

PRESBYTERIAN REVIEW.

VOL. II.

TORONTO, SEPTEMBER 2ND, 1886.

No. 88.

PUBLISHED EVERY THURSDAY BY
The Presbyterian News Co.,
 TORONTO (Limited),
 INCORPORATED BY ROYAL CHARTER.
 G. H. ROBINSON, Manager

THE DWELLING-PLACE OF GOD.

DR. JONATHAN EDWARDS brought the following beautiful verses to our office one day last week. The evening before he had repeated them from memory to some friends, who expressed the desire to have a printed copy of them. He met with them and memorized them years ago; and later while living in Danville, Ky., printed them in a local paper on a similar request. He does not know who wrote them. Can any of our readers tell?

There is a world we have not seen,
 Which time shall never dare destroy;
 Where mortal footsteps have not been,
 Nor ear hath caught its sounds of joy.

There is a region lovelier far
 Than sages tell or poets sing,
 Brighter than summer beauties are,
 And softer than the tints of spring.

There is a world—and, oh, how blest!
 Fairer than prophet ever told,
 And never did an angel guest
 One-half its blessedness unfold.

It is all holy and serene,
 The land of glory and repose;
 And there to dim the radiant scene,
 The tear of sorrow never flows.

It is not fanned by summer's gale;
 'Tis not refreshed by vernal showers;
 It never needs the moonbeams pale;
 For there are known no evening hours.

No, for this world is ever bright
 With a pure radiance all its own;
 The streams of uncreated light
 Flow round it from the eternal throne.

There forms that mortals may not see,
 Too glorious for the eye to trace,
 And clad in peerless majesty,
 Move with unutterable grace.

In vain the philosophic eye
 May seek to scan this fair abode,
 Or find it in the curtained sky;
 It is the dwelling-place of God.

—Presbyterian Journal.

WHILE we have all due respect for President Cleveland, and are not among those who speak evil of dignities, we believe he put himself in a false position when he sent what he considered a personal letter of congratulation to the new Roman Catholic Cardinal. The Romish Church is not on the alert to make these nice distinctions, and will be sure to consider this letter a part of the official courtesies extended by our Government to the gentlemen who brought over to the Cardinal his pallium—or some such ecclesiastical toggery.—*Interior.*

THE election of a Protestant Bishop in Edinburgh, and the elevation of a Roman Catholic church in Dundee to the rank of a cathedral, are events which show how in Scotland there is not now that utter repudiation of "black Prelacy and red Popery" which distinguished the Covenanters. The great increase in the number of Roman Catholics is probably due almost entirely to the immigration of the Irish, although a few persons of distinction have also gone over to that Church. Episcopacy, on the other hand has made a considerable number of converts from Presbyterianism. It is the form of religion favoured by the landed gentry and by those who love to follow English fashions. We do not believe, however, that the Scottish people, as such, are at all likely to leave their Presbyterian convictions. We do not expect that any such great change will take place as some fear and others hope for.—*Presbyterian Messenger.*

WE must come back to our point, which is to urge all of you to give yourself "to mission work, but to serve God more and in connection with your daily calling. I have heard that a woman who has a mission makes a poor wife and a bad mother; this is very possible and at the same time very lamentable, but the mission I mean is not of this sort. Dirty rooms, slatternly gowns, and children with unwashed faces, are swift witnesses against those who keep others' vineyards, and neglect their own. I have no faith in that woman who talks of grace and glory abroad, and uses no soap and water at home. Let the buttons be on the shirt, let the roast mutton be done to a turn, let the house be as neat as a new pin, and the home as happy as home can be. Serve God by doing common actions in a heavenly spirit, and then as your daily calling only leaves you cracks and crevices of time, fill these up with holy service.—*Spurgeon.*

REST and worship are the two essential elements of the weekly Sabbath. Neither of these elements can be neglected with impunity. It is not enough to rest, without devoting that rest to God's honour. Nor is it enough to commingle worship with toil, in the thought that rest is not a duty to one who worships. The twofold service of God in rest and worship is an obligation on every Christian in a place of vacation resort

—as surely as in the place of ordinary toil. He who fails of either rest or worship, at the seashore or in the mountains, one day in seven, fails of honouring God aright, and fails of promoting his own bodily, mental, and spiritual vigour and growth. It is not enough to rest seven days in the week, without also giving a place to worship, one day.—*S.S. Times.*

Rev. Henry Ward Beecher who is now visiting in London, has been to the theatre with his friend Dr. Parker, of the City Temple, to hear Henry Irving in "The Bells." Upon this action of these two noted divines, and their teachings, the *London Christian* remarks: "Where are we? Whither are we drifting? Rev. H. Ward Beecher comes from America as the Apostle of the Fatherhood of God and the Brotherhood of Man. He preaches at the City Temple and lectures at Exeter Hall, and appears with Dr. Parker at the theatre on Saturday night. Leading evangelical clergymen and ministers with others support him on the platform. At his last lecture the amiable and estimable successor of Samuel Martin, of Westminster Chapel, presided, and introduced Mr. Beecher as one of the great teachers of this age. We were taught on that occasion that craft is [not the effect of the Fall, but] the remainder of the animal life in man. And that, as society advances in civilization, animalism will be eliminated, and the knowledge of the Lord cover the earth as the waters cover the sea. A great many true things were said; indeed, the lecture being upon wastes and burdens of life, and nearly the whole of it relating to the things of the present, was wholesome and valuable within that sphere. But there was an undertone of antipathy to the churches; and they were charged with virulent quarrelsomeness and bitter persecution. In this and other respects the lecture was calculated to shake the faith of those not grounded in the truth. A vote of thanks was moved by a very Broad Church clergyman, and seconded by an evangelical missionary. Things are becoming very mixed. Surely God will sift them?"

"TROUBLE" IN THE CHURCH.

Few pastors have the pleasure of serving one church for a quarter of a century without the experience of dissension and "trouble" in the congregation. Some times it comes from the best men in the church, and sometimes from the worst. In the church where I was baptised and trained, one of the elders, a man of commanding appearance and deep piety, a leader in the State of which he had been ruler, as well as in the church where he was honoured, wrote a letter to the pastor, in which he told him that "his usefulness in that church was over, and he had better resign." This was done without consultation with the other members of the session, or of the church. The elder had been accustomed to govern, and the use of power makes men arbitrary, and convinces them that their own opinion is right, and ought to be, if it is not, the opinion of their fellow-men.

The pastor was a kind, wise, Christian gentleman. He called his people together, laid the letter before them, and said: "If the congregation agree with the writer of the letter, my resignation is at their service." Then he retired. The writer of the letter found himself a minority of one, and the pastor remained, and served the church for forty years without a break in his usefulness or another request to resign. This elder had the sense to see his mistake, and neither made trouble in the church nor cherished enmity to his pastor, and both he and his wife were buried, in their old age, by the man whose usefulness they had thought was ended. He was useful after they were useless.

The music is sometimes the cause of discord, instead of harmony. There is an old saying that "the devil always goes to church, and usually sits with the choir." I do not agree with the saying, for my own experience of twenty-five years was marked by perfect harmony with the musicians. Every Saturday night found us together, and every Sunday the pulpit and the choir were a unit in conducting the service. It required conference and some concessions now and then, and the agreement was largely promoted by the fact that the players on instruments and the singers were disciples of Christ, and served the church chiefly for love. They desired to glorify God by the music, rather than to magnify themselves, and hence they honoured their office, and were held in esteem by the people.

Before I was settled, I served a union church in a missionary district of Vermont. One Sunday the music was wanting, and I had to lead the singing without an instrument, and to do the greater part of the singing besides. Upon inquiry, it turned out that the man whose daughter had played the "instrument" was angry with the trustees because they would not take her services in payment of his subscription to the support of the minister, and so, like the cross boys, neither he nor she would "play." We conducted service for some weeks upon the plan of the minister in Mississippi, who gave a report of a service which ensured perfect unity in the congregation. His plan was as follows: "I open the service with prayer by myself; then I read and expound the Scriptures; next, I open the melodeon,

which has served as my reading desk, and play the tune, leading all who desire to sing. This is followed by prayer, another hymn, the sermon, a hymn, and the benediction. The minister and the musicians always agree, and the service is a delightful example of Christian unity in worship." This example might be commended to those congregations who are embarrassed to secure at a moderate cost both first-class music and preaching that will draw. A man who could do both of these things well would be a popular minister. Dr. Kittredge, lately of Chicago, is such a man, though I have never heard of his attempting to be a minister, organist and precentor at the same service.

