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## A SUMMER LESSON.

THE IROK that threads the forest glade  
Whispers beneath the summer shade,  
His dream of love to listening flowers,  
Through the long summer hours;  
While myriads insects, in their festive round,  
Tune all the air to one rich harmony of sound.

The leaves, which rustle in the breeze,  
Make music as they please,  
And the soft zephyrs pass along  
Echoing the mystic song,  
Till the whole woodland like a chantry sings,  
With antiphonal hymns, praising the King of kings.

Here let us rest awhile, and dream  
Upon sweet nature's theme,—  
The love of God in great and small,  
And mercy over all,—  
So fair a nursery garden still is ours,  
Fragrant with memories dropped from Eden's long lost bowers.

If Love can bear so long with sin,  
The heart of man to win,  
If Heaven its beauty thus can spend,  
Yet hardly reach its end,  
How shall we dare to weary or complain  
Though all our toil and work should seem to be in vain?

The palest flower that hales unseen  
Beneath its leafy green,  
The smallest bird that sings on high  
Its gladness to the sky,  
The faintest whisper of the summer wind,  
Each has its special work in God's eternal mind.

A life of sacrificed desire,  
A heart consumed with fire,  
Eyes that can read in every face,  
Some lines of heavenly grace,  
Lips that dare only speak kind words and true,  
How shall they ever fall some heavenly work to do?

Rise with the sunshine of the brook  
Brightening in every look,  
Fill thy hands full of God's dear flowers,  
Born of the springtide showers,  
Learn of sweet Nature how to work his praise,  
And take his summer world to gladden wintry days.  
—*Good Words.*

THERE is a good story of a minister who was paid to preach a sermon on some special occasion in the chapel of a neighbouring town. As the congregation was not very rich, he was informed beforehand that they could not afford to pay more than a guinea for his discourse. When the sermon was over he received in the vestry the congratulations of the elders, who were loud in their admiration of his eloquence. He turned round to them with almost a smile of contempt and said "Do you call that an eloquent sermon? I should just like you to hear my three guinea one."

Is any Christian conscious that he is cold and worldly, that he has lost the glow and fervour of his earliest love. He cannot get it back by praying for it. The only way is that revealed by our Saviour. He must deny himself and take up his cross. Let him turn from the engrossment of business and the fascinations of society. Let him go and seek out the Lord's poor and minister to them. In finding them he will find Christ Himself and be restored to that blessed communion with Him for which he longs. Yes, the aged, bed-ridden believer will say to him, "Christ is here. He comes day and night by His Spirit, and sits beside me in my chamber, lays His hand on my aching head or on my fluttering heart, and comforts me. O how He comforts me during the long hours of loneliness and pain!"—*Interior.*

THE manly man will always be the welcome man in society. Others may, from special gifts of conversation, anecdote, or fair exterior be favourites for a time, but the one who remains firmly fixed in the regard and esteem of society, is the man who has the inward graces of true manhood. His welcome will never wear out. His family life will be equally blest. The political community, the social sphere, and the family will alike appreciate such a character and be benefited by it. He will be a constant and efficient pattern for his children, and they will grow up to be the substantial supporters of the country's noble institutions. Most of the children who become evil or useless members of the community, who become the great host of the loose and crooked, are those that have loose and crooked fathers, men who live from expediency and not principle, and who bring up their children to the same gypsy morals. But the manly man will have more than the homage of his fellows. He will have the approbation of his own conscience. He will feel at every step the unspeakable luxury of knowing that he is doing right, that he is fulfilling his manhood's requirements, that he is rising toward God and not shrinking toward Satan. There is no such joy this side of heaven as that of the clean heart, for it is the pure in heart that see God. The man who lives according to God's grand plan, the man of truth and righteousness, the manly man carries with him an inexhaustible fountain of joy and peace. He finds in daily experience that wisdom's ways are ways of pleasantness and all her paths are peace.—*Howard Crosby.*

## Mission Work.

CHEERING NEWS FROM CORRA.—The latest reports from the Goran Mission of the Scottish United Presbyterian Church, on the border of Northern Corra, state that a hundred men and boys have been baptized, and the work is rapidly spreading.—*Independent.*

RATE OF PROGRESS.—There are three epochs at which the proportion of the Christian to the non-Christian inhabitants of the earth may be said to be approximately known. In A.D. 250, one to a hundred and forty-nine; in A.D. 1786, one to about three hundred and four-sevenths; in A.D. 1836, one to about two and one-third.

