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## SO TIRED.

So tired I fain would rest,  
But, Lord, Thou knowest best;  
I wait on Thee.  
I will toil on from day to day,  
Heating my cross, and only pray  
To follow Thee.

So tired; my friends are gone,  
And I am left alone,  
And days are sad.  
Lord Jesus, Thou wilt bear my load  
Along this steep and dreary road,  
And make me glad.

So tired; yet I would work  
For Thee, Lord, hast Thou work  
Even for me?  
Small things, which others, hurrying on  
In Thy bliss service swift and strong,  
Might never see.

So tired; yet I might reach  
A flower to cheer and teach  
Some sadler heart;  
Or for parched lips perhaps might bring  
One cup of water from the spring  
Ere I depart.

So tired; yet it were sweet  
Some faltering tender feet  
To help and guide.  
Thy little ones whose steps are slow,  
I should not weary them I know,  
Nor roughly chide.

So tired; Lord Thou wilt come  
To take me to my home,  
So long desired.  
Only Thy grace and mercy send,  
That I may serve Thee to the end,  
Though I am tired.

—Selected.

For the PRESBYTERIAN REVIEW.

## THE PREACHING OF JONAH.

A FRAGMENT.

AN exceeding great city. An eastern city, upon which the sun pours in all its strength. The stone pavements are hot and dusty to the feet, and the white houses gleam in the noontide glare. The miserable hovels in the poor quarters are as ovens, and even the gorgeous temples and the palaces of the king are hot and stifling. To-day no wind sweeps with cooling breath the fair gardens of the king, and the drooping flowers hang their thirsty heads and long for the cool and dew of the evening. All goes on as usual. In the temples the priests are chanting as they offer sacrifices to their gods. The palaces of the nobles are full of the sounds of all kinds of music and feasting, and the weary dancing girls lean for a moment against the walls to rest their aching limbs. Slaves, whose dress and features proclaim them to be of many different races, move with sad, hopeless faces about their appointed tasks. In the eyes of some lurk memories of the happy homes in some far-off valley or pleasant town whence they were rudely seized to wear out their lives in servitude in Nineveh. But what care their proud masters or the cruel overseers for these sad longings? The sun must not cease its tiring sweep, though the heart be breaking and the eyes blinded with tears. Down in the streets rises the steady tumultuous roar of a great city. Now through the crowd of humbler vehicles, dashes on its reckless way the chariot of a noble drawn by the far-famed swift horses of the city, and the children and slaves scamper to get out of its way. That old hump-back narrowly escapes being knocked over, and he turns with a frightful scowl on the charioteer, who, jeering, flecks at him with his whip.

New temples are slowly rising to the gods, and the train of workmen strain and labour lifting the great stones into place. They are building walls that seem strong enough to outlast the world itself. A shout of triumph rises as the master builder lowers to its place the colossal figure of their greatest god. "Surely, beautiful for situation, the pride of the whole earth is this city," cry the citizens as they look around on the massive monuments of their pride, the gold, the silver and the treasure without end that they have gathered. Suddenly a voice sad and earnest breaks like the sound of a trumpet on their ears. "Yet forty days and Nineveh shall be destroyed." There is an amazed silence for a moment; the startled priests stop pouring their libations. Then the spell is broken. The priests take up their incantations, the slaves turn wearily to their tasks and the children leave their gambling in the gutter to rush after this new excitement.

"Yet forty days and Nineveh shall be destroyed." Again with new insistence the voice comes. The troop of workmen mending the mighty walls, whose height makes them giddy; whose breadth makes them despair of ever seeing the home from which they came, smile in sad derision. "Destroyed in forty days! I were good indeed if true, the mad dream, but these walls were built to last to all eternity," and the passing hope dies in a sad scornful snail.

Again the voice in sad iteration, "Yet forty days and Nineveh shall be overthrown." And now they see him—not in a chariot and surrounded by obsequious servants, but on foot and alone. His dress is torn and weather-stained and dusty, and he is footsore and weary with

his long journey. His face is grave and stern with the burden of his mission, and the wonderful dark eyes gleam with prophetic fire and resolution. He carries no weapon, only a staff on which he leans as he pauses to point to walls and temples and cries once more in thrilling tones "Yet forty days and Nineveh shall be overthrown." And now the priests turn and shrug their shoulders impatient at the interruption, and a shout of scornful laughter rises from the merchants who follow with derisive gesture the motion of the prophet. "Some madman truly who should be stopped; it were not well that the slaves and captives should hear him," and the crowd gathers threateningly around. Some jeer, and the children pick up stones ready at a word to cast them. But the prophet does not flinch; no fear blanches his cheek. He faces them; while with the deep calmness of conviction he repeats those ringing words of doom: "Yet forty days and Nineveh shall be destroyed." And the slaves look up with sudden hope. "This mighty city of their captivity so fair to look on is 'full' of 'lies and robbery,' of the 'groans of the oppressed,' and 'the voice of the whip.' Their hearts leap up to meet the justice of heaven. Though they will perish with her, they rejoice with the joy of hatred, in her doom. And they, too, those leprous loathsome forms, whose unclean rags flutter to the breeze, as they drag themselves forward on the pavement and gaze with chin on hand, at the prophet; that deformed boy whose back bears traces of cruel beatings; that scarred and mutilated slave, raise their clenched hands to Heaven and with curses wish that the strange words might be true. And the mother shudders with vague dread and clasps her babe closer to her breast as she sees the wave of conviction, of dismay, creep over the crowd. And he, the spoiler, who has obtained but not enjoyed his treasures, shudders at the possibility of losing them, now that they are fairly within his grasp, and stumbles down the nearest side street to escape, if possible, the thrilling voice.

And now every heart answers the prophet's cry. The slave driver throws down his whip, the masons leave their tools, the merchant his wares, the very children leave their crying, and the games to crowd around Jonah. The cry is taken up by an ever widening circle. The throng grows greater, and fear and terror have seized upon men's hearts. The rich, the noble have left their feasts and luxurious amusements to hear of One with whom there is no respect of persons. The priests have left their altars to hear of a God who desires not sacrifice and delights not in burnt offering, but who loves righteousness and hates robbery and oppression. And ever and anon through Jonah's preaching like a terrible refrain comes the repetition of that first cry: "Yet forty days and Nineveh shall be overthrown." Even the rough soldiers cease their boasting and derision, and turn pale as if they already heard the tramp of the conqueror's feet. At last the tumult of excitement reaches the king. He too, will go down and hear what this Hebrew, this mad fellow has to say. The crowd divides mechanically as the glittering cavalcade draws near, but no knee bows for all hearts are awed before the King of kings, and the pageantry of earth does not touch them. And calmly, yet with the energy born of intense faith, the prophet faces the king, and tells his warning as he has told it to his meanest subject. The king believes the power of the God of the Hebrews. Surely the sun never shone on such mighty walls and bulwarks, and these marvellous gods, hewn from the solid rock to be the wonder of after ages, can they not protect us? Nay their temples, themselves! they are but dust before the might of the Lord. The heart of the mighty monarch bows and trembles before the servant of Jehovah, and he returns to his palace, to clothe himself in sackcloth and make ashes his seat. "For who can tell if God will turn and repent, and turn away from his fierce anger that we perish not." K. DE B.

TORONTO, Sept. 24th, 1886.

THE annual convention of the Canadian Intercollegiate Missionary Alliance which will be held in Montreal, October 28-31. The object of this alliance is to encourage among students in general, and theological students in particular, an active interest in, and as far as possible, a consecration to mission work, both home and foreign. The alliance embraces the theological colleges in Toronto, Woodstock, Kingston, Cobourg and Montreal. Other colleges are expected to join shortly. The subjects on which papers will be read in the day sessions are the following:—Summary of Canadian Missions; French Protestant Work in Canada; Palestine; China; A Biography; Central Africa. The claims of medical missions will be presented at a public evening meeting by Mr. J. D. Wishard of New York, college secretary of the International committee of the Y.M.C.A. Mr. Wishard will also hold a conference with medical students concerning this subject. A returned missionary, who has laboured for eleven years in East Turkey, has been engaged to address a public meeting on Saturday evening, October 30th. Besides these, leading ministers of different denominations will address the Convention on missionary topics.

## Woman's Work.

### ANNUAL MEETING OF THE W. F. M. S. (EASTERN DIVISION).

THE tenth annual meeting of the W. F. M. S. (Eastern Division), was held in Prince Street Hall, Pictou, on the 30th of Sept., and 1st of October.