There are a great many unreasonable men in the world, and some of them are to be found in every congregation. I had not been settled long, before a very good man, who was also very hasty, and lacking in judgment, though he bore the sobriquet of "Judge," came to me, and objected to some action which had been taken by the session. I endeavoured to explain and make the matter clear to him, but he was hot and burst out upon me with "I wouldn't be led by the nose by an old-fogy session." "Sir, I am your pastor," said I, "and the session are placed over you in the Lord; you must recall those words." He burst into tears at the reproof from one who might have been his son, admitted his error, and I had no warmer, truer friend than he was for the many years we were together in Christian work. He rests from his labours, and is where all the people of God see eye to eye. In a long pastorate, that was as near as I ever came to dissension with any member, and though there were times when it would have been easy to shake discord, it was never made. The pastor's prayer should be for wisdom, and the people's prayer for grace; if both these prayers are answered, the body of Christ, his church, will be peaceful, useful and blessed.—*N. Y. Observer.*

Mission Work.

TWENTY-FIVE YEARS' PROGRESS.

W. SWANSON, of the English Presbyterian Mission, says:

"When I went to China, China was hardly touched. There were then five small churches at the open ports, and two or three flickering lights at a short distance from those ports; but what do we find to-day? From the city of Canton, right on through that magnificent province, through my own province, and away through the next, right on to Shanghai, I can sleep every night, with the exception of one or two nights, at a town or village where I would find a Christian church, and not having travelled a single day more than from twenty to twenty-five miles. I go up to the mouth of the Yangtse-Kiang, 1,200 miles up its navigable waterway, up the biggest portion of which ocean steamers can go—that is the kind of rivers we have in China—and on either bank of that river I find Christian churches and stations. Mr. Griffith John was one of the first men I met there, and the first man to encourage me. Well, he is away in the city of Hankow, beyond which for another 500 miles, the Gospel has gone; away north of Shanghai, on to Peking; over the walls to Manchuria, and over the steppes to Mongolia. If any man had told me, twenty years ago, that I should live to see what I have already seen in China, I should have told him it was an impossibility. In my own region of Amoy there were only 400 or 500 persons in the communion of the church when I went there; how many do you think there are to-day? Why, in three missions there, there are over 7,000 persons in the full communion of the church, and a professing Christian community that will be at least double that number. The Gospel has made more progress in China within the last twenty-five years than it did for some centuries after its introduction into Great Britain."

HOW TO ENJOY GIVING.

"A CLERGYMAN'S wife canvassed the parish in behalf of missions. Among those she visited was a shoemaker, whom she asked if he was willing to give eighteen dollars and twenty-five cents to the missionary cause. He replied:—

"Eighteen dollars and twenty-five cents! No, indeed! I seldom have such an amount of money. I would not promise half so much."

"Would you be willing to give five cents a day, or thirty-five cents a week for the cause of Christ?"

"Yes, and my wife to give as much more."

"I do not wish to play any tricks, nor spring any trap on you. If you will multiply five cents by 365 days it will make just eighteen dollars and twenty-five cents."

"Don't say any more to me about the eighteen dollars and twenty-five cents. I am good for five cents a day."

"He pledged himself for thirty-five cents a week in the subscription-book. He then took the book to his wife. She took in washing and ironing, and so had an income. She cheerfully gave her name for five cents a day."

"Weeks came and months passed, and the shoemaker said:—

"I enjoy this, for I can give thirty-five cents a week, and not feel it. It goes like current expenses, and then it amounts to so much more than I ever gave before. It gives me a manly feeling. I feel that I am doing my duty."

THE difficulty between the British and French Governments as to the New Hebrides is not yet finally settled, but matters are moving on, it is hoped, to a conclusion that will be satisfactory to all interested in the welfare and success of Protestant missions. In the meantime, evidently with a view to protecting and enforcing her rights in the New Hebrides, Great Britain has taken possession of a small group of islands between the New Hebrides and Australia.

A HOPEFUL OUTLOOK.—Christianity is beginning to take hold of India. By the recent census it is found that "the native Christians are increasing there fifteen times as fast as the population. This is accounted for by the continually increasing number of conversions, the higher birth rate among the Christian population than among the heathen and the lower death-rate. The evangelization of the whole Empire at this rate is only a question of time, and not such a long time as might be thought necessary for so great a work.

PROGRESS IN JAPAN.—Even in three years the Protestant Church in Japan has more than doubled. The Kirioto-Kyo Shimbu gives the following figures:—88 churches have become 151, 3,769 members 11,604, and 12,477 yen 23,407. The yen is worth about 80 cents in gold. \$18,700 from 11,600 Christians so recently heathen is not a bad indication of the reality of their conversion. \$1.60 per member all things considered is a remarkably high average and would be equal to seven or eight dollars in Canada as high an average as the giving in some presbyteries of our church.

AFRICA.—The Rev. A. W. Marling brought up and educated in Toronto, writes from Jal Angom (town of peace) in Gaboon of the ingathering of the first fruits of his mission. "More than a month ago at the close of our Sunday morning service, in which I had explained the nature of baptism and told them of my intention of baptizing believers, I called upon those who repented of past sins and accepted Christ to speak out then and there. ten responded. I took down their names and told them I would give them further instructions to prepare them for baptism. Since then I have at the close of every meeting called for confessors. Many hang back, because they love their sins, and are not willing to give up polygamy, love of war, heathen customs, etc., but others have confessed. By this time (May 10), through the grace of God, I have on my book the names of fifty-four people of this and neighbouring towns who have professed repentance and faith in Christ. Last week I spent considerable time in dealing individually with some of these, and yesterday at our morning service I had the deep pleasure of baptizing eleven persons, all of whom I had reason to believe had genuine faith. To God be all the praise. My heart is very thankful for all this blessing. During this week I expect to spend much time again in dealing with those who have confessed."

THE KING OF SIAM.—That all the heathen nations are not savage is evident from the following extract from a recent address of the King of Siam to the diplomatic corps at his court. The king said:—"We are using our best endeavours to promote communication by water and by land, in order to facilitate trade and intercommunication, and where travelling by common conveyance fails on account of the distance and difficulties of the road, we intend to use the steam engine and establish and perfect postal communication with different parts of our realm. This, we think, is incumbent upon us as a member of the universal postal union. And for the greater facility and dispatch of official and commercial business we are extending our telegraph lines to connect with many of our seaport towns, and already communication has been established with some of them. Whenever it has been deemed advisable for the benefit of commerce, we have caused surveys and charts to be made of such parts of the gulf as are frequented by vessels and of the ports where there is a probability of an increase of trade. As regards public education, which we consider to be the basis of national success and prosperity, we have established examinations and have inspected the list of students in the numerous Government schools which have been opened, and it affords us great gratification to state that the number of students is daily increasing, and that the system of public education gives great promise of success." Siam should be a very inviting field for missionary effort. A government so sensible and liberal could surely not be intolerant.

THE Presbyterian News Company

Have unsurpassed facilities for executing Printing, Bookbinding, Designing Engraving, OF EVERY DESCRIPTION.

WE ARE PREPARED TO FILL ORDERS FOR

Books, Pamphlets, Sermons, Marriage Certificates, Communion Rolls, Baptismal Registers, Session Records, Reports. SUNDAY SCHOOL FORMS OF ALL KINDS. COMMERCIAL, LEGAL AND BLANK FORM PRINTING.

We solicit the patronage of our Subscribers and Friends.

Estimates Furnished on Application.

Presbyterian News Company, 26 and 28 Front St. W., TORONTO.

P.O. Box 2567.