FROM ERROMANGA.—We have a brief note from Rev. H. A. Robertson written July 24. All were well. The letter comes by way of New Caledonia and San Francisco. We do not remember of ever before hearing in so short a time from our New Hebrides missionaries. Mr. Robertson sends us photographic sketches of the scenes round Dillon's Bay, the spot where the Gordons were killed, and the burying ground where lies the ill-fated dust of George N. Gordon and his wife and Rev. Mr. McNair, and Mr. Robertson's child.—*Hullfax Witness, Sept. 18.*

BUT NEVER A MURMUR.—"I have laboured in Africa for fifty-four years, and oh, I would willingly go back. I have toiled there at work by day and by night, under a vertical sun; I have there been exposed to hunger and thirst; I have often had to put on what I call the fast-fasting girdle, but I never complained. I never felt a murmur. I knew that the work in which I was engaged was the work to which God in His merciful providence had appointed me, and I knew that if I laboured and did not faint I should surely reap!"—*Moffat.*

"HONOUR TO WHOM HONOUR."—To England belongs the honour of initiating "Woman's work for Woman," in Foreign Missions. It is more than fifty years since the women of London resolved to carry the Gospel to their sisters in the far East, and right nobly have they stood by their resolution through succeeding generations. "That London society alone has now hundreds of lady missionaries enrolled and thousands of Zenana pupils; and we know not how many more kindred societies have been organized. Earl Shaftesbury recently addressed the jubilee meeting of this 'society for promoting female education in the East,' and prophesied a great future as before it throughout not only India but the entire Orient; and already it has missions in Ceylon, Japan, Persia, Africa."

SYRIA.—The latest figures of the *Word in Syria* are, societies at work, 30, with 800 labourers, of whom 200 are European and American. There are 140 preaching stations with several thousand regular hearers, 300 schools with 15,000 children; and 14 medical missions in which 80,000 patients are treated annually. But only 1,000 church members! There is evidently some mistake in the figures, or something far wrong in the methods of work. Surely with such vast areas and such multitudes in heathen darkness in other lands, 200 European and American missionaries is an unbecomingly small proportion for a corner of the earth such as Syria. And only five members to each missionary. Perhaps there are so many that they are in each other's way. That is the state of the case in many communities in Canada.

THE PARIS CITY MISSION.—The Paris City Mission is an independent and undenominational society, founded on the model of the London City Mission, but adapted to the wants of Paris. It does not oppose or take the place of any other society, but is, on the contrary, a powerful auxiliary to all other societies and churches, especially by making domiciliary visits, with a view of bringing Gospel truths home to the people, reading and explaining God's Word, distributing tracts, etc. Each agent receives \$500 per annum, one-third of which is paid by the society or pastor employing the agent, and two-thirds by the Paris City Mission. Since its origin, only six years, the little band of seven members of the Paris mission report having made 49,077 domiciliary visits, and 5,336 visits to the sick; meetings attended or held, 11,684; Bibles or New Testaments given or sold, 10,087; tracts and portions distributed, 171,274; attendance at the meetings—adults, 214,975; children, 130,863, making a total of 345,838. In the course of his address Professor Yeatman presented the following picture of the progress of of the Church in France inspired by the power of its own inner life: "In 1813 Protestantism in France could not count one hundred and fifty pastors. It had not a single work of its own, neither of charity, nor instruction, nor evangelization. It was content simply to exist. It could do no more; the law forbade it; it was a giant in chains. To-day that same Church counts nine hundred earnest devoted pastors. It has thirty-seven homes for orphans and abandoned children; asylums for the blind, the deaf and the dumb, forty-two retreats for the

aged, two convalescent reformatories for prisoners, all the outgrowth of Christian faith and duty. In a word, it is to-day active in all charities which flow from the fountain of Christian duty and love. Listen to the marked progress of all societies organized for special Christian work. The French Bible Society which, in 1875, circulated but 16,000 copies, in 1885 circulated 60,000. The Societe Evangelique, for the first two years of its existence, received but 1,650 francs, to-day its annual receipts are more than 125,000 francs. The Societe Centrale began with three missionaries; it now employs one hundred and seventy, has built within a few years eighty new churches, and opened three hundred and sixty missionary stations. To advocate Christian principles there are to-day in France no less than seventy-three religious newspapers, not including a number of monthly magazines. Such is my simple statement of facts as to the moral forces at work to redeem France from its follies and sins. And all this is the work, not of the Government, for that is too often hostile, and its influences evil; but of Frenchmen themselves, moved by the spirit of Christian faith and duty."—*Christian at Work.*

## Woman's Work.

### A MISSIONARY HEROINE

THE telegraph has informed the reader from time to time of the great outbreaks against all foreigners, especially missionaries, in all parts of China—and now there comes a story of the peril and heroism of a lady who was born and reared in Davenport that will deeply interest everybody in the city.