After the usual devotional exercises conducted by Mrs. A. Macdonald, assisted by Mrs. Dickson and Mrs. Porter, Miss Fairbanks took the chair, making a few preliminary remarks, especially regretting the absence of the President, Mrs. R. F. Burns, whose illness prevented her taking charge of the meeting in person. Regrets were also expressed for the absence of the President of the Pictou Auxiliary, and the disappointment occasioned by the non-arrival of Mrs. Harvie, Toronto, whose presence would have added an especial attraction, and whose experience in missionary endeavours would have greatly aided and encouraged the sisterhood of the Eastern Section. The minutes of the last meeting having been submitted and passed, an address of greeting, written by Mrs. Donald, late president of the Pictou Auxiliary was read by Miss M. Carmichael and responded to by Mrs. Nelson, of Windsor. These most appropriate addresses conveyed great warmth of sentiment in the labour of love, which had brought so many together—the attendance of delegates numbering about sixty, besides a large gathering of interested visitors. The Recording and Corresponding Secretaries then rendered their reports, which were adopted—both reporting work done and progress made. A paper by Miss Dickie, Upper Stewiacke, was then read by Mrs. E. Grant, Stewiacke; one on the "Privileges of Self-Denial," by Miss McCurdy, Truro, and another on the "Mission to the Shans," by Mrs. Cornelius, Halifax, and after the appointment of a nomination committee, and prayer by Mrs. MacPherson, the meeting adjourned.

The afternoon session was opened by praise and a prayer by Dr. Burns who was welcomed to the platform and who read Mrs. Burns' address, which was enthusiastically received, and on motion of Mrs. John McLean, of Strathlorne, was thanked by a standing vote from all present, the ladies being deeply moved by Mrs. Burns' kind exertions in a time of much physical exhaustion. Miss Fairbanks thanked Dr. Burns for assistance and begged him to convey to the president the action of the ladies.

The secretary of the Halifax Presbyterian Society, Miss Wetherby, then read a report which was followed by that of Miss Grant, Secretary of the Pictou Presbyterian, their statistics giving a gratifying account of a great advance on past years, of numerous auxiliaries added and of great interest and liberality displayed in all departments of the work of the association. Miss Waddell read the Treasurer's account for Mrs. S. Waddell, who was unavoidably absent, and Mrs. Cornelius offered the dedicatory prayer, consecrating the gifts of God's people to the cause. Mrs. H. H. Macpherson having taken the chair, Miss Fairbanks read a paper entitled "Successors," Mrs. J. A. Grant, Pictou, one on the Advantages of Presbyterian Societies over Independent ones, and after prayer and the singing of a parting hymn, the afternoon session closed.

In the interval between the hour of closing and the general meeting in the evening, the delegates and other friends were elegantly entertained in their newly fitted up hall, which was beautifully adorned with choice bouquets and rare cut flowers, by the hospitable ladies of Pictou, who had so generously opened their homes for the reception of the Society, and of whose kindness none can speak too highly.

Mr. Forbes, of Durham, assumed the duties of chairman at 7:30 p.m., presiding over a large audience as the hall would hold. After many encouraging remarks, most generally delivered, prayer having been previously offered by Mrs. Carson of Knox Church, the Rev. Dr. McLeod, of Thorburn, spoke with force and eloquence on the subject of Missions in their many aspects. Some little children were then introduced, who by repeated recitations and singing diversified charmingly the graver proceedings of the evening. The Rev. Mr. Day was the next to address the assemblage, challenging the credentials of women's work in the churches and giving an excellent Scripture reading, proving them called to their office by the Spirit of God in apostolic times. Dr. Burns followed him with his usual acceptance. The proceedings being brought to a close, after speeches by Rev. Mr. Turnbull, of Stellarton, and Rev. Richmond Logan, a collection of \$35 was taken up.

The morning session of Friday, Oct. 1st, commenced with devotional exercises led by Mrs. McKay, of Stellarton, aided by Miss Grant and Mrs. MacKenzie, Hopewell. The nomination committee reported the elections as follows: Mrs. Burns, President; Mrs. H. H. Macpherson, Halifax; Miss Fairbanks, Mrs. McKay, Stellarton, and Mrs. Porter, Pictou, Vice-Presidents; Miss Thompson, Rec.-Sec., having resigned, Miss A. Smith was preferred to her office, and

Miss Campbell, Cor.-Sec.; Mrs. S. Waddell, Treasurer; elected without opposition.

The Executive and General Committee were also appointed with but few changes in the past year. A paper on Trinidad, by Miss P. Burns and read by Miss Fleming, preceded a lively and most agreeable description of work among the Coolies, by Miss Hutton, late missionary teacher in a Trinidad school, and then the association was called upon to decide whether an address should be forwarded to our Queen, on the auspicious attainment of the jubilee year of her reign. A standing vote announced the loving loyalty of all present. It was further proposed that a petition be also respectfully forwarded, requesting Her Majesty to take the Islands of the New Hebrides especially under the protectorate of British power. A committee was appointed to carry this into effect, the independent societies of New Glasgow and Truro being requested to unite in both petition and address. Thanks were moved to Miss Thompson for her faithful services for so long a period of time. The Question Drawer was then opened and answered by Miss Campbell, Secretary.

The afternoon session after worship, commenced with a paper by Miss Falconer, (New Glasgow) an account of the Baddeck Society, by Miss McCurdy, and of that of Strathlorne, by Mrs. McLean, Harbour Grace by Mrs. Richmond Logan, and St. James Church, New Glasgow, by Mrs. E. McCurdy, who afterwards led in prayer, Miss Matheson upon the work of the Union Church of the same place. Miss Stewart read a paper on "Carey" and then a conference of a few minutes was held on work connected with the society. Regrets were expressed for Mr. and Mrs. Annand's inability to attend the meeting. The Santo Fund has amounted to over \$1,800—from all sources.

Votes of thanks were then passed to the ladies of Pictou for their kind hospitality, to the press for report of the meetings, and to the railway companies for reduced fares. The meeting was closed by Miss Fairbanks with prayer to meet again (D.V.) by invitation of the ladies at Stellarton.—Halifax Witness.

### CANADIAN AUXILIARY McALL MISSION.

THE Canadian Auxiliary of the McAll Mission met in the parlour of the Metropolitan church, Toronto, Thursday afternoon, 7th inst.—the President in the chair. The Treasurer reports \$11 on hand, having sent \$144 to the Mission in July. A lady who has been resident in France for some years gave a very interesting address, quoting M. Gustave Monod, "that it is hard to gauge with exactness the mind of France regarding religion. Rival forces are strong for the mastery, and for the time at least the greatest progress is on the side of the opponents of the Bible." Mr. McAll endorses this statement, and adds "that the inroads of worldliness and immorality keep pace with those of atheism." He recognises, on the other hand, contrasted elements and tendencies which may under God yet become healthful and saving leaven of the nation. There is a section of the French people both among the higher and lower orders in whom the religious principle retains deep root, and it is amongst these that the evangelistic work of Mr. McAll finds access. Every new station that is opened gathers around it a band of thoughtful persons who say: "This is what we have been waiting and longing for—never before did we have teachings like these, they meet our deepest needs." Among the instrumentalities used by Mr. McAll is the *Société Fraternelle*, which gathers together all who profess to have been brought to a knowledge of the truth in Christ, through attendance at the ordinary meetings, as well as those who have ceased to be infidels or indifferent to religion, and who, though not actually converted, desire to become Christians. In the *Société Fraternelle* are combined a Sunday school, a Bible class, and a catechism exercise for adults. The communication of knowledge, however, is not the sole object; it is intended to cultivate a devotional spirit, much of the time being spent in prayer and thanksgiving. As an evidence of the good effected by the ordinary meetings, it has been found half or two-thirds of the habitual hearers request to become members of this *Société*.

Contributions to this excellent object will be received by Miss Caven, 238 Victoria Street, Toronto.

THE annual Thanksgiving Meeting of the Topp Auxiliary Mission of Knox Church, Toronto, was held on the 12th Oct.—the President in the chair. The attendance was large. Letters were read from several missionaries labouring in the foreign field. A graphic account of the annual meeting of the Presbyterian Society, which met last month in Aurora, was read by one of the delegates. All enjoyed the meeting very much, and the interest in missionary work is still increasing.

QUAKER MISSIONARIES TO CHINA. Chung King, the city to which Mr. and Mrs. Davidson, England, are gone as Friend Missionaries, is in the province of Szechuen. It is 1,600 miles from Shanghai and has a population of 500,000, and there are at present only two missionaries there.

The Family.

SUMMER'S EVE.

Oft, the joy of well-earned leisure,
When days seem made for pleasure,
And the peaceful hush of Nature all the weary being fills;

Some, whose work hath been with plough,
Gather strength and joy and vigour,
On the breezy mountain summit, free as birds that sing

There is merry child-like laughter
Where the wickets following after
Scatter in a thousand sparkles round the feet that dance

There is all once deep and tender
Where, far off, the sundown splendour
Shines an aftermath of glory on the meadows of the sea.