The Presbyterian Review.

NOTICES:

(a) Terms:—In advance, \$1.00; after 1 month, \$1.15; after 6 months, \$1.50; after 9 months, \$2.00. (b) The number against the subscription is paid, and serves all the purposes of a receipt. Thus, "A. Jones, 93," means that A. Jones has paid to number 93, Review. At least two weeks are required before the receipt of money by us before the number on the tab can be changed. (c) When the address of a paper is changed, both the old and the new, including Post-office, County, and Province, should be given. ADVERTISING RATES:—Per line per year, \$6.00; 6 months, \$3.50; 3 months, 2.00; 1 month, 1.00; under 1 month, 50 cents. Special rates for contracts on application.

Subscribers failing to receive the "Review" promptly, will confer a favour by immediately notifying the Manager.

THURSDAY, SEPTEMBER 2ND, 1886.

THE CENTRAL PRISON.

IN the Globe of Saturday, the Hon. A. S. Hardy, the Provincial Secretary, through the medium of an interviewer, makes a statement regarding Central Prison affairs, which as far as it affects the charges made by this journal in reference to Roman Catholic pressure upon the Warden, must appear, except to the blindest partisans, a clumsy evasion of the real points at issue. Until Mr. Massie himself explicitly denies that Roman Catholic pressure has been exerted upon him to hamper him in the discharge of his duties and to force his retirement, no statement of the Globe or of the Provincial Secretary to the contrary can now be accepted by the public as finally disposing of the matter.

A WINNING BATTLE.

A CHART now familiar to the readers of missionary periodicals represents the population of the world by 1,470 squares, each square standing for a million of souls. Four hundred and twenty-six of these squares are white, indicating one hundred and thirty-five millions of Protestants, eighty-five millions Greek church, one hundred and ninety-five millions Roman Catholics, eight millions Jews, and three millions converts from Heathenism. The remaining black squares, a thousand and thirty-nine in all, comprise the Mohammedan and heathen world, the "world lying in the Wicked One." The inspection of such a diagram, less than one third white and more than two-thirds black, produces the most dismal feelings; whilst the three white squares, representing the converts from heathenism, in the centre of the solid blackness of over a thousand millions will Christless, depress one almost to despair. Is this all that Christian missions have accomplished? Are the odds indeed so greatly against us? With the thousand unevangelized millions constantly increasing in numbers, and with only three millions of converts, and these growing at the rate of but a quarter of a million a year, are we ever to catch up with the inevitable growth of population, or accomplish the whole work of evangelizing the world?

An answer to these questions is of extreme importance. The future of the great missionary enterprise depends upon the character of the answer. Of course, even if we are never to get beyond mere salvage work, the rescuing of a remnant, we shall not give up; "if by any means we may save some" is an inspiration of abiding force. But it requires only very dim vision to see that, if there should appear to be good ground for hope of the final and speedy accomplishment of the whole task in its fullness, a stimulus will have been imparted of the most important character. If it is only a few whom we are to expect to rescue as from a sinking ship, the few are worth the labour; but if there is prospect of the straining ship itself being kept afloat and righted, so that it shall reach harbour in safety, that work will arouse highest enthusiasm.

A somewhat exhaustive examination of the problem has led us to the conclusion that the outlook is most hopeful, and that on the present lines the work of evangelizing the world is likely to be in no very long time accomplished. Dr. Pierson has made ingenious calculations as to the number of men and the amount of money required to secure the preaching of the gospel to every creature before the end of the century. Such calculations are vain, except as showing that the work is not so formidable as might be thought, and thus stimulating to increased interest and effort. The agencies that are to accomplish it can be of no sudden creation. They are to be of development, the development of the agencies already in existence, as the Church becomes more fully seized of the pressing importance of the foreign mission enterprise.

We stand on the threshold of a second century of Protestant foreign missionary work. The Moravian Missions and the Society for the Propagation of the Gospel in Foreign Parts were the only active organizations prior to 1786. In that year, by a curious coincidence, Charles Grant in India, afterwards one of the founders of the Church Missionary Society, and William Carey in England, propounded their views on missions. A.D. 1786 may be reckoned the birth-year of modern missions. The retrospect of the century is inspiring. It has been well styled "a century of conquest." Beginning at the zero point, it closes with 146 missionary societies, having an income upwards of \$10,000,000, a staff of more than 6,000 male and female workers from Christendom, and about 30,000 from among the converts, 776,000 native communicants, and a native Christian community of 2,650,000. It is reckoned that in A.D. 250 the ratio of the Christian to the non-Christian inhabitants of the earth was one to 1497; in A.D. 1786, one to three and four-sevenths; now it is one to about two and one-third. It is plain that we occupy a better position statistically than ever before; and when some other facts of importance are taken into account, our vantage ground for the start upon the second century's work becomes more apparent still. The first century has been largely one of beginnings, and, therefore, of experiments. We go forward now with the benefit of all the experience gained. Missions have been reduced to a science. The work has been systematized. Certain great highways have been struck out on which we may move freely onward. Though the era of romance is past, the missionary spirit is not weaker but stronger. The churches are calmly settling down to missions as their great work. Besides, and this is of no small moment, the various agencies are more fully recognizing one another. Missions are great liberalizers. No missionary returns as narrow as he went out. The crying needs of the heathen make denominationalism appear in all its pettiness. The missionary denominations are seeing more eye to eye, and especially as to their foreign work; and, though somewhat informally, the great unoccupied wastes are being blocked out into fields, and each organization is being assigned its own space. Scandalous collisions are things of the past.

It would only be to repeat what every one knows, if we were to say that the whole globe is now open to the missionary of the Word. Barriers have been everywhere cast down, and, besides, no Christian government is hostile to Christian missions. But the fact may not have been so often exhibited that the Anglo-Saxon race are the leaders in missionary enterprise. This means probably of itself world-wide triumph. No race multiplies so rapidly. Great Britain doubles its population every seventy-two years, the United States every twenty-five. It is the great colonizing race, and whenever the Anglo-Saxon holds sway, the gospel flourishes. The two great missionary battle-fields of the world are India and China. A wise providence has placed the former under England's rule, and no power can now prevent the freest access of English-speaking missionaries to the latter.

It is of no slight importance that, at this juncture when the whole field has been surveyed and its vastness realized, and the possibility as well, of overtaking it if all energies are bent upon the work, the interest of Christian women should have been so largely called forth. Woman has always had a share in the aggressive work of the Church. Her record in modern missions is a noble one. But it is only within the last quarter of a century that she has awakened to anything like an adequate sense of her responsibilities in the matter. Once awakened, she has valiantly undertaken her share of the burden. Two thousand four hundred "consecrated Amazons," as they may be called for want of a better name, are now in active work among the heathen; and under marvellously shrewd and energetic management, Women's Missionary Societies are developing with most gratifying rapidity. They bid fair soon to form the larger element; and we say "God speed the day!"

Perhaps no one of the considerations just mentioned would suffice as basis for a prophecy of the near and complete evangelization of the world. But taken together they give fresh courage for the task of carrying out the divine commission to "disciple all nations." With that commission there was given promise of the abiding presence and aid of the all-powerful Master. He will never fail his faithful followers. "By its charter the Church is heir of the world, and the Divine Power which has prospered it hitherto may be trusted in due time to put it in possession of its inheritance." There is demanded on the part of the Church recognition of missions as the one great work for which the Church exists, with a corresponding consecration of money and effort to the cause.

COMPARATIVE STATISTICS.