This lady was formerly Miss Mary Porter, daughter of Mrs. Dr. Porter, of Davenport. She went from this city to China as a missionary in 1871; she returned home for a rest in 1876, and went back to China in 1877. She was in Peking fourteen years. In June, 1881, she married the Rev. Frank Gamewell, son of the inventor of the Gamewell electric fire-alarm. Last fall Mr. Gamewell was appointed superintendent of the missions at Chung King, western China, 1,600 miles from Shanghai.

It seems that for some time the Chinese of Chung King have been growing more and more intolerant of foreigners, especially Americans; because of the mal-treatment and murder of Chinese on our Pacific coast, the accounts of the outrages on the Chinese reaching that distant part of China in greatly exaggerated form. The missionaries and other foreigners became the subject of grossest insults early in June last, and the walls of their houses were bespattered with mud. The missionaries were called foreign devils, and foreign dogs. Mr. Gamewell writes this to his parents under date of June 12th. He then says: "Sunday, June 6th, I preached in the city, leaving Mary in charge of the house. Shortly after I left she heard a noise—that of a large crowd that had gathered. They threw stones and other missiles on the roof and against the wall and demanded admittance. Mary went down and had the gate opened, and went out into their midst, talking to them for some time, telling them it was contrary to all their customs and manners to seek admittance to a place when gentlemen are absent. This is a carefully observed form of Chinese etiquette, and quieted them for a while; but they grew noisy again, and in time she retreated into the yard and had the gate closed. The crowd, two hundred in number, finally broke the gate down and started to rush in. Mary took my gun, which happened to be in a case under the bed, and for which she had no ammunition, and started out toward the crowd, thinking to frighten them and keep them back for a time, it being nearly time for me to return. A Chinese mob is very cowardly, and this one ran at the first sight of the gun, but they concluded it was not loaded, and tried to wrest it from one of the coolest and most courageous women that ever walked the face of the earth—and of course succeeded. The gun was torn from her and she was painfully though not seriously hurt. In trying to get the gun they pounded her hands and arms, and the crowd pelted her with sticks and stones. Her hands were badly bruised and cut deeply on the inside. The left side of her face was badly bruised with a stone and her dress was covered with mud. As soon as the crowd saw the blood on her face and hands they were frightened—for in China to draw blood is punishable with decapitation; so they rushed from the place carrying the gun with them. The gun was returned by an official the day after. We are all convinced that nothing but Mary's nerve saved the premises from being looted."

But the account given by Mr. Gamewell is only a prelude to the work of destruction which was soon to follow. To-day Mrs. Dr. Porter received a letter from her daughter Mary, dated "Methodist Episcopal Mission Hospital, Chung King, China, July 7, 1886," and opens in this way: "My Precious Mother: This heading is only a reminder of plans that are spoiled and hopes that are delayed. All our property has been destroyed, and we have taken refuge with the officials. No foreigner has been killed, but everything we possess has been taken from us and our lives endangered. The British resi-

dent, Mr. Bowen, the Chinese Island Missionaries (English), American Bible society colporteur, the Catholics and ourselves have suffered—the Catholic cathedral looted and burned to the ground. A rich Catholic armed 200 or 300 men, fought for his place and killed thirty or more of the mob. I am afraid telegrams may have reached you and filled you with alarm; but thus also must we trust in Him who has cared for us in all these days of danger and destruction."

The letter gives an account of the destruction of all the mission houses—all denominations sharing the same fate. The officials did all they could to save the lives of the missionaries and other foreigners and succeeded, but winked at the destruction of houses and property. All Mr. and Mrs. Gamewell saved was \$150 in cash, and a watch that they had in their clothing. The garments they had on were all they were permitted to take away.

"Where is your daughter now?" asked the reporter, as he concluded reading the letter.

"Nearing San Francisco, I believe, in a steamship—she will arrive in a few days now."

"Then they journeyed the 1,600 miles to Shanghai in safety?"

"Yes, and were given protection on an American steamer. Mr. Gamewell's parents live in Hackensack, N.J., and they received a telegram from Mary's husband to that effect."