Sweet to rest, our labour ended,
By such joy and peace attended,
When the summer leans to autumn and the light is in the west;

-Laisure Hours.

REV. J. MURRAY MITCHELL, LL.D.

JOHN MURRAY MITCHELL was born in Aberdeen in August, 1815. He was one of a large family, and three brothers, as well as himself, became ministers of the Established Church of Scotland.

In 1829 he entered Marischal College, Aberdeen, taking the second place in the Entrance Examination; and during the four sessions of his undergraduate course he gained prizes in every class.

For the last session of his theological course (1837-8) Mr. Mitchell transferred himself to Edinburgh, where Dr. James Hamilton and Mr. John Braidwood (afterwards missionary at Madras) were among his intimate associates.

Having been "licensed" as a probationer by the Presbytery of Aberdeen, he was appointed by the Foreign Missions Committee as a missionary to Bombay, and was ordained to the ministry in July, 1838.

On his arrival in India, in November, he entered with heart and soul upon missionary work, teaching, along with such admirable coadjutors as Dr. Wilson and Mr. Nesbit, in the General Assembly's Institution.

In much of his work he was aided by the co-operation, and in all of it he was sustained by the sympathy, of his like-minded and accomplished Mrs. Mitchell is the daughter of one of the heroes of the North, the late Rev. Mr. Innes. She has been all along, and is an invaluable helpmeet to her husband,

band, and has done, and is doing, good work for the women of India.

In 1857 Mr. Mitchell came to Scotland and did all in his power to foster the missionary spirit, which Dr. Duff had done so much to call forth. At this time he received the honorary degree of LL.D. from the Marischal College and University of Aberdeen.

In 1880 Dr. Mitchell went to America to attend a meeting of the "Pan-Presbyterian Council" at Philadelphia. He read a paper on "Union and Co-operation in Missions," and otherwise took part in the proceedings of the Council.

All through his career Dr. Mitchell has been a prolific writer. Most of his publications have been designed for the benefit of the Hindus; and the present writer can testify to their value for this end.

Besides contributing many articles to magazines and Reviews, Dr. Mitchell has published, in English, "Letters to Indian Youth on the Evidences of Christianity," which is in its ninth edition, and has been translated into several Indian languages;

For several years the state of health of husband and wife has necessitated their spending the winter in a mild climate, and Dr. Mitchell has ministered, with great acceptance, to a congregation of residents and tourists, British and American, at Nice.

A USEFUL HOUSEHOLD MAXIM.

AN oriental sage was once asked by his sovereign, also a wise and good man, to give him a saying that should be appropriate and restraining in times of prosperity and pleasure, and a consolation and comfort in times of adversity and sorrow.

cook as well as the kitchen fire, and like all uncultivated spirits, she makes it an excuse for grumbling, bad service, and in nine cases out of ten for positive insubordination and impertinence.

"The mother in the sunshine sits Beside the cottage wall, No sound disturbs her, but while she knits

In one other very important period in her children's lives will the thoughtful mother find the deepest import to this little saying. Nearly all children, especially nearly all boys, pass through a period in the development of their characters when they seem wilful, unconscientious, impatient of reproof, sour and rude.

"PAPA, HOW MUCH DO I COST YOU?"

A LITTLE girl, ten years old, lay on her death-bed. It was hard to part with the pet of the family, with her golden hair, her loving blue eyes and affectionate nature, how could she be given up?

"Because, Papa, I thought may be you would lay it out this year in Bibles for poor children to remember me by." With a bursting heart her father replied, kissing her clammy brow, "I will, my precious child; yes!" he added after a pause, "I will do it every year as long as I live; and thus my Lillian shall yet speak, and draw hundreds and thousands after her to heaven."

PORTRAITS OF THE COPPERSMITH FAMILY.

SOME lives are written in a few words. "Knoch walked with God and was not," is the short biography of the first translated saint, Paul portrays the life of a church enemy thus: "Alexander, the copper-smith, did me much evil."

ACKNOWLEDGE THE DEBT.

A VENERABLE clergyman said recently: "Men of my profession see much of the tragic side of life. Beside a death bed the secret passions, the hidden evil as well as the good in human nature, are very often dragged to light."

A SERPENT AMONG THE BOOKS.

ONE day, a gentleman in India went into his library and took down a book from the shelves. As he did so, he felt a slight pain in his finger, like the prick of a pin.

THE SUNSET OF THE YEAR.

PALE in her falling lowers the summer stands, Like a new Niobe with clasped hands, Silent above, the flowers, her children lost, Stain by the arrows of the early frost.



Our Story.

BARBARA STREET.

A FAMILY STORY OF TO-DAY. BY THE AUTHOR OF "OUR NELL," "A SAILOR'S DAUGHTER," ETC.

CHAPTER XXXV. (Continued.)

GRACE was very quiet all the way home, while Waterhouse talked gaily to every one but her. Hester glanced at one and the other very gravely.

At twelve o'clock that night, Hester was not in bed. She sat at the window of the little sitting-room, looking out into the soft darkness of the summer night.

DEAR MR. DENSTON,—Indeed I do not draw back. I thank you very much for your confidence in me, and for your letter.

It had taken Hester a very long time to write this, short as it was, and she had made several unsuccessful attempts to express what she wanted to say.

At last Hester moved to go to bed, and the uneasiness about Grace's affairs, which had for the last hour been out of her mind, returned as she did so.

"Grace, were you not very surprised to see Mr. Waterhouse to-day?" "No, not at all," said Grace, lightly, but with a slight edge of resistance in her voice, which made Hester shrink.

What more could she say? She forced herself, however—"I was," she said, "and I could not resist coming to a startling conclusion, which perhaps was foolish."

"It is not wise to come to conclusions," laughed Grace, a little consciously; "always avoid them, or you will make mistakes. Good-night."

But Hester's courage rose to meet this further rebuff, and, holding Grace away from her before she kissed her, she said earnestly—"But I hope I may come to the conclusion that you will not make him suffer, Grace. I do not want to see him suffer."

"Oh, he is not one of the suffering sort," replied Grace, persistently playful. "He is a man that will always get what he wants."

And then she had gone away, leaving Hester puzzled, and still uneasy. She did not understand Grace very well, and that was not surprising, considering how diverse were the two natures, and neither was her trust in her, though growing; what it would have been had they always lived as near to each other as they had begun to do of late.

CHAPTER XXXVI. AN ENCHANTED PENNY.

MR. WATERHOUSE had professed to come to Martenhouse merely to bid a hasty farewell, but he showed no sign of haste. Several days passed, in which he met the others on the sands in the morning and joined them for walks in the evening.

But at length Waterhouse said he must go, and the last evening arrived. As usual, they all took a walk together. In the course of it they came to a farmstead lying in a rich nook of meadow-land, with great elms near it, in which the rocks were cawing.

Waterhouse laughed. "You little witch! How did you guess that?" he asked, glancing at Grace; and Hester could have fancied a slight redness in his cheeks.

(To be continued.)

AUNT DINAH'S SEARCH.

AN INCIDENT OF THE CHARLESTON EARTHQUAKE.

"Oh, oh, oh!" gasped little Mabel Emory, as she opened her eyes, and found her rosewood half-canopy bed bounding across the room. "What's the matter?" And she began to cry.

"Here, Bill," said the other, his voice choked and his eyes shining, "we can make her a bed on this lumber."

"God grant we may come safely out of this!" said the father, as he kissed the dear little upturned face.

"It was the never-to-be-forgotten night of August 31, in Charleston, the beautiful city by the sea. The confusion in the street was terrible; the shrieks of the horror-stricken people, the rumble of the upheaving earth, the thud of falling buildings, made a din that cannot be described."

"I thank Him, I thank Him!" was all the father could say. What to him were the losses of houses and money when his dearest treasures were safe.—S. S. Times.

while she sprinkled her mistress's face from a bottle of cologne which she had in her pocket. "Now," said Mr. Emory, "follow me, as closely as you can, to the park."

"My chile, my chile! I've feared she's in thar, marster," she said, wringing her hands, and trying to break away from him.

"No," he said, kindly, "there's no one in there, I've just been through."

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"Move back, move back!" cried the crowd. "And with a roar and a groan the wall fell outward. A great piece of plaster came down on Aunt Dinah's head.

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Sabbath School Work.

LESSON HELPS.

FOURTH QUARTER.

JESUS RISEN.

LESSON V., October 31st. John xx., 1-18; memoir verses 15-17.