THE numerical strength of Churches is frequently a subject of enquiry and not seldom of controversy. It is difficult from a variety of causes to obtain perfectly trustworthy statistics, but under improved methods of collecting and tabulating facts, we are within measurable distance of obtaining sufficiently accurate returns for all practical purposes. Much attention has been given of late to a comparison of the numerical strength of the chief Protestant Churches, and while it would be a great mistake to lose sight of the truth that the true strength of a Church, as of a congregation, does not consist in its bulk but in its ability and willingness to work, it is inspiring for any body of Christians to feel that they belong to "a great company." What good reasons Presbyterians have for encouragement and for assurance that the belief and form of church government which they cherish, are adapted to meet general acceptance, may be seen in the following statistics prepared by the S. W. Presbyterian. Our contemporary says: "The popular belief has long prevailed that the largest Protestant denominations in the world are the Methodists and Baptists. When we look beyond this country and take in the whole world, it will be found that by far the most numerous body of Protestant Christians is that one holding the Presbyterian system, as the following comparison of statistics will show:—

BAPTIST. "Rev. Dr. H. Osgood (Baptist authority), in the Schaff-Herzog Encyclopaedia, in giving statistics of the Baptist Church throughout the world up to 1880, makes the following enumeration of communicants:—

Table with 2 columns: Region, Communicants. United States (including negroes) 2,296,327; Great Britain 282,658; Continent of Europe 44,292; Asia 42,072; Africa 3,603; Australia 7,918; Grand Total 2,676,870.

"The above includes only the 'regular' or Calvinistic Baptists. Add to the list those who are irregular—Free-Willers, Seventh Day, and others—and the total would be 3,230,275.

METHODIST. "Bishop McTear, in his recent history of Methodism, gives the following as the numerical strength of the Methodist Church throughout the world:—

Table with 2 columns: Region, Communicants. United States (including negroes) 3,980,594; Canada 171,903; Great Britain and Missions 937,185; Irish Conference 25,050; French Conference 2,024; Austrian Conference 69,192; South African Conference 26,038; Grand Total 5,212,186.

PRESBYTERIAN. "The late meeting of the Presbyterian Alliance (June, 1884) at Belfast, makes the following enumeration of the membership of the Reformed Churches holding the Presbyterian faith and order:—

Table with 2 columns: Region, Membership. United States 1,231,377; United Kingdom 2,999,038; Continent of Europe 2,352,421; British Colonial Churches 167,614; Grand Total 6,750,460.

"The publishers of the 'Proceedings of the Belfast Council' make to the above statement this note: 'The incompleteness of the detailed statistical returns renders this summary a very inadequate showing of the strength of the Reformed Churches.' Complete returns from all the Reformed Churches would very materially increase the above figures. The constituency represented in these figures are variously estimated from forty to fifty millions, or nearly equal to the population of the United States at the last census."

THE case of the Rev. Peter Leys, an aged U.P. Minister of Scotland who preferred, as noticed in these columns three weeks ago, to go to prison rather than deliver, upon the request of an unfilial spendthrift son, his grandchildren to the Jesuits, has created no small stir in the religious world, and evoked many expressions of sympathy for the aged and heroic sufferer for conscience sake. There is a very general consensus of opinion that Mr. Leys should be set at liberty, and that the court should continue to entrust him with the guardianship of the worse than orphan children. His daughter asks prayer that he may be sustained in his imprisonment, that the children may be kept in safety, and that the father may be led to faith in the Lord Jesus Christ. Referring to this case, the Glasgow Christian Leader has the following ringing words:—

"It was of consequence to know what the law was, and now we understand it. So Mr. Leys, who differs from this view, must go to prison. Precisely; and those members of the Jesuit persuasion who anonymously or under adroitly feigned signatures have in the newspapers

been writing in condemnation of Mr. Leys must be tenfold gratified that matters have thus issued. So long as perversion was confined to tilted gentlemen Rome profited little. Let men of mark with young children be chosen as doves and the apostasy will prosper! But are protesters against Romish error and Jesuit dissimulation to stand quietly by and make no effort to stay the current? Shall we witness the ravages of Rome without remonstrance? Have these words a meaning? 'Whoso shall receive one such little child in My name receiveth Me. But whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea?' Are we interested in Sabbath schools and diligent to gather in the lambs of the flock? If we are, then surely one who has gone to prison that from the wolves he might protect his grandchildren, should have our sympathy and our prayers. If it is needful that at this holiday season, when parents and grandparents are every where upon our seaboard and upon our mountainsides enjoying with the young folks rest and recreation, Mr. Leys should occupy a cell in the Calton prison, let this be perfectly understood. If it is needful by any consideration, human or divine—needful in the cause of morals or of religion—needful for the maintenance of civil order, or of judicial supremacy—needful for the interests of church or state, then we say let the imprisonment proceed at all hazards. But if a good man is suffering in the best of causes—a cause in which, if any man is not prepared to suffer, he is destitute of humanity—then we say, in the name of heaven, let those who have torn Mr. Leys from his weeping family restore him to their embrace."

Since the above was in type the English mail has arrived, bringing the welcome news that Mr. Leys has been released. The Leader says:—

"THE FOX HOLE.—The deepening indignation felt by the people of Scotland, though it has not found any adequate expression in the daily newspapers for the most part they have been dumb—as at length alarmed the Jesuit conspirators; and on Monday John Kirkwood Leys—unworthy son of a worthy sire—filed a petition craving the court to order the liberation of his father. To this effect was at once given by the lord ordinary. The warrant to search for the children is still in force; but we hope and believe it will no more be heard of. The Jesuits have made a serious blunder; and, in spite of their reputation for wisdom, we do not look upon the Leys case as anything but a fresh illustration of their stupidity as well as of their utter lack of scruple and humanity. The sinner, by an irrevocable decree of the Moral Governor of the universe, is always a fool; from this there is no escape—not even by joining the society of Ignatius Loyola."

AFTER a trial lasting two months, after eighteen days had been consumed in selecting a jury, during which time over nine hundred men were examined as jurors, and after every effort by counsel for the defendants was exhausted in their behalf, the Chicago anarchists have been fully convicted of the horrible crimes laid to their charge. Six of them have been sentenced to death and one of them condemned to imprisonment with hard labour for fifteen years. The issue of this memorable trial gives the utmost satisfaction to all lovers of social order and true liberty. The American people are to be warmly congratulated on the fact that the ordinary machinery of law has admirably stood the severe strain put upon it by this trial. The court in this case has shown neither weakness nor corruption; and the verdict of the jury is consistent with good law and common sense. We sincerely hope in the interests of law and order that no means will yet be found by maudlin sympathizers with criminals in bonds, or more open but not less shameless promoters of sedition to defeat the ends of justice, and that the well-deserved punishment of the first phalanx of anarchists will teach the enemies of society that while America is a land of freedom, and has land enough for the toiling millions of Europe who wish to better their condition on this side of the Atlantic, it has not one inch for the apostles of Anarchy and Socialism when they put their creed of dynamite into practice.

IN the abduction of Prince Alexander of Bulgaria and the attempt to force him to sign away his right to the throne of Bulgaria, the world has seen to what limit Russia is willing to go to serve her own selfish purposes, and how little she values the peace of Europe. A most happy succession of events however has brought the machinations of Russian diplomats to naught, restored the Prince to liberty, and roused his people to enthusiastic demonstrations of loyalty and affection for him. In the meantime Russia is diligently seeking, with very indifferent success, to justify herself in the eyes of the nations; but the world will refuse to see in the Bulgarian coup d'etat engineered by emissaries of the Czar anything but a flagrant outrage upon civil liberty and a wanton disregard of honour. Russia's low cunning and deep duplicity have in this instance been thoroughly unmasked, and her boasted skill in diplomacy has completely over-reached itself. Rude as has been the shock to the quiet of Europe the Bulgarian incident will not be without lasting good effect if it will serve to convince British statesmen that no faith can be placed in Russia's promises if it serves her interest to disregard them. In the eyes of the political seers the Bulgarian coup d'etat advances by one immense step the apparently inevitable Eastern conflict.

ACCORDING to the latest figures in that trustworthy authority on missionary statistics, the Missionary Review, the total amount raised by the American churches for missions last year was \$3,892,814, which is at the rate of 32 cents per member. The Presbyterian Church in Canada does not head the list by a long way, giving only 56 cents per member, while our Presbyterian sisters across the line give respectively \$1.07 and 87 cents. The Southern Presbyterian Church, which must be much poorer than we are, gives at the rate of 53 cents. The Moravians, all honour to them, head the list with \$4.47 per member. Is there any reason why Presbyterians should do less per member for the heathen than Moravians, or that Presbyterians in Canada should give little more than half as much per member as Presbyterians (North) in the United States?