So it is likely that Mr. and Mrs. Gamewell will arrive in Davenport sometime this month. —*Davenport Democrat.*

### LADY DUFFERIN IN INDIA.

THE "Zenana Day" at the great exhibition in Lucknow was a great success. The college was opened early in the day. A lady correspondent writes: "The doors of the college were opened early in the day. Mrs. Pirie stood at the front entrance to welcome and receive all English ladies, while missionary ladies received the native ladies at the rear entrance as they alighted from their closed carriages—palanquins, doolies and baulies. Within, the scene was unique and interesting. At each stand of displayed wares were stationed Christian young ladies from the different mission schools, taking the places of the usual policemen on ordinary days. Bengali ladies assisted in the escorting of visitors from room to room. The excited and pleased women and girls were very much pleased with the curiosities displayed about them. At 11 o'clock Lady Dufferin, Lady Lyall, and the Misses Lyall, Kunwarani Harnam Singh and other distinguished ladies entered the door and were received by Mrs. Wells and Mrs. Pirie, the band outside playing "God Save the Queen." Lady Dufferin walked leisurely through the rooms examining the specimens of gold and silver ware, while all eyes were turned towards her, and she whispered words, "There is the lady sahib," were passed from one native lady to another. Just before her departure Lady Dufferin requested that the native ladies be presented to her. As they filed before her each received a gracious salaam, and now and then Her Ladyship stooped and touched the forehead of a little child as it tripped along in its gay costume by its mother's side. Mohammedan, Hindu and Bengali ladies, each wearing their own peculiar costume, and all dressed in their gayest colours, passed by; then came the native Christian women. The latter class was most striking. The plain white dress, the neatly-arranged *chaddar*, the absence of tinkling bangles, nose-rings, excess of jewellery, the bright, intelligent faces, the clean white teeth, with no *pan* stained lips—these all spoke of a change of habit, customs and heart.

While English ladies were deceived by the plain dress of the Christian women on all sides, the native ladies, wrapped in their costly *chaddars*, and tinkling and sparkling with their gold and silver ornaments, were gaping astonished as they beheld Lady Dufferin in her plain black costume, and asked in loud whispers, "What! is that simply dressed woman the lady, the Viceroy's wife?"

Lady Dufferin, lending her gracious presence in her plain dress, smiling on all, her heart filled with sympathy for the millions of India's suffering, unhappy women, coming near enough to touch them in their need, is a charming illustration of Christian womanhood, and all earnest Christian woman will unite in the prayer already ascending, "God bless her."

The missionary ladies whose duties were very great all day, were detained until a late hour dispersing the immense gathering of over 2,000 women.

THE semi-annual meeting of the Toronto Presbyterian Society, was held at Aurora on Tuesday Sept. 23rd. Delegates were present from the Murray Mitchell Auxiliary, Knox Church Auxiliary, Burns' Auxiliary, and Central Church Auxiliary, Toronto, and from Aurora; also friends from Newmarket, King, Queensville and Paterson. About thirty ladies were present at the morning meeting and nearly seventy in the afternoon. Four new auxiliaries have been formed during the past six months, and the reports received from the various auxiliaries in the Presbytery were very encouraging. The Treasurer's statement showed a balance in hand of \$183.53.



Our Story.

BARBARA STREET.

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

CHAPTER XXXIII. (Continued.)

"There is no one to regret my absence," he said, with a half smile. "Yes, we all should—I should." Hester's tone carried conviction. He smiled more fully, more brightly. "I am selfish enough to think that a good hearing. If there was one person to regret me I would go, which sounds contradictory, doesn't it?" "When you come back you will find us all ready with a welcome."

to take the last look, to give the last kiss to the husband who had been given back to her only to be recalled so soon. But youth cannot live by the bread alone of their elders, nor drink of the same cup, however close may be the bond of love between them. After a few moments' silence, Hester handed Grace the letter without speaking. Grace gave her a glance of extreme surprise.

CHAPTER XXXIV. MARTENHOE.

MARTENHOE is not a fashionable watering-place. It is an ancient straggling little town, running along under the slope of a hill. On the hill-side is perched a fine old church, far too considerable a structure for the necessities of the place. Between Martenhoe and the sea lies half a mile of flat meadow, through which an elm avenue makes a shaded path. And down by the sea are to be found a terrace of lodging-houses and a few less important ones scattered up and down. Here also is a promenade of small pretensions, and a half-dozen of bathing-machines.

the only essential to enjoying one's self; and that though the cup of happiness might be compounded exactly to taste of all the ingredients experience or imagination could suggest, he might after quaffing it find himself bearing an amazed and heavy heart.

When Hester came in sight of the green dancing ocean, flecked with white, for the first time in her life, she was moved, it is true, but the moment of emotion gone, green sea, nor golden gorse, nor blithe sweet-smelling breezes buoyed her spirit high above trouble. The actual Barbara Street was left far behind, but what had been suffered, and felt, and done there was more real still than Martenhoe and its June glories. This was Hester's experience, hers being a nature which emotion graced deeply with lines not easily erased. But Martenhoe, though it could not bring gaiety to Hester's spirit, was full of good for it. It was good for her to be removed from the