GOLDEN TEXT.—The Lord is risen, indeed, and hath appeared to Simon—John xxiv. 34.

TIME.—Sunday, April 9, A.D. 30, early dawn.

PLACE.—Jerusalem in the vicinity of Calvary.

INTERVENING HISTORY.—John xix. 31-42; Matt. xxvii. 57-66; Mark xv. 42-47; Luke xxiii. 50-56.

PARALLEL ACCOUNTS.—Matt. xxviii. 1-15; Mark xvi. 1-11; Luke xxiv. 1-12.

HELPS OVER HARD PLACES.—(1) The burial: Friday afternoon between four and six o'clock, in a new sepulchre near Calvary, aided by Joseph of Arimathea and Nicodemus. (2) Precautions: The Sabbath (Matt. xxvii. 62-66). In order to prove the resurrection, the death must be proved beyond doubt. In the providence of God, the centurion testified to the death of Jesus; the soldiers pierced his heart; the tomb was new, and at the request of the chief priests, the tomb was sealed and guarded. (3) The resurrection: very early Sunday morning (Matt. xxviii. 2-4), accompanied by an earthquake and by a shining angel. (4) The women at the sepulchre: early Sunday morning (vs. 1, 2). 1. Mary Magdalene: accompanied by several others. 2. Then she runneth: she went ahead, saw the stone rolled away, and hastened back without looking in. The others waited, looked in and saw an angel. (5) Peter and John visit the sepulchre (vs. 3, 10). 3. Believed: that Jesus was really risen from the dead. (6) Two angels appear to Mary Magdalene (vs. 11-13): Mary returned more slowly, and reached the tomb just after Peter and John had left. (7) Jesus reveals himself as a risen Saviour first to Mary Magdalene (vs. 14-18). 14. Knew not that it was Jesus: she did not look up; her eyes were dimmed with tears; his garments must have been different; she was not expecting to see him. 17. Touch me not: do not stop now to express your wonder and praise, but hasten on and tell the disciples the news. I am not yet ascended: I have not gone yet; there will be other times for you to see me. Jesus appeared on eleven different occasions during forty days.

SUBJECTS FOR SPECIAL REPORTS.—The burial. —Precautions as to his death and burial.—The resurrection.—The empty sepulchre.—The vision of angels.—The first appearance of Jesus.—Why Mary did not recognize him.

QUESTIONS.

INTRODUCTORY.—At what hour did Jesus die? Where was he buried? Why in a new tomb? What two men took charge of his burial?

SUBJECT: THE RESURRECTION OF CHRIST.

I. THE RESURRECTION.—On what day did Jesus rise from the dead? How long had he been dead? What promise was thus fulfilled? (Matt. xvi. 21; xx. 19.) What signs accompanied the resurrection? What precaution had been taken so that there could be no deception? (Mark xv. 44; John xix. 33, 34; Matt. xxviii. 61-66.)

II. THE EMPTY SEPULCHRE (v. 1-10).—Who came first to visit the tomb? Who were with her? (Mark xvi. 1; Luke xxiv. 10.) To whom did she report? What did the other women see? (Mark xvi. 5-7.) What two men came next? Had they expected the resurrection of Jesus?

III. THE RISEN LORD (vs. 11-18).—What did Mary do on her return? What did she see? Who approached at this time? Why did Mary not recognize him? Whom did she suppose it was? How did Jesus make himself known? Why must she not touch him? With what message did he send her? How many times did Jesus appear? During how long a time? (Acts i. 3.)

Why is so much said about the resurrection of Jesus? What does Paul say about its importance? (1 Cor. xv. 13-20.) What comfort and hope does it give us?

Did Jesus rise with the same body with which he was crucified? (John xx. 25; Luke xxiv. 39-48.) Was it then like the bodies we shall have at the resurrection? (1 Cor. xv. 50-52.) When did that change take place in Jesus' body? (Luke xxiv. 51.) Could we prove that Jesus rose from the dead unless he came back with exactly the same body that died?

PRACTICAL SUGGESTIONS.

I. We have here an excellent example of keeping the Sabbath.

II. The very efforts of opposers God compels to minister to the success of the gospel.

III. Our eyes are often holden from seeing our Lord because he comes in unexpected ways and strange providences.

IV. The resurrection of Jesus is (1) the crowning proof that Christ is the Son of God; (2) the proof of life beyond the grave; (3) the assurance of our own resurrection; (4) that our Saviour has power over death and all enemies; (5) it is a symbol of our moral resurrection.

REVIEW EXERCISE. (For the whole school in concert).—1. When did Jesus rise from the dead? 2. To whom did he appear first? 3. How many times did he appear to his disciples? 4. During how long a time? 5. During forty days.—Psalm.

CANNOT BE HEARD.

THE SWEETEST SOUNDS

Are those most near akin to silence,

Such as sea whippers rippling at the prow

When the loud engine ceases; muffled bells,

Or echoes of a far-off wave of song

In hollow ministers; and the sweetest thoughts

Are those far whispers of humanity.

And love and death, which none can ever hear

Amid the mighty voices of the world.

WILLS, WONT'S AND CAN'TS.—There are many kinds of boys and girls in the world, but there are three kinds which deserve special mention. They have been called the "Wills," the "Wont's" and the "Can'ts." The "Wills" accomplish everything, the "Wont's" oppose everything and the "Can'ts" fail in everything. The "Wills" are the ones wanted in the army of the Lord. There is no room for the "Wont's" or the "Can'ts" in The Foreign Missionary host.—The Foreign Missionary.

The Presbyterian Review.

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Presbyterian News Co.

TORONTO.

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THURSDAY, OCTOBER 21ST, 1886.

"WIDOWS INDEED."

DAVENDRA N. DAS is a Hindu, and we suspect a Hindu lady, who writes in the September Nineteenth Century of the condition of the widows of India. Lady Dufferin's recent efforts on behalf of the oppressed and suffering womanhood of that land, and such descriptions of their woeful condition as that given by Mrs. Murray Mitchell, have made the world aware of a very frightful state of things, especially in regard to the Hindu widows. Nothing, however, that has come under our eye is so vivid as the description—to the very life, evidently, as a photograph—by Davendra N. Das; and it is as distressing as vivid.

Not that the writer intentionally horrifies. There is no straining after effect. On the contrary, every mitigation of the woes of the widow that exists is carefully set down. It is noted, for example, that in Bengal her condition is much more endurable than in the North Western Provinces, which are the strongholds of Hinduism. "The widows of Bengal, notwithstanding the barbarous custom (to be referred to presently) which imposes on them such miseries and afflictions, are not purposely ill-treated by their relatives and friends; on the contrary, in respectable families they are greatly pitied and comforted in their state of abject wretchedness and despair. Widows of a mature age are very much respected, and though they cannot take an equal share with others in certain festivals and ceremonies, their counsel and criticism are earnestly sought for in all important domestic events, and very often they personally superintend the household affairs of every day life, as well as on grand occasions. In Bengal it is not the treatment of relatives and friends that the widow suffers from; it is the cruel custom of the land, which is more obligatory on her than the most stringent written law, and which binds her down to a continuous course of privations and self-inflictions." The abolition by the English of suttee, or the self-immolation of widows on the funeral pyres of their husbands, is also gratefully mentioned, and the efforts, through zenana teaching and other means, to bring some light into their dark lot. But after freely acknowledging all this, the writer has had left a most uninviting task in reciting the cruelties with which time-honoured custom crushes to the very earth the unfortunate creature, who may, even at the age of six or seven, or younger, be left a widow; for betrothal is for the Hindu to all intents and purposes marriage, and betrothal may, and often does, take place in infancy.

It is not very certain that the Vedas (the Hindu Scriptures) forbid the re-marrying of widows; this is a disputed point. But it is certain that the prohibition is of very ancient date. The great law giver, Manu, who flourished about five centuries B.C., emphasizes it, and lays down very severe rules for the guidance of the widow. "A virtuous wife ascends to heaven," he says, "if, after the death of her lord, she devotes herself to pious austerity"; and the contrary, of course, if she does not. Custom has exaggerated the austerities. Age upon age of wont and use have multiplied the disabilities of the widow, and the cruelties, self-inflicted or imposed upon her by her relatives. The reader

will not wonder, after perusal of the extracts which we give below, that to burn on the funeral pyre of her husband was a welcome release, and that such release should now often be sought in suicide, or in a life of shame. Nor should the reader forget that through the custom of the very early marriage of girls—generally at twelve—and betrothals in infancy, and the absolute prohibition of re-marriage, the number of widows accumulates enormously. They aggregate millions.