BRITISH AND FOREIGN.

In Otago and Southland the Presbyterians outnumber all the churches put together.

Two Otago ladies, one the daughter of Rev. W. Will, of East Taieri, have taken the degree of B.A., in the university of New Zealand.

The Emperor William has given £150 to the committee appointed to collect money for the new Protestant Missions to the German colonies.

The London Christian (Aug. 12th) contains a most interesting sketch of the life and work of Principal Cairns, of Edinburgh, with portrait.

A DEPUTATION from the Edinburgh students' holiday mission, accompanied by Prof. Henry Drummond, has been visiting some of the Welsh Colleges.

MR. CHARLES CAMERON, who was a member of Dr. Andrew A. Bonar's church in Glasgow, has been ordained in St. Andrew's church, Hobart, Tasmania, as pastor of Campbell Town and Tumbidgee.

The induction of a Unitarian minister in a New England town had to be postponed the other day because the "Mikado" was to be played in the theatre that night and the members of the choir must sing there.

A SCOTTISH parish minister writes: "When I was in London recently I got baptized at Mr. Spurgeon's. Though I belong to the Church of Scotland, I think a Christian should take every blessing that he can get."

It is stated that from the recent editions of the Romanist service book, published by a leading Dublin firm, the prayer for the Queen, which formerly stood in the service for the Mass, has been withdrawn by authority.

MR. HOFF-JOHNSTON, of Annandale, has given £1,000 to the building fund of the new church at Moffat, for which he will also have to pay £3,000 of assessment as an heritor. The church will cost £10,000, of which £4,000 is to be raised by the congregation.

It has been arranged to hold Sunday afternoon Gaelic service in the Scotch Church, Covent Garden, on behalf of the Celts residing in London. Recently a large congregation was attracted, and Rev. W. Thomson preached (in Gaelic) with great power.

A HUNDRED years ago the Anglican Church had not a single bishop beyond the four seas; now it has seventy-seven, not reckoning coadjutors. In the same period its daughter Church in the United States has founded no less than seventy-one Episcopal sees.

The Glasgow presbytery of United Original Secession Church has sent a letter of remonstrance to Lord Salisbury against the appointment of a Romanist as Home Secretary; and a letter of sympathy to Rev. P. Leys as a sufferer for conscience sake.

THAT is a high sounding title assumed by a society of negroes of Norfolk, Virginia, "The Union State Grand Tabernacle of the Imperial Order of Galilean Fishermen." It is impossible, comments an exchange, to believe that people with such a noisy name could catch any fish.

The Presbytery of Trinidad will be recommended for membership in the Pan Presbyterian Alliance at its next meeting. This presbytery is composed of members from a variety of churches in the mother countries—an example, on a small scale, of union in missionary effort on foreign soil.

The Scottish Law Review says the statement of Mr. Leys in the court of session "will be long remembered by those who heard it as the most excellent example of personal pleading within memory." The writer adds that he never heard sympathy so universally expressed with a person confessedly disobeying the law.

The Irish Christian Advocate, animadverting on Lord Salisbury's selection of Mr. Matthews, Q.C., for the office of home secretary, says: "It would have been much more worthy of an enlightened statesman to have given the appointment to Mr. Henry J. Atkinson, Wesleyan member for Boston. This would have been but bare justice to the Methodists of the empire."

The favoritism shown to Cardinal Moran during his visit to New Zealand originated with the colonial secretary, Mr. Patrick Buckley, who is an ardent Romanist. When notice of the petition for inquiry was given Mr. Buckley expressed a hope that it contained nothing of an offensive character either to the legislative council "or to the Holy Roman empire!" The inquiry is being prosecuted.

GERMANY has at the present day no small part in the missionary work of the world. There are twelve German societies labouring in India, China, Africa, the East Indies, Australasia and Palestine. They are represented by 517 missionaries at 342 stations, are employing 2,560 native agents, and have in charge 103,975 native Christians. Of these 72,000 are communicants, while 40,643 children are taught in their 790 schools. The total contributions of these societies last year were \$1,275,800.

TURRIFF presbytery has unanimously found Rev. George Fairbairn of Monquhitter guilty of contempt of the courts of the church, and of slandering members of the presbytery by saying they were guilty of falsehood and drunkenness. He appealed to the synod. It

appears that the reason why there is no precursor at Monquhitter is because the worshippers laid down their heads in the pews and prevent the passing of the ladle, and therefore there are no funds to pay a precursor with.

REV. JAMES WATKIN, a Methodist who shared in the revival that made Tonga famous in missionary annals, died last month at Sydney. In 1830 he went to the Friendly Islands, where he laboured with conspicuous success. He was the first missionary of any church who laboured in the South Island of New Zealand, where his principal station was about thirty miles from Dunedin. The last thirty years he spent in New South Wales. He leaves three sons in the ministry, and one of his daughters is a pastor's wife.

MR. DALL, for thirty years the sole Unitarian foreign missionary, has died in Calcutta. In his effort to influence the Brahmo Somaj he joined that society, but without much effect on it. He had charge of a large school. He was a man of a profoundly benevolent nature, impetuous in giving and helping the poor. One day the Ellos, with whom he lived, had just sat down to dinner when Mr. Dall rushed in, exclaiming, "The worst case yet!" snatched the dish of roast meat from the table, and rushed away again to give it to a poor starving family he had discovered.

THAT is a pretty compliment, says the Christian Leader, which Rev. W. J. Amherst, a Jesuit priest, pays to Scotland in the book he has just published on the history of Catholic Emancipation. He says he "may almost describe" Scotch Presbyterians as having "an instinctive horror of anything Christian." When we consider what the term Christian signifies to Mr. Amherst, we may reconcile ourselves to the acceptance of his statement. It is quite true that Scotch Presbyterians loathe the perverted form of Christianity which is identified with the "Society of Jesus."

THE Sydney presbytery is divided on the subject of a divorce bill introduced in the local legislature. Rev. G. MacInnes moved a petition against the bill as opposed to the confession of faith, which recognises only adultery and wilful desertion as grounds of divorce; Rev. R. S. Paterson moved that the presbytery take no action; Dr. Steel moved a petition in favour of making wilful desertion a valid ground of divorce. For twenty-four years, said Dr. Steel, the Presbyterian Church had been in advance of other bodies on this subject. The debate was adjourned; but the preponderance of feeling seemed in favour of the bill.

DR. SOMERVILLE, in the prosecution of his Highland mission, has visited Iona, Salen, and Kilmora. On the 8th ult. he preached at Tobermory in the Free Church to the largest congregation that has ever assembled in that building. Since then the doctor has delivered stirring week-day addresses at Stronachan, Aharacle, and Ardnamurchan. On Sunday, 15th ult., he again preached to an overflowing congregation at Tobermory. Rev. Charles Ross, of that town, accompanied the doctor to all the places in the regions which he visited. The reception accorded to Dr. Somerville was everywhere most cordial.

THE General Assembly of Delegates of the Liberal Church, held in Paris last May, nominated a committee, charged to study the best methods of making Liberal Protestantism known to those persons whose religious needs are not met by the superstitions of Catholicism, nor by the negations of Freethinkers. One result was a meeting held in July, in the theatre at Rive-de-Gier, attended by six or seven hundred of the working-classes. Addresses were given by two Liberal pastors, and received with marked attention and applause. It is hoped that some good will accrue from this movement to the Liberals themselves, thinking that this mission to Atheists and Materialists must turn the missionaries from negations and criticisms to definite dogmas.

