lynedoch, will give a Pink and White Tea some time in the near future. This will be something new and no doubt will receive a liberal patronage.

A BRANCH of the Christian Endeavour has been started at School Section No. 4, Rama, with a fair membership to commence with. They hope for more shortly. The President is Mr. Wardell, sr. They meet every Wednesday evening. All are cordially invited to attend.

ST. ANDREW'S CHURCH, London, was crowded on Wednesday of last week, with members of the Christian Endeavor Society and their friends to hear the report of the Montreal convention. The meeting was enthusiastic and the hymns were sung with spirit and heartiness, while the addresses were of a character and quality to greatly cheer all who are interested in this branch of Church work. After the opening hymns, ex-President Clark read the Scriptures, and Rev. Ira Smith offered prayer. Rev. J. A. Murray presided, and, in a few well chosen words, gave a loving and cordial welcome to the distinguished clergymen who were to address them, and to the delegates from the half-dozen States who were with them to-night. In this British colony, he said, we were as loyal to our institutions as any people in the world, but the Christian Endeavour realized no geographical lines, and recognized all men as brothers. Right Rev. Bishop Fellows, of Chicago; Rev. Dr. Konthaler, Mr. Raymond, of Indiana; Rev. Canon Richardson and others delivered most interesting addresses.

C. E. RECEPTION COMMITTEE '93 is a thing of the past. It met on Wednesday evening of last week, in the lecture hall of Mountain street Methodist church, Montreal, and formally disbanded after receiving the heartfelt thanks of the chairman, Mr. Arthur F. Bell, and listening to the experiences of many of the scouts sent out to meet incoming excursion trains. These were amusing in many instances, though all agreed in testifying to the kindness which they met from the visiting delegations and the appreciation with which their efforts to furnish required information were received. Before the meeting adjourned, the chairman referred in terms of sadness and sympathy to the sudden death of Mr. Rogers, a sub-chairman of the committee, who expired while conducting a party of delegates to their billets from the C. P. R. depot. He then appointed the Rev. Mr. McGillivray, the Rev. Mr. Sparling and Messrs. Horsfall

and Brown a committee to draft a resolution of condolence expressive of the grief of the reception committee. The report brought in ten minutes later read as follows:—"We, the members of the '93 Reception Committee of the twelfth International Convention, in meeting assembled, do hereby express our tenderest sympathy with Mrs. Rogers in the great affliction which has visited her in the death of her beloved husband while in the active discharge of his duties as sub-chairman of our committee. We commend her to the Father of all mercies and the God of all comfort, and unite in earnest prayer that she may receive His grace in this hour of her need. We bear record to his affable and happy spirit, to his earnest devotion to the Christian Endeavour cause, and to his positive Christian character, and we cannot but remind you of the beautiful service he was rendering to Christ and the Church when he himself was called to higher service." The report was adopted by a standing vote, the Rev. Mr. McGillivray offering up a prayer on behalf of the widow and children of deceased while the gathering stood. The chairman then instructed the secretary to forward a copy of the resolution to Mrs. Rogers. The meeting was brought to a close by the singing of "God be with you till we meet again," and the Mizpah benediction.

## As Others See Us.

### What the Press Has to Say About The Presbyterian Review.

THE following greetings from experienced journalists will give encouragement to the many friends who are helping us in the work we have undertaken, viz., to give the Presbyterian community an organ which will shortly be a credit to it and in which Presbyterianism can take pride.

LONDON CHURCHMAN:—THE PRESBYTERIAN REVIEW comes to us this week in a new and attractive form, which is a decided improvement, and reflects great credit on the present proprietors. We wish them every success in their new undertaking.

TORONTO GLOBE: The first issue of THE PRESBYTERIAN REVIEW under its new management and in its altered form gives promise of sustaining its reputation as one of the foremost religious journals of the country. The salutatory of the proprietors will at once establish confidence in the minds of the many friends of the journal, and demonstrates that there will be no dearth of talent in carrying on the literary work of the paper. Not only its patrons but the public at large cannot but wish continued success to THE REVIEW and financial prosperity to its proprietors.

CANADIAN BAPTIST: THE PRESBYTERIAN REVIEW, which has recently changed hands, comes to us in a new and attractive form. In the hands of its new proprietors, it has become a 16-page paper, cut and wire-stitched after the most approved modern style. THE REVIEW has during the eight years of its existence, under the editorial management of Mr. George H. Robinson, been a strong and vigorous paper. Mr. Robinson now retires, but if we may judge from present appearances the new management has no intention of falling behind the old in energy and efficiency.