But it is time to hear our writer. The "milder case" of the widows of Bengal is put first. "The formal period of mourning for a widow in Bengal lasts for one month. . . . During this time she has to prepare her own food, confining herself to a single meal a day, which consists of boiled coarse rice, simplest vegetables, ghee, or clarified butter, and milk; she can on no account touch meat, fish, eggs, or any delicacy at all. She is forbidden to do her hair or put any scent or oil on her body. She must put on the same cotton sari day and night, even when it is wet, and must eschew the pleasure of a bed, and lie down on the bare ground or perhaps on a coarse blanket spread on it. . . . The real misery of the widow, however, begins after the first month."

The writer then goes on to describe how she is shut out from all the innocent enjoyments of family and social life and from taking part in the religious festivals; and proceeds—"The most severely felt injunction of custom upon the widow is that of fasting for two days of every month during the whole period of her life, that is to the last month of her life. . . . This is a strict fast; nothing in the shape of liquid or solid can be touched by the widow; even a drop of water is forbidden to her for the whole twenty-four hours on those two days of the month. . . . In many houses you will see an aged, invalid widow, lying down prostrate on her fasting day, haggard and emaciated, her daughters sitting around her. It is the middle of the Indian summer, everything is blazing with torrid heat. The poor widow can hardly get up through age and illness, and there, on so scorching a day, she goes through her fast without touching a particle of food or a drop of water. The daughters are trying their best to soothe and comfort her, but she lies almost in an insensible state. All at once her eyes open; she looks hard at one of her daughters and most beseechingly asks for a little water. They look at her helplessly, and tell her—'Dear mother, to day is ekadasi, water is forbidden.' The wretched widow is in a state of delirium, she has lost her memory. Again and again she implores her daughters for a drop of water, saying, 'I am dying, pray give me water.' They cannot bear this sight any more, they burst into tears—but they dare not grant their mother's prayer, they only try to comfort her by saying that directly the night passes she shall have water."

"In the North-West Provinces of India," says Davendra N. Das again, "widows suffer treatment far worse than that to which their sisters in Bengal are subjected. The heartless customs are strictly enforced among all the castes, but as you ascend to the more well-to-do and richer classes they assume a more relentless and virulent form. A widow among the respectable classes is considered and treated as something worse than the meanest criminal in the world." The indignities begin as soon as the husband's eyes close in death. The unfortunate widow is handed over to the barbers' wives, who rudely snatch off all her ornaments and strip her of all her clothing save the white sari. These professional tormentors then drag her at the rear of the funeral procession, push her into the river or tank near which the cremation takes place. She is compelled to stand for hours in the water till the ceremonies are completed, however delicate her condition, and is then dragged home again in her dripping garments under the torrid sun or the wintry blast from the Himalayas, for the custom is observed in all seasons and under all circumstances. She is now shunned even by her nearest friends and relatives as if she were an accursed viper. It is thought to be virtuous to treat the widow, and especially the newly-made widow, with every indignity. Her condition in some cases improves as time passes on, but when, as so often occurs, the rest of her life is spent in the house of her late husband's people, her lot is a hard one indeed. She is despised and abhorred of all, and the servant of all. "Amongst the Hindus, women cannot inherit any paternal property, and if a widow is left any property by her husband, she cannot call it her own." It passes to her son, if she have a son; if not, one must be adopted, to whom the property falls, only the most meagre livelihood being left for its rightful owner. When at last death comes, with nothing but a coarse white cloth thrown over her body her funeral is conducted with little ceremony.

This sad picture is true in hundreds of thousands, yea, millions of instances; and, as yet the Gospel, while it has reached many Hindu homes with its benign influences, has done little for Hindu widows. The heaven is however working. The root of the mischief is caste and custom. These the Gospel is undermining, and every converted Hindu, male or female, is a friend to the friendless widow. The Government of India can do little as a government. It is difficult to touch ancient abuses in the private life of the people. The Gospel alone can loose the bonds. Every Bible and missionary sent is a fresh blow to these hoary cruelties; especially every lady-zenana worker or lady-physician. Common love to one's kind, not to speak of the constraining love of Christ, would impel to redoubled effort to reach this great mass of dishonoured and suffering womanhood.

THE ANDOVER THEOLOGY.

THE Seventy-seventh annual meeting of the American Congregational Board of Commissioners for foreign missions which opened at Des Moines, Iowa, on the 5th Inst., was an occasion of very special interest to Evangelical Christendom on account of the action of the Board respecting the Andover Movement, a topic rendered somewhat familiar to this country by the able lecture on "The New Theology," by Dr. Maclaren, at the opening of Knox College. The number of corporate members in attendance was seventy, thirty-seven being from New England, the home of the movement, and the other thirty-three from places west. The visitors and honorary members numbered over a thousand, and the keenest interest was taken in the proceedings by the large audiences that crowded the spacious Opera House during the eventful three days' meetings.

The question of "The New Theology" came up on the report of the committee appointed to review the conduct of the Prudential Committee in refusing to commission certain missionaries who had expressed their belief in future probation, a doctrine characteristic of the Andover Seminary, and strongly urged by the Andover Review. The following resolution was submitted:

Resolved.—That the Board recognizes and approves the principle upon which the Prudential Committee has continued to act in regard to appointments for missionary service, in strictly conforming to the well-understood and permanent basis of doctrinal faith upon which the missions of the Board have been steadily conducted, and to which, in the exercise of its sacred trust, the Committee had no option but to conform.

After a prolonged discussion in which the fullest latitude in the expression of opinion was allowed, it having become evident that the resolution, although intended to be unmistakable in its utterance, would receive a double construction if adopted without change, the following was offered as an addition:

"The Board is constrained to look with great apprehension upon certain tendencies of the doctrine of a probation after death, which has been recently broached and diligently propagated; that seem divisive and perverse and dangerous to the churches at home and abroad. In view of those tendencies they do heartily approve of the action of the Prudential Committee in carefully guarding the Board from any commitment to the approval of that doctrine, and advise a continuance of that caution in time to come."

This, as was stated, was in order that there might be no further, or possible misapprehension; but that all the Churches and the entire Christian world might thoroughly understand the position of the American Board on the doctrine of a probation after death. The resolution as amended was adopted by a very large majority, and thus, as was evident would be the case from the outset, a signal victory was won for the evangelical faith of the fathers, and the time-honoured policy of the Board.

The mode of dealing with cases turning upon the doctrinal views of candidates for the mission fields was determined by the following resolution unanimously adopted.

The Board recommends to the Prudential Committee to consider the difficult cases turning upon the doctrinal views of candidates for missionary service, the expediency of calling a council of the churches to be constituted in some manner which may be determined by the good judgment of the committee to pass upon the theological soundness of the candidate, and the committee is instructed to report on this matter to the Board at the next annual meeting.

In the formation of the new Prudential Committee, the name of Professor E. C. Smyth, the Andover champion of the New Movement, was dropped, and the committee rendered unanimous against the Andoverans. A careful examination of the last resolution will show that it is only recommendatory, and that the disposition of difficult cases is not likely to trouble the Board in future. From this it is evident that the "New Theology" has been routed. As the Interior well puts it:

"The sum of the whole matter is that Andover met its Waterloo at Des Moines. The American Board has not only refused to follow one step in the fog, but has set its feet straight and true in the old path, and rebuked the tempters. The American Board is not only the spinal column of Congregational orthodoxy, but it encloses the spinal nerve, and is the chief constituent element of both the brain and heart of the denomination. It has proved itself to be sound and full of vital energy."

But the matter does not end with the action of the Board. The persons privately responsible for the propagation of the "New Theology" are to be brought to book immediately. It is stated that charges of heresy have been preferred against the Professors in Andover Theological Seminary whose names appear as Editors of the Andover Review. These charges have been already formally presented to the Board of Visitors, and arrangements are being made for their trial in the near future. In view of these proofs of sound and vital energy, Evangelical Christendom will unite in congratulating their orthodox Congregational brethren upon their auspicious and far reaching victory.

HOME MISSIONS.