It appears from the annual report of the committee of the General Assembly of the Presbyterian Church in Ireland on statistics that there are 556 congregations on the roll, consisting of 73,855 families of whom 102,027 are communicants. There are 42,265 contributors to the Sustentation Fund, which amounted at the close of the financial year to £22,119 12s. 1d. The amount paid to ministers is £55,683 8s. 8d. There are 404 manse belonging to the Church. The Congregational Debt amounts to £81,528 12s. 10d. The sum of £31,434 12s. 10d. was raised during the year for building and repairs. Sabbath collections amounted to £20,584 6s. 6d.; mission collections, £13,560 6s. 2d.; missions in Sabbath schools, £2,834 14s. 7d.; other charities, £17,444 15s. 8d. Total, £156,828 13s. 11d. Contributed to poor, £2,016. There are 742 national schools connected with the Assembly; 1,057 Sabbath schools; 3,797 teachers; 100,156 scholars enrolled, besides 10,211 on roll of Bible class. There are 903 prayer meetings conducted by members of the Church. The ordinary Sabbath collections are greater by £465 18s. 10d. and the amount paid to ministers is almost £1,000 in advance of what it was previously, although steadily increasing for the last thirteen years.

A FRUITFUL SEASON. The fruitful season of this year is prolific with many forms of Borell Complain, such as Diarrhoea, Dysentery, Cholera Morbus, Cholera Infantum, &c. as a safeguard and positive cure for these distressing and often sudden and dangerous attacks nothing can surpass that old and reliable medicine Dr. Fowler's Extract of Wild Strawberry.

Medicines, &c. Burdock BLOOD BITTERS. WILL OURE OR RELIEVE BILIOUSNESS, DYSPEPSIA, INDIGESTION, JAUNDICE, ERYSIPELAS, SALT RHEUM, HEADACHE, &c.

TRADE MARK REGISTERED. DR. STARKEY'S COMPOUND OXYGEN NOT A DRUG. 29 Arch Street, Philadelphia, Pa.

FILES! Relief to the Suffering! MEDICAL FILE REMEDY. The Worst Cases Can be Cured, and when the first symptoms appear, no time should be lost in eradicating the disease from the system.

THE IMPROVED MODEL WASHER and BLEACHER. Weight only six pounds and can be carried in a small valve. Satisfaction guaranteed or money refunded.

\$1000 REWARD FOR ITS SUPERIOR. Washing made light and easy. The clothes have that pure whiteness which no other mode of washing can produce.

H. SLIGHT THE FLORIST 407 YONGES!

DAVID MILLAR, 483 QUEEN ST. W. Silks, Dress Goods, Millinery, And all Lines of Staple Dry Goods.

VISITORS to TORONTO Will find the most Complete Stock of Berlin Wools and Fancy Goods. Slippers, Cushions, Brackets, &c.

Cards. RUBBER STAMPS for Banking and Office use. SANITARY APPLIANCES. ORUICKSHANK BROS., PLUMBERS AND STEAM FITTERS.

DALE'S BAKERY, 463 Queen St. West, Cor. of Portland. Celebrated Pure White Bread, Dutch Urown Best Family Home Made Bread.

THE BOILER INSPECTION & INSURANCE CO. OF CANADA. Consulting Engineers, SOLICITORS OF PATENTS FOR CANADA.

MORSE'S MOTTLED LOCHSYNE HERRING. New Importations direct from GREENOCK. Ask your grocer for Park's Superior.

Elias Rogers & Co. DOWN! DOWN! Cabinet Photos, \$1.50 per dozen, First-class.

J. YOUNG, The Leading Undertaker, 317 YONGE STREET. Telephone 679

W. H. STONE, THE UNDERTAKER, YONGE 187 STREET. Nine Doors North of Queen Street.

THE WEST END CLOTHIER. JOHN SMEALL (Successor to Wm. Wright), MERCHANT TAILOR.

JAMES HARRIS, Wholesale and Retail Dealer in Groceries, Provisions, etc. Produce handled on commission.

THE HENDERSON HOT AIR FURNACE. Most Economical Made. Smallest size heats house with three tons of coal.

Miscellaneous. BUCKEYE BELL FOUNDRY, Bell of Pure Copper as the Finest for Church Bells.

McShane Bell Foundry, Finest Grade of Bells, Casts and Finishes for Churches, Colleges, Town Clocks, etc.

Clinton H. Menealy Bell Company, TROY, N.Y., MANUFACTURE SUPERIOR BELLS.

RICHARD HATCH, HARDWARE MERCHANT, 111 YONGE ST., TORONTO. LARGE ASSORTED STOCK!

Rubber Paint—"Best in the World." SOLE AGENT FOR TORONTO.

THOMAS MOFFAT (late of E. Mack & Co.) FINE ORDERED GOODS AND SHOPS.

S. B. Windrum Gold & Silver Watches. JEWELLERY AND SILVER WARE, AL SPOONS AND FORKS, ENGAGEMENT RINGS, WEDDING RINGS, Gold and Silver-Headed Canes.

SPECIALTIES in BREAD. I have subjected to a careful chemical and microscopical examination the two varieties of bread known as "Coburg Fancy Loaf" and "Digestive Bread."

JAS. WILSON, Bread, Cake and Pastry Baker. PATENT ROLLER PROCESS FLOUR BY THE STONE OR BAG.

Choice Season Fruits. Table Raisins in London layers, Nice and black beet, and Sweet Dehens cooking.

MARA & CO., Family Grocers, 280 Queen Street West, near Beverley Street.

AUCTION SALE OF VALUABLE FREEHOLD PROPERTY, IN THE CITY OF TORONTO. There will be offered for sale at public auction, by Messrs. Oliver Coffin & Co., at their rooms, No. 37 King Street East, in the City of Toronto, on SATURDAY, the fourth day of September, A.D. 1886.

Presbyterian Review.

THURSDAY, SEPTEMBER 2ND, 1886.

In ordering goods, or in making inquiry concerning anything advertised in this paper you will oblige the publishers, as well as the advertiser, by stating that you saw the advertisement in the PRESBYTERIAN REVIEW.

REV. A. McLAREN, Enniskillen, has been spending his holiday on the Northern Lakes.

We regret to learn that the Rev. McGregor, Hiltzberg, is seriously ill with inflammation of the lungs.

REV. P. FLEMING JASKAY, conducts a Bible class every Thursday evening for the preparation of the S. S. Lessons.

THE WEST END Presbyterian church Bible class and Y.M.P.A. held its annual excursion to Niagara Falls last Tuesday week.

THE REV. A. H. SCOTT, Knox Church, Owen Sound, has returned home after a delightful holiday trip to the Maritime Provinces.

KNOX CHURCH LADIES AID SOCIETY, London, South, last week held a most successful garden party on the beautiful grounds of Mr. D. MacPhee.

REV. DR. MACRAE, of St. Stephen's church, St. John's, N.B., has been presented by a well-filled purse by his congregation on leaving for a month's vacation.

THE REV. P. McF. McLEOD, Central Church, Toronto, sends this week \$73.00 to Mr. Thomson, Vancouver, \$23.00 from a few friends in the congregation, and the remaining \$50.00 the generous gift of W. Mulock, Esq., M. P.

KNOX COLLEGE ENDOWMENT FUND.—It is very desirable that the Local Treasurers of this Fund should as far as possible prevent arrears accumulating. It would be a great pity after the efforts to raise the subscription list that any part of it should be lost through neglect, and the good friends of the College are urged to make the work of the local agent as easy as possible by paying up the instalments as they fall due, without solicitation.

WORTH REMEMBERING

In a long letter from John H. Hill, of Hadlock Cape, N.S., he says: "I believe worth it not for Burdock Hair Bitters, but for its great it cured me of kidney and liver complaint and general debility, which had nearly proved fatal."

TO THE RESCUE

"When all other remedies fail," for B. and C. Const. Colic, Cramps, Dysentery, &c., "then Dr. Fowler's Extract of Wild Strawberry comes to the rescue." Thus writes W. H. Crocker, Druggist, Waterville, and adds that "its sale is large and increasing."