PENNSYLVANIA STANDARD:—THE PRESBYTERIAN REVIEW comes to hand this week in a new form, and under different editorial management. The form is a decided advantage over the previous shape, being the same shape as most of the religious weeklies. The typographical make-up of the new form is excellent, and is a credit to the printers, whom we understand, are the well-known Toronto firm of Messrs. Inrie & Graham.

BRITISH WING (Kingston):—THE PRESBYTERIAN REVIEW, Toronto, has, under its transfer to the New Company received new life and style, being changed to a neat, handy sixteen page paper. Mr. Clougher is a thorough newspaper man, and if he will but add to the small items of intelligence by getting a pithy correspondent in each Presbytery, he will make his journal uncommonly successful. Canada's church papers have been organs and recreation providers in the past, not news conveyers.

**Prejudices and Objections  
Disappearing.**

During the past few years the people of Canada, and, in fact, of the whole world in general, have looked with more favour on the subject of life insurance, and it can be safely said to-day that a great many of the old-time prejudices and objections against it are gradually disappearing.

Nearly all business men will agree that stocks, bonds, and other securities will at times depreciate in value, but a life insurance policy in a responsible company will always be worth its full face value at maturity.

The Rev. Dr. Talmage, of Brooklyn, whose name is favourably known over the whole of this continent, considers the subject of life insurance a theme of vital importance, and which should engage the attention of every sound and sensible-minded man. Other gentlemen of equal ability to the reverend gentleman named have also pronounced their views in a similar manner in regard to the subject.

When such eminent men as those referred to speak so favourably and with such emphasis in regard to the importance of the subject, we think any one with ordinary intelligence should not be opposed to it on any moral ground whatever.

The reports issued by the insurance department from year to year show that the leading Canadian life companies have made rapid strides in the volume of new business, insurance in force, assets, and surplus for their policy-holders, and this is particularly noticeable in the case of the North American Life Assurance Company.

To any desirous of placing insurance on their lives, the following suggestions are offered:

Select a company which is successful.  
Has ample assets over and above all liabilities.

Has a competent, experienced, and economical management.

Is known to be prompt in the payment of its death claims.

Can offer a choice variety of plans—investment and otherwise—to select from.

The North American Life Assurance Company, head office in Toronto, Ont., possesses all the above-named requisites, and persons contemplating insurance will do well to communicate with that Company.

THE mission house at Kiang, China, has been attacked by a mob. The inmates resisted until the police came to the rescue.