AS will be seen from our news columns the Executive of the Home Mission Committee was in session in this city during Tuesday and Wednesday of last week, and as usual had most important work to do. It is especially gratifying to observe the marked progress of the Church within the short period of six months since the committee met last, and to note the promise of future growth at a still more rapid rate. We have now as a Church taken hold of British Columbia, and we anticipate that very soon the Colonial Committee of the Church of Scotland will place the work under their care in our hands, and we shall then have a strong and active presbytery which will soon develop into

a synod. Just now we have seven ministers in British Columbia, and the executive has agreed to send out four more to fill important fields seeking our help. We are glad to see that the Rev. F. McCuaig, of Kingston, is one of the gentlemen appointed. And we are sure if he sees his way to accept the appointment offered, his ripe experience and organizing power will be of immense value to the new presbytery. Another appointment made by the executive, that of the Rev. Dr. Jardine, of Brockville, to Prince Albert, North West Territory, we hail with great satisfaction. Dr. Jardine, it need hardly be said, is a minister who enjoys the esteem of the whole Church, and who has rendered her very special service in his present position as Convener of the Assembly's Committee on Sabbath Schools. He is not only an able preacher but a man of extensive culture, and from his experience at home and abroad, admirably qualified to fill the important sphere to which he is called, as not only pastor of a congregation, but superintendent of our high school in Prince Albert. We look forward with great hopefulness to the prospects of our Church in the North West, and that chiefly because of the men we have found ready to go forth to do the Church's work in that field. We cannot refrain here from again expressing the debt of gratitude the Church owes to the Rev. J. Robertson, our superintendent of missions in the North West. We hope to lay before our readers some account of his labours during the past six months, as contained in his report to the committee.

The Augmentation Fund occupied the attention of the executive for nearly a whole day, and we are glad to know that this fund is doing noble service for our Church. In many cases the grants asked from the fund have been reduced, and not a few congregations have reached the self-sustaining point, but of course there are always new congregations being added to the list, so that the total claims on the fund do not show signs of decreasing. Indeed we ought to hope for increased demands from new stations, and therefore provide the augmentation committee so liberally that they would be able to consider all new applications favourably. The amount required this year is \$30,000, and we trust all our congregations will loyally do their share in supporting this fund. All the hindrances to hearty co-operation in this good work have been put out of the way; all the excuses offered by congregations for refusing contributions have been fully met. The fund has been tested thoroughly, and it becomes all loyal Presbyterians to put their shoulder to the wheel and place the committee in the position to make a favourable report to the next General Assembly.

The mission fields of Ontario and Quebec were carefully considered by the Executive, and interesting reports of progress were received. Though we hear less of these fields than we do of those in the North-West, they are none the less important and interesting. We would be glad if the conveners of the presbyteries superintending wide fields would send us from time to time such information as would rouse the sympathies of our readers in these outlying districts.

It is a sign of the times that the great dailies give so much space to woman's doings. Christian women have been slow to assert themselves in public matters; but the urgency of the Macedonian cry has forced them to a conspicuous part in charities, missionary work, and temperance. Their help has already led to great expansion in these causes, and is destined yet to play no small part in the final triumph of what is good. The Rhode Island politician, in his wrath at the persistency of the women prohibitionists, spoke more truly than he meant,—"The worst thing about these ladies is, they do not know when they are defeated." The REVIEW has all along devoted a part of its first page to woman's work, because of its high sense of the importance of that work. We have followed with interest the proceedings of the ninth convention of the "Woman's Christian Temperance Union" of Ontario, held last week in Owen Sound. It was largely attended, was greatly lionized by the townspeople, and, as we marked with considerable interest, was waited upon assiduously by so prominent men as members of Parliament. The W.C.T.U. occupies strong ground, and has made steady progress. Its motto is, "Total abstinence for the individual, prohibition for the world," and it is, as it proposes to be, "free from political bonds, either from ambition within or preferment without; it is composed of women from the home; it speaks and acts for God and home and native land." The organization is a most elaborate one. No less than twenty "departments" have their respective official "Superintendents." The aim is to occupy every available field of usefulness, and to make each superintendent responsible for her department. Matters as wide apart as "Kitchen Gardens," where girls are trained to cook comfortable meals, and "Hygiene and Heredity" are embraced in the departments, and it is evident from the reports of the past year that the Society is on the alert at every point and determined to rescue and teach, to pray and fight, until drink shall be put down and its effects eradicated. We bid the W.C.T.U. God speed, and trust that our Presbyterian ladies will be found taking their full share in its work. Mrs. Youmans, the President of the Dominion "Union," is reported as having said that "the Presbyterian Church all over the world is, perhaps, the most emphatic in their favour through their Synods and Assemblies." We ought to be ashamed of any less forward position. We feel assured that our ladies will keep well to the front in this Christlike enterprise.



The news of the death of Mr. David Kennedy the famous Scottish vocalist which occurred after a brief illness at Stratford, Ont., on the 13th inst., will be received with genuine regret throughout the English-speaking world.

SPECIAL NOTICE.

We will supply for one year THE PRESBYTERIAN REVIEW and the CANADA LIVESTOCK JOURNAL, the chief agricultural paper of Canada, to all subscribers, old and new, remitting in advance One Dollar and Fifty cents.

KNOX COLLEGE. (CONTRIBUTED).

The opening of the various theological schools of our own and the sister Churches at this season awakens thoughts and feelings of more than ordinary seriousness. The future of the Church of Christ and of our country depends much upon the intellectual and moral tone and fibre of the candidates for the ministry and the training they receive in their respective seminaries that as we bid them God-speed and a prosperous career in and out of college we are naturally led to think of the condition of these institutions themselves, and of their needs and prospects.

No intelligent and fair minded man who takes a survey of the different sections of the Presbyterian Church, as represented geographically by the different theological schools will question for a moment that Knox College might fairly be expected to be in the front rank of these institutions, both as to professors and as to library and other necessary apparatus, as well as attended by the greatest number of students.

The two great elements of the power and influence of a theological school as a working organization are its professors and its library. As to the professoriate of Knox College, it is not too much to say that it is at present in a very unsatisfactory state. Not that the professors are not good, able, and learned men, for their reputation for moral worth, devotion to duty, and solid acquirements is established throughout Canada and far beyond it, but because there are not enough of the kind.

As far as the teaching staff is concerned it seems to us that the first great need is an additional professor of Sacred Literature. Dr. Caven, whose gifts and accomplishments so eminently fit him to be a leader in this department, is overburdened with work. It is a standing disgrace and shame that the influence which his eminently judicious, sober and penetrating intellect can and does exert should be so crippled by his being compelled to give his time and energies to the critical and expository treatment of the whole Word of God.

It is only significant if it is an earnest of better things to come. The system of lectureships may be easily carried too far, and it is absurd to suppose that more than a mere beginning in such an extremely difficult and yet most important department of theological study can be made in two or three months. The work would tax the powers of a trained and experienced professor lecturing eight months in the year. Another department which requires immediate attention is that of Apologetics, which requires the full powers of a full professor for itself alone and not merely half the time of an overworked church historian.

Now as to the library. This is a topic which every graduate and friend of Knox would rather discuss behind closed doors, the condition of things is so shockingly disgraceful. That a permanent fund of very respectable amount should be established for the obtaining of books that are absolutely necessary for any complete theological library, and then for the gradual enlargement of the stock till the catalogue becomes at least barely respectable, is a most crying need.

But just at this point comes in the well worn plea, "We have no millionaires in our section of the Church such as he whose noble liberality founded McMaster Hall." Well, if we have no millionaires, we have at least a thousand men who can spare enough to raise the endowment of Knox College to half a million dollars. For the friends of Knox to offer less than that is a mere mockery of her penury and her wrongs.

OUR THEOLOGICAL HALLS.

PRESBYTERIAN COLLEGE, MONTREAL.

LECTURE BY PROF. CAMPBELL—GENEROUS GIFTS TO THE COLLEGE.

The opening proceedings of Presbyterian College, Montreal, were also held on Wednesday, 6th inst. In the evening the David Morrison hall contained a crowded audience which had assembled to listen to a lecture on "The Phenomenal God," by Rev. Prof. Campbell, of the Presbyterian college.

The proceedings opened with reading of Scripture and prayer by Rev. Mr. Doudiet, after which Principal MacVicar introduced the lecturer, who, for some fifty minutes, held his audience almost spellbound. The lecture was a dispassionate and noble defence of Christianity, and the existence of a God was clearly yet indisputably demonstrated. No summary will convey any adequate idea of its merits, as to be fully appreciated the lecture had to be heard. The lecturer in concluding said "Lack of faith in the true God is an insult to humanity, for it presupposes lack of faith in man. One of the great miseries of infidelity is that the golden chain of trust among men is broken, the outgoings of mutual confidence are checked and faith is centered in a wretched self. Yet the infidel is inconsistent. He will trust a passing stranger to direct him on his way, a tradesman to supply him regularly with an article of food, a newspaper to furnish him with facts which on his authority he unhesitatingly publishes abroad or on which he trades and makes gain, but he will not trust the Israelitish prophet well known in Hebrew and Egyptian, Greek and Roman story, he will put no confidence in the aged exile of Patmos or in his brethren, Paul and Peter, who sealed their testimony with their blood. Science is to blame, metaphysics is to blame, the Christian church is to blame for this. They have endeavoured, by cutting the social cords with which God has bound us as brethren, to enable men to find the true God in their own consciousness, where he is not, save as a dim outline that you may fill up with any corrupt imagination. And all the time the knowledge of that true and living God has lain in our fellow-witness as a phenomenal God whom, in order to trust, we must first trust our brethren that have made this known. Science, philosophy, have landed in agnosticism, and rightly so, for they can go no further. They cannot find out God and it would matter little if they did, for their God would not be our God. He who will know God must dismiss the conceptions of the mind and turn his back upon the powers and objects of nature, to sit humbly at the feet of the Hebrew prophets, the publican, the apostolic scribe, the beloved physician, and the fisherman of Galilee, saying, 'Brother, declare what thou hast seen and heard.'