At a meeting of the Presbytery of Chicago, held last Monday, 16th inst., the call of the Presbyterian congregation of North and South Westminster to the Rev. E. H. Sawers, pastor of the Scotch church, Chicago, was considered. The Rev. J. Rennie, of Ailsa Craig, was present as commissioner from the Presbytery of London, and addressed the court. Commissioners from the Scotch church also spoke, and expressed their great reluctance to part with Mr. Sawers, to whom the congregation was most warmly attached, and whose pastorate of three years and a half had been signally successful. They consented to his removal only for the sake of his own health, which had been injured by over-work in the city and might be benefited by translation to a rural charge. Mr. Sawers signified his acceptance of the call of Westminster, and the presbytery, with many expressions of regret, resolved to loose him from his charge of the Scotch church. Mr. Sawers is a native of Stirlingshire, Scotland. After some years spent in Canada, and attending one session at Knox college, he completed his theological studies at the Northwestern Seminary, Chicago. He was first settled over a congregation in Iowa. The Scotch congregation in Chicago, which was weak when he took charge of it, has grown strong and numerous. During Mr. Sawers' ministry 400 members were added to its communion roll. The Westminster congregations are to be congratulated on obtaining a minister of such an excellent record.

DR. CASPER'S CATARRH CURS is no longer an experiment. No cure so far is the terms on which it is sold. Money refunded if medicine not satisfactory. Ask your Druggist about it, then buy it and take no other.

Don't use any more poisonous purgatives such as Epsom salts, when you can get Dr. Casper's Stronach's Bitters, a medicine that moves the bowels gently, cleansing all impurities from the system, and rendering the blood pure and cool. Great Spring Medicine. 50 cents.

WANTED—A MISSIONARY

To labour within the bounds of the Brockville Presbytery for the remainder of the summer; a theological student preferred.

Apply with particulars to the REV. DAVID KELLOCK, M.A., Courtois, Spencerville, Ont., without delay.

TEMPERANCE LONGEVITY AND ASSURANCE

The wonderful change that has taken place in the history of the temperance reform and the views held with reference to use of intoxicating liquors within the last fifty years is astonishing, so great was the prejudice that life assurance companies in England actually charged total abstainers higher rates than moderate drinkers. This led to the United Kingdom Temperance and General Provident Institution in 1840. This company has proved to be one of the most successful in Britain; the company assured total abstainers and very moderate drinkers, charging the same rate to each, but keeping the receipts and expenditure of each class separate and paying the profits as made to each. The experience for the last twenty years shows that the death rate was nearly thirty per cent. in favor of total abstainers over the general class. The men who manage life assurance companies are usually good business men, and not influenced by sentiment, so that we find more than six life companies in England have introduced the principle, and their experience fully sustains that of the company before mentioned. The death claims in the Scotch Life Assurance Company, in the total abstinence branch, for the last ten years were only 45 per cent. of the number anticipated. The reports of the Whittington Life Assurance Company show that the death rate for the last three years was 23 per 1,000 in the temperance branch, against 41 per 1,000 in the general. It will be observed from the foregoing that total abstainers live longer than moderate drinkers. We are pleased to notice that a new company similar to the United Kingdom Temperance and General Provident Institution has been organized in our midst by prominent temperance and business men. The name of the new company is the Temperance and General Life Assurance Company, whose offices are situated in the fine brick building known as Manning Arcade, King Street, Toronto. We trust the company will be a decided success, as it will establish valuable statistics in the cause of temperance. We would recommend the company to favorable consideration of all temperance men throughout the country.

Miscellaneous.

A Marvel of Grandeur.

Over 10,000 Articles of Furniture to choose from, also CARPETS, Curtains, Oil Cloths, Etc.

Seven TITANIC FLATS to stroll through and take your choice. Take a Queen Street car. Inspect our enormous stock and compare prices.

JOLLIFFE'S, 467 to 471 QUEEN ST. WEST.

Marriages.

McFARLANE—BARNES.—On the 24th August, at the Manor, White Lake, by the bride's father, assisted by the Rev. D. McLean, Arnylor, Rev. Alex. McTavish, Chater, Manitoba, to Belle, only daughter of the Rev. Geo. Bremner, White Lake, Ont.

LECH—MERRILL.—At the residence of the bride's father, Blair Athol, by Rev. Alex. Bell, on Tuesday, August 18th, 1886, Mr. G. Lech, son of Wm. Lech, Esq., Iversborough, to Miss Tina, third daughter of Thomas Merrill, Esq., of Peterborough.

LESLIE—NICHOLSON.—On the 19th inst., at the residence of the bride's father, at Kelpath Street, by the Rev. John Beitzinger, Malton, G. Leitch, to Dora Reid, fourth daughter of Peter Nicholson, Esq., all of Montreal.

MEETINGS OF PRESBYTERY.

BARRIE.—Barrie, Tuesday, Sept. 22nd, 11 a.m.

BROOKVILLE.—Brookville, Tuesday of Sept. 22nd, 11 a.m.

BRUCE.—Bruce, Tuesday, 22nd Tuesday of September, at 10 a.m.

CHATHAM.—In St. Andrew's Church, Chatham, on 22nd September, at 10 a.m.

DEPOSITARY.—In Knox Church, Lancaster, on Tuesday, September 14th, at eleven a.m.

GENERAL.—Next ordinary meeting of Presbytery, in Knox Church, Guelph, on the third Tuesday of September, at half past ten a.m.

KINGSTON.—In Exeter, on the 2nd Tuesday of September, at half past ten a.m.

KINGSTON.—St. Andrew's Hall, Kingston, Monday, Sept. 20th, three p.m.

LONDON.—London, second Tuesday of September, at half past two p.m.

MILLIKEN.—At Wingham, on Tuesday, September 22nd, at one p.m.

MILANICH.—In Newcastle, on October 4th, at three p.m.

OLANSVILLE.—Olanville, 2nd Tuesday of Sept., 11 a.m.

OTTAWA.—At St. Andrew's Church, Ottawa, first Tuesday of November, at 10 a.m.

PALM.—St. George, September 14th, at ten a.m. Session records called for.

PALM.—St. George, September 14th, at eleven o'clock a.m.

QUINCY.—At Sherbrooke, on Tuesday, 21st Sept., at eight p.m.

ROCK LAKE.—Pilot Mound, September 25th, at 10.30 o'clock.

SARONET.—In Mount Forest, on Tuesday, 21st September, at ten a.m.

TORONTO.—First Tuesday in September, usual place.

WHITBY.—Bowmanville, Oct. 19th, 10.30 a.m.

McARTHUR BROS., Dealers in all kinds of FRESH AND SALT MEATS. Poultry, Game, Vegetables and Fruits in Season. 296 KING STREET EAST, TORONTO. Butcher and Eggs a Specialty.

PARTIES SENDING CLOTHING, ETC. FOR gratuitous distribution among the Indians of Manitoba and the North-West, will please notify GEORGE OLIVE, Esq., General Traffic Manager of the Canadian Pacific Railway, Montreal, who will instruct the Agent at the station from which the goods are to be sent, to have them forwarded at half rate. Heavy goods such as stoves, furniture, etc., will not be taken on these terms.

THOS. HART, Indian Head, N.W.T. Aug 6th, 1886

Canadian Business University

Shorthand Institute, PUBLIC LIBRARY BUILDING, TORONTO. OPENS SEPT. 15th.

Book keeping, Penmanship, Shorthand, Type-writing and all Business Branches.

Send for Circulars before entering elsewhere. THOS. BURGESS, J. B. CAMPBELL, L.L.B., President. CHAS. H. HANCOCK, Secretary.

Principal Shorthand Dept.

Fall Styles of Hats

NOW ARRIVING. English and American.

All the Celebrated Makers. JOSEPH ROGERS

141 KING STREET EAST. First Hat Store West of Market.

COAL AND WOOD!

During the next Ten Days I have to arrive in cars 2,000 cords Good Dry Summer Wood, Beech and Maple, which I will sell, delivered to any part of the city, at

SPECIAL LOW RATES.

ORDERS WILL RECEIVE PROMPT ATTENTION.

P. BURNS. OFFICES AND YARDS—Cor. Bathurst & Front Streets, and Yonge Street Wharf. BRANCH OFFICE—61 King Street East, 334 Queen Street West, 300 Yonge Street.

Telephone Communication between all Offices.

Education.