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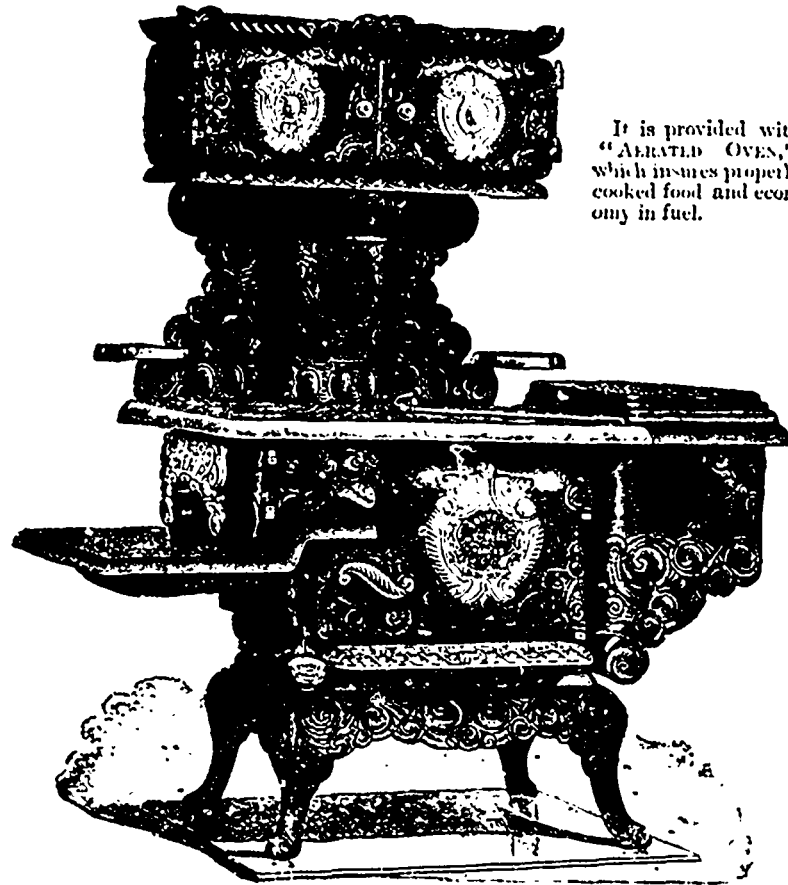
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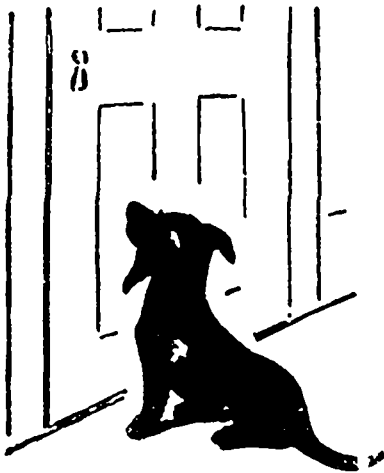
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THE HOPEFUL REVIEW for August comes to hand with its usual supply of good things. Prof. J. J. McCook, of Trinity College, contributes the second of his articles on "Practical Politics: What Can Clergymen do About It?" D. S. Schaff, D.D., writes instructively on "The Graves of Egypt." "Immortality in the Light of History and Reason," is the theme of an interesting paper by Rev. W. H. Hsley. A concluding article on "The Higher Criticism," by Rev. J. Westby Earnshaw, states and answers some of the objections to that much discussed mode of treating the Sacred Scriptures. Wm. Hayce Ward, D.D., writes upon "The Immortality of the Soul in the Inscription of Panamunui." The Sermonic Section is more than usually rich in its material. The Exegetical Section has a suggestive treatment of Heb. ii. 5-9, by Prof. Wm. Milligan, D.D., of Aberdeen, one of the ablest living exegetes. Rev. J. Winthrop Hegeman, Ph. D., contributes another sociological study of London, discussing the work respectively of the Church Army and the Salvation Army. The remaining sections have their usual interest.

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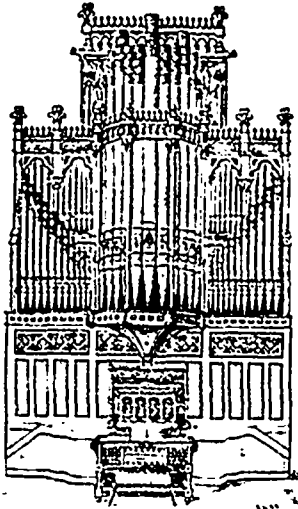
Meetings of Presbyteries.  
 OWEN SOUND—Knox Church, Owen Sound, Tuesday, Sept 19th, 10 a.m.  
 CHATHAM—First church, Chatham, Tuesday, Sept 11th, 10 a.m.  
 GUELPH—St. Andrew's church, September 19th, 10:30 a.m.  
 HIRON—Clinton, September 12th, 10:30 a.m.  
 VANCOUVER—Nanaimo, St. Andrew's church, September 6th.  
 ORANGEVILLE—Orangeville, Sept 12th, 10 a.m.  
 LINDSAY—Sunderland, Aug. 15th, 11 a.m.

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SESSION . . . 1893-4.

The Calendar for the Session 1893-4 contains information respecting conditions of entrance, course of study, degrees, etc. In the several Faculties and Departments of the University, as follows:  
 FACULTY OF LAW (Opening Sept. 4th).  
 FACULTY OF MEDICINE (Oct. 2nd).  
 FACULTY OF ARTS, or ACADEMICAL FACULTY (including the DONALD SPENCER COURSE FOR WOMEN (Sept. 11th)).  
 FACULTY OF APPLIED SCIENCE—including departments of Civil Engineering, Mechanical Engineering, Mining Engineering, Electrical Engineering and Practical Chemistry (Sept. 10th).  
 FACULTY OF COMPARATIVE MEDICINE and VETERINARY SCIENCE (Oct. 1st).  
 MCGILL NORMAL SCHOOL (Sept. 1st).  
 Copies of the Calendar may be obtained on application to the undersigned.

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