At the close of the lecture Rev. Principal MacVicar made some announcements relative to the opening of the classes, devotional meetings, etc., of the college, and continued: I am glad to announce that we open this session with a larger number of students in theological classes than in any previous year. What we need now is order to will greater growth and usefulness is an increase of the professional staff. The rapid progress already made justifies me in saying that the present members of the staff have worked with untiring fidelity and zeal, but we are too few in number, and placed, therefore, under serious disadvantages as compared with similar institutions on this

continent and in the old world. Our aim is thorough equipment as the best thing for the Church and what is in keeping with the position of this great city, and the thing which our alumni, students and benefactors desire. It seems to me that we cannot be far from a pretty full realization of this aim especially in view of the era of prosperity upon which our city and country are now entering, and the deep practical interest in the welfare of the institution which has always been manifested by its numerous friends and supporters. Our library, from the first, has had generous patrons, and through their liberality there are thousands of volumes on its shelves, many of them rare and costly, such as the "Patrologia," of Albe Migne, the gift of Mr. Peter Hedpath, and facsimile copies of the "Codex Sinaiticus" and the "Codex Alexandrinus." And you will be delighted to hear that within the last two weeks it has been greatly enriched by the addition of a unique treasure, such as it is to be found nowhere else in this country, consisting of a collection of over four hundred volumes of Oriental, critical, historical and theological works, the property of the late Baron "Everton" of Corsu. Special thanks are due to the Baron's brother, Mr. James Seligson, of Gloucester, Ontario, for the generous gift to the college of his part of the collection, and to three Montreal gentlemen for cheerfully contributing the amount required to purchase the remainder. I trust our small library endowment fund will soon be so increased as to enable us to purchase regularly the latest publications. By appointment of the college board Messrs A. MacWilliams, B.A., and John MacDougal, B.A., assume the care of the library and of the preparatory classes formerly conducted so efficiently by the Rev. W. G. Dey, M.A. The new steward, Mr. Geo. Young, has entered successfully upon the discharge of his duties. It gives me pleasure to announce that Mr. R. R. Maclean, of Alexandria, Glengarry, offers a scholarship of \$50 this session in the senior Gaelic department. This is additional to the scholarships advertised in the calendar.

A collection was then taken up in aid of the library fund, Rev. Principal MacVicar pronounced the benediction and the meeting was at an end.

HOME MISSION COMMITTEE—MEETING OF THE EXECUTIVE.

The Executive of the Home Mission Committee met in St. Andrew's church, corner King and Simcoe streets, at nine o'clock Tuesday morning, the Rev. Dr. Cochran, Bradford, convener, in the chair. There were present—Dr. Laing, Dundas; Dr. Campbell, Renfrew; Revs. F. W. Faries, Ottawa; J. Robertson, Superintendent of Manitoba and North-west Missions, Winnipeg; J. Somerville, Owen Sound; R. Moodie, St. John's; D. J. Macdonnell and P. McF. Macleod and J. Mitchell, Toronto; and Rev. R. H. Warden, Montreal, secretary.

Considerable time was spent in considering the claims of presbyteries for services rendered during the past half-year, and the following were ordered to be paid:—Quebec, \$399; Montreal, \$518; Glengarry, \$36; Ottawa, \$550; Brockville, \$355; Lanark and Renfrew, \$738.50; Kingston, \$549; Peterboro', \$317.72; Lindsay, \$164; Toronto (nothing); Orangeville, \$200; Barrie, \$248.64; Owen Sound, \$123; Saugeen, \$38; Guelph (nothing); Hamilton, \$267; Paris (nothing); London, \$208; Chatham, \$275; Sarnia, \$48; Stratford (nothing); Huron, \$22; Maitland (nothing); Winnipeg, \$1,167.32; Rock Lake, \$1,199.38; Brandon, \$2,957.28; Regina, \$4,674.02; Bruce, \$863.65; total, \$18,149.47.

Applications were received and grants made to a large number of new mission fields opened throughout the Church recently.

Rev. Dr. Jardine, Brockville, was appointed to Prince Albert, North-west Territory, at a salary of \$1,400 per annum, \$800 of which will be paid by the people. The committee hoped that the amount will soon be increased.

A lengthy correspondence was submitted by the convener from the new presbytery of the Pacific province, which there are now seven churches.

Application was made for the appointment of missionaries in the following fields in the Province: Spencer's Bridge, Ashcroft and Clinton, Alberta, Fort Langley and Chilliwack.

The appointments were made to these fields and the parties appointed notified by telegram.

Rev. James Robertson, Superintendent of Missions in Manitoba and the North-west, submitted a report for the last half-year, showing a very encouraging growth in the various presbyteries of the North-west.

A lengthy report was received from J. B. McKilligan, Winnipeg, relating to the finances of the Mission Committee of the North-west, and appropriate action was taken by the committee looking towards the efficient administration of the work there.

The following appointments were made: Rev. W. A. Johnston, Quebec; Rev. G. Yeomans, Lanark and Renfrew; Rev. J. Mordy, Fort Erie; Rev. J. McEwen, Balaklava and Ayrton; Rev. D. Macnaughton, Bruce Mines; Rev. A. F. McKenzie, Tarbutt; Rev. James Hamilton, Rev. D. McMillan and W. McArthur, Manitoba; Rev. R. H. Craig and M. McKenzie, Owen Sound; Mr. W. Corbett, Thebes, and Mr. P. McNabb, Barrie.

WEDNESDAY.

The committee on the augmentation of ministers' stipends considered the claims of the several presbyteries for services rendered during the past half-year, and the following were ordered to be paid:—Quebec, \$359; Montreal, \$1,416.50; Glengarry, \$309.91; Ottawa, \$663.50; Brockville, \$355; Lanark, \$356; Kingston, \$977.12; Peterboro', \$488.50; Lindsay, \$212.50; Toronto, \$575; Orangeville, \$63; Barrie, \$762.50; Owen Sound, \$427; Saugeen, \$100; Guelph, \$100; Hamilton, \$457; Paris, \$100; London, \$550; Chatham, \$275; Sarnia, \$403; Stratford, \$125; Huron, \$275; Maitland, \$513; Bruce, \$437; Winnipeg, \$470; Rock Lake, \$725; Brandon, \$552.50; Regina, \$500; total, \$13,376.03.

The committee revised the grants for the ensuing half-year. Quite a number of congregations were reported as being now self-supporting and several new ones were placed upon the list to receive aid.

APPOINTMENTS.

The appointments made to British Columbia were:—Rev. Alexander Dunn, formerly a missionary of the Church of Scotland, at Langley, B.C.; Rev. Alexander Tait, who is not placed at present, and Rev. F. McCosig, Kingston.

Rev. Dr. Jardine, Brockville, accepted the appointment to Prince Albert and is expected to proceed to his field of labour in the course of a week or so.

The committee considered the propriety of equalizing the salaries in the North-west with those in Ontario and Quebec in consequence of the reduced cost of living in Manitoba. No definite action was taken further than that it was resolved to ask the opinion of the several presbyteries in the North-west and the Home Mission of the Synod of Manitoba in regard to the matter.

A careful estimate was made of the grant required during the current year for the augmentation of ministers' salaries, when it was found that \$30,000 would be needed. This amount was allocated amongst the different presbyteries of the Church.

This concluded the business and the committee adjourned.

KINGSTON.—Presbytery met pursuant to adjournment at Napanee, 11th inst. A request to furnish the Rev. D. Beattie with his credentials was granted. A call from Camden and Newburgh in favour of Mr. William Allan, licentiate, was sustained and accepted. The amount promised by the people was \$600 and a manse. His ordination is to take place on the 24th inst., at 1 p.m. The circular of the Assembly's committee sent vacancies received attention. A scheme for the holding of missionary meetings within the bounds was submitted and adopted.—THOMAS S. CHAMBERS, Clerk.

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BRITISH AND FOREIGN.

REV. A. K. H. BOYD has a new volume in the press entitled "Our Homely Comedy and Tragedy."

AN organ costing £600 has been erected in Greenhead church, Glasgow, and a clock placed in the tower by the town council.