ALMA LADIES' COLLEGE, St. Thomas, Ont. Offers unsurpassed advantages in Literary Work, Music, Fine Arts and Commercial Science. LARGELY FAVORIZED BY ALL DENOMINATIONS. Attendance last year, 180. It opens September 9th. For 60 page Announcement, Address, PRINCIPAL ALMA, B. D.

MORVYN HOUSE, 348 JARVIS ST. TORONTO. Boarding and Day School for Young Ladies.

The Course of Study embraces English in all its branches; Latin, the Modern Languages, Music, Drawing and Painting, French and Musical Specialties. Resident Pupils have a refined Christian home with careful personal supervision. The Fall Term will begin 9th Sept.

RICHARD INSTITUTE, 142 Bloor St. West, opp. Queen's Park, TORONTO.

First-Class French and English School for Young Ladies. Directed by Mrs. Monsieur and Madame Richard. Unusual facilities for the theoretical and practical acquisition of the French Language. Nowhere, except in France or Switzerland, can greater advantages be offered in that respect. The high English branches will be taught by natives. Music and Drawing are taught by the best teachers in the city. Prospectus gives full particulars. Will re-open September 16th.

BOARDING AND DAY SCHOOL FOR JUNIOR BOYS, 137 BLOOR ST., TORONTO.

This well-known Preparatory School (Established 1866) will re-open on Monday, 20th August. Send or Prospectus to the Principal. 21-27 W. MACILL.

Jorgenson & Samuelson, WATCHMAKERS AND JEWELLERS, 190 Queen St. West.

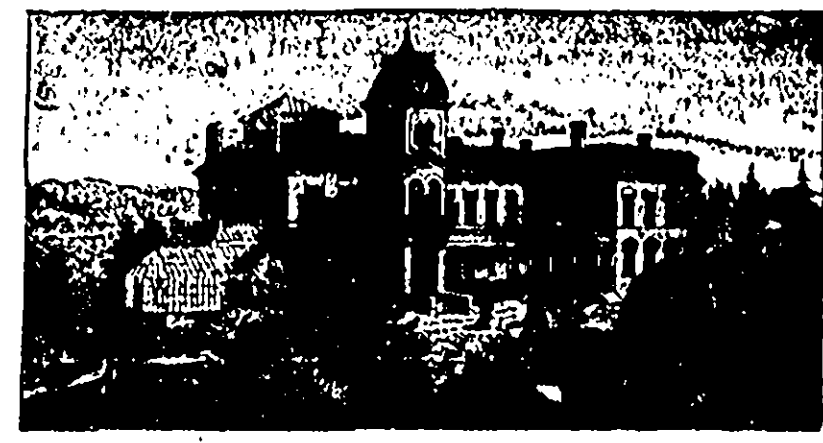
REPAIRING neatly and promptly executed. Satisfaction Guaranteed. 46-71

"DRESSMAKER'S MAGIC SCALE" \$10 Reward for information to convict parties of selling or manufacturing an imitation of the Magic Scale (for dress cutting). Fraud detected by absence of autograph of Wm. C. Reed, inventor, 1155 E. CHURCH, Agent for Ontario, 175 King Street West.

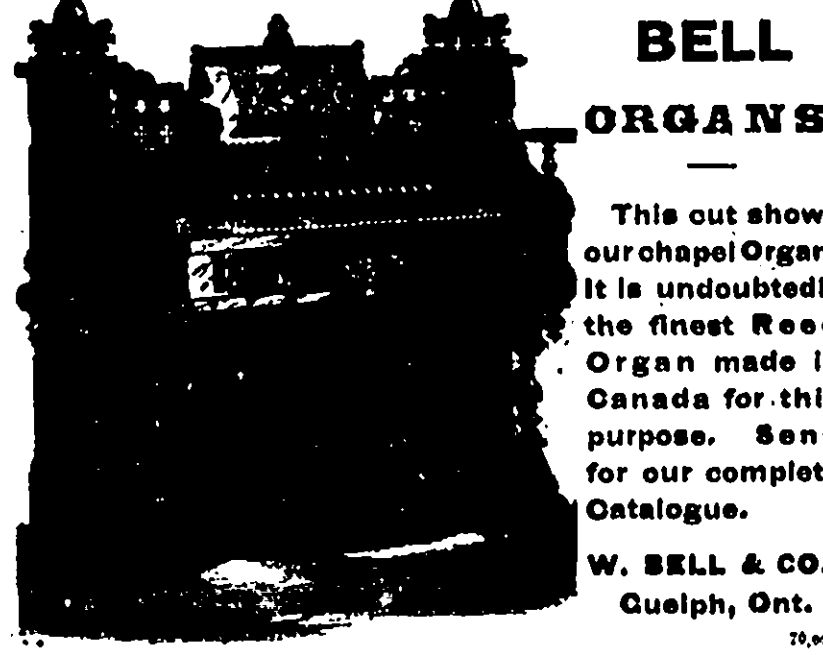
THE BENNETT FURNISHING CO., LONDON, CANADA, AND GLASGOW, SCOTLAND. Manufacturers of SCHOOL, CHURCH AND OFFICE FURNITURE. Designs and estimates furnished for Pews, Pulpits, Aisles and Church Furniture.

Send for Illustrated Catalogue and Prices. The Bennett Furnishing Co., 394 RICHMOND STREET, LONDON, ONT. Fine Wood Mantels a Specialty.

BRANTFORD LADIES' COLLEGE.



THE SESSION OPENS ON THE 1ST OF SEPT., 1886. The Literary, Art and Music Departments under the charge of able and enthusiastic masters and instructors. The leading Ladies' College in University Work. Students required for full matriculation. Send for calendar and observe the actual working staff. T. M. MACINTYRE, LL.B., Ph.D.



Pure Gold Manufacturing Co.

ALEX. JARDINE & CO., Proprietors, 31 Front Street East, Toronto. MANUFACTURERS OF AND WHOLESALE DEALERS IN

Pure Gold Baking Powder, Cook's Choice Baking Powder, Cream of Tartar, Bi-carbonate of Soda, Paste Blacking, Liquid Blacking, Borax, Bay Rum, Liquid Blue, Bologna Sausage Seasoning, Curry Powder, Coffee, Chicory, Colored Salt, Fruit Flavouring Extracts, Powdered Sage, Powdered Summer Savory, Powdered Thyme, Powdered Marjoram, Poultry Dressing Seasoning, Pure Ground Spices, Mixed Pickling Spice, Mustard, Liquid Rennet, Rice Flour, Etc., Etc.

All Goods bearing the name PURK GOLD are Guaranteed to be Genuine, and dealers are authorized to take back any article which is not found exactly as represented.

THE TEMPERANCE AND GENERAL LIFE ASSURANCE COMPANY

OF NORTH AMERICA. INCORPORATED BY SPECIAL ACT OF THE PARLIAMENT OF CANADA.

HON. GEO. W. ROSS, Minister of Education, PRESIDENT. HON. S. H. BLAKE, Q.C., VICE PRESIDENT. ROBERT McLEAN, Esq.

GUARANTEE FUND, \$100,000. DEPOSITED WITH THE DOMINION GOVERNMENT FOR THE SECURITY OF POLICY HOLDERS, \$50,000.

Head Office—MANNING ARCADE, King St. W., Toronto.

This Company has been organized by prominent temperance and business men on the basis of the United Kingdom Temperance and General Provident Institution of Britain, one of the most successful of British Companies, whose experience for the last twenty years was

NEARLY 30 PER CENT. IN FAVOR OF TOTAL ABSTAINERS over their general class.

The Manager of the Whittington Life Assurance Company of England says, that the death claims in six years had been 21 1/2 PER 1000 IN THEIR TEMPERANCE BRANCH AGAINST 60 1/2 PER 1000 IN THEIR GENERAL BRANCH.

The experience of the Scotch Life Assurance Company for the last ten years shows that the deaths in their total abstinence branch were MORE THAN TWENTY FIVE PER CENT. IN FAVOR OF THAT CLASS OVER MODERATE DRINKERS INSURED IN THE COMPANY.

Agents Wanted. H. O'HARA, Managing Director.