A VOLUME appears in November that will be sure to receive a warm welcome; it consists of choice selections from the writings of Norman Macleod.

ARCHDRAGON PARKER'S Life of Christ has been translated into Swedish and is so remarkably popular in Sweden that the publisher of the work has made a handsome fortune out of it.

REV. JAMES CURRIE, LL.D., rector of the Normal Training College in Edinburgh, died recently after a lingering illness in his 59th year. He was the author of several educational works.

ARCHDRAGON PARKER recently spoke out strongly against ceremonialism, and implored his hearers not to put the church in the place of Christ, nor to confess their sins to a person calling himself a priest.

PRINCIPAL BROWN, of Aberdeen, in his address at the Ryde Conference of the Evangelical Alliance, said he considered scepticism a mental disease, and believed it to be useless to attempt to argue with sceptics.

THE Baptist denomination, in the year 1821, numbered about 40,000 members in Great Britain and Ireland, and in 1885 the number had increased to 215,000. The Sunday school scholars now number 472,000 with 49,404 teachers.

REV. WM. P. MARTIN, of Strathaven, a member of a well-known missionary family, whose father is at present labouring in Jamaica, is about to leave for India to carry on the work there of his two uncles, who gave their lives for the cause.

REV. WM. BARRAS, of Glasgow, asks: "Will not the past teach Protestants wisdom? Will they not learn to sink their petty internal feuds, and form a Church popular, powerful, and pure, and able to meet and master all the combinations of Rome?"

REV. J. B. GRINDLE, the missionary to the natives of north-west Australia, who lately unfolded a tale of unspeakable horror regarding the treatment of the blacks by the whites, has been appointed lecturer to the Aborigines' protection association of Sydney.

THE Bishop of Manchester, addressing a meeting of clergy in support of his scheme for the promotion of home mission work, said it was impossible for the parochial system to provide for the large and increasing wants of the population. If the Church sat quietly down and did not arouse her best energies to do the nation's work among the residuum, the nation would righteously repudiate the Episcopal Church.

THE death is announced of Rev. Dr. Binnie, Professor of Church History and Pastoral Theology in the Free Church College, Aberdeen. In the famous Robertson Smith case he occupied an intermediate attitude between those who condemned and those who approved the opinions of his colleague in the Hebrew Chair. Dr. Binnie was the author of a book on the Psalms, published about 1870, which attracted considerable attention. Deceased was for many years Reformed Presbyterian minister in Stirling.

THE dense ignorance of the people who are carried across the Atlantic to swell the ranks of the polygamists in Salt Lake City was illustrated by the latest cargo landed at New York. Numbers of them when asked how they were going to reach Utah replied that "a gentleman named Mormon" had brought them over and would send them out. Five young women said that "Mr. Mormon" had promised each a happy home in the new Zion. A woman with two children admitted that she had been induced to leave her husband, a farmer in Denmark, by the alluring promises of the elders.

MR. DAY, superintendent of the Lutheran missions in West Africa, writes: "The vilest liquors imaginable are being poured into Africa in shiploads from almost every quarter of the civilized world. In one small vessel, in which myself and wife were the only passengers, there were in the hold 100,000 gallons of New England rum, which sold for one dollar per gallon, in exchange for palm oil, rubber and other productions common to the country. Almost every ship comes loaded with vast quantities of cheap intoxicants. The gin comes from Holland. All along the coast are scattered trading stations, the bulk of their business being low-graded liquors."

AT the recent conference at Geneva of the international committee of the Evangelical Alliance, it was resolved that members of the Swiss and Dutch branches should draw up a memorial to the Czar on the religious persecutions which have been renewed in Russia since he came to the throne. It was also resolved that the suffering brethren in Russia be included in the programme for the week of prayer in January next. It was agreed to begin in 1888 or 1889 a second series of general conferences of the Alliance in Britain, where the first was held in 1851.

A FLAGRANT outrage by a Spanish mayor on a Protestant congregation, assembled in a chapel in a house which is the domicile of British subjects, is reported from Madrid. Attended by a band of policemen the insolent official commanded the officiating clergyman to leave the pulpit, threatening him with imprisonment if he disobeyed. He

also ordered the congregation to disperse. When asked the reason for this interference with the worship in a chapel that has been established twelve years, his only reply was that "the singing disturbed the neighbours."

THE Free Church Presbytery of Auchterarder and a large number of friends met at Montie on 23rd ult. to celebrate the jubilee of Mr. Omond. A deposit receipt for £43, an oil portrait of the venerable minister, and a Bible, were the gifts of the occasion; and there were addresses from the congregation of Montie and from the presbytery, testifying to the wisdom and tenderness of Mr. Omond's ministrations. Mr. Omond has been for seventeen years clerk of presbytery, has edited an edition of Cruikshank's History of the Church of Scotland, and has taken an interest in antiquities which is represented by the fact that he is one of the oldest living members of the Scottish Antiquarian Society. Principal Rainy, Prof. Candlish and Dr. Smellie, of Perquus, Ont., were among the speakers. The celebration was one of special interest amongst its kind.

A WELSH league, formed to assist all who are oppressed by tithes, has issued a manifesto; it is opposed to the removal of titheliability to the landowners. It is rumoured that Mr. Chamberlain means to place himself at the head of a movement for the abolition of tithes; but he may now find that there is no great readiness on the part of the non-conformists to accept him for a leader. The formidable proportions this war is assuming is indicated by the fact that steps are being taken to secure concerted action on the part of north and south Wales. In Cardiganshire the agitation is becoming most intense. The Marquis of Anglesey has signified his intention to redeem all the tithes on his estate in lieu of a remission in the half-year's rent almost due; and other landowners are about to make an abatement of 10 per cent. in the tithes. Lord Salisbury proposes introducing a measure next session dealing with the entire subject.

THE suspicion, says the Christian Leader, that crept into our mind as we read the recent papers of Mary Howitt in Good Words, and especially the last of these, is now authoritatively confirmed. We are grieved to learn, on testimony which places the matter beyond all question, that the widow of the sturdy Englishman who wrote The History of Priestcraft has actually in her old age gone over to the communion of Rome. In a long and painfully interesting letter to an old friend Mary Howitt makes known the fact, expressing her joy and rest in having found at last what she believes to be the true fold. In behalf of the Society of Friends, it is only right we should explain that from the outset William Howitt was rather an indifferent sort of Quaker, and that through the greater part of their life in London, he and his wife were Unitarians. Mrs. Howitt has now gone from negation to the opposite extreme of superstitious submission to the authority of the priest.

DR. OSWOLD DYKES, in opening the new church at Whalley Range, Manchester, which is seated for 540 persons, involving an outlay of £6,000, contended that each branch of the Christian Church was to its members for all practical purposes the Church, being animated by the life of all, overruled by the Lord of all, and inspired by the Spirit of all. He did not see how loyalty to one's Church could be defended against the imputation of narrowness and sectarianism except on these grounds. Limitation to cosmopolitanism in religious matters was inevitable, and could not fairly be charged as sectarian or bigoted or narrow. It must, however, be the inevitable limitation, and not jealousy of others, nor an uncharitable antagonism to any section of the Church Catholic. There was, he thought, a deal of spurious cosmopolitanism in religious as well as in civil affairs. Men need not love their own land or Church the less because they were growing ashamed of hating other lands and churches. All churches had need to view with apprehension what he might call the growing laxity of the tie that bound members to the Church body to which they belonged.

ABOUT thirty years ago the "greased cartridge" scare nearly destroyed British rule in India. A similar scare has just thrown all Bengal into a state of ferment, and has made the Legislative Council of that province suspend its standing orders to pass, in hot haste, a bill to provide against the adulteration of native butter. It has come to light that lard and the fat of bullocks and rams have lately been largely used in the manufacture of ghee, or clarified butter; but the horror of this revelation can only be appreciated by those who know the extent to which Indian religious feeling is connected with the use of this article of food. The Mahometan aversion to pork is of less moment compared with the feelings of a Hindu who has been led, even unconsciously, into eating the fat of the sacred cow, and the reflection that he may have been offering up sacrifices of beef and mutton fat to his gods, in place of clarified butter, is enough to drive him to despair of happiness in a future state, to say nothing of the loss of his caste in his present life. Fortunately no suspicion of complicity on the part of the authorities in this terrible outrage on their religious feelings seems to have entered the native mind, as was the case in 1857.

IN GOOD REPUTE. James McMurdoch, writing from Kilsale, says: "I think a remedy for diseases of the blood, liver and kidneys, has an excellent reputation in this locality. I have used it, and speak from experience, as well as observation. It is the only medicine I want, and I advise others afflicted to try it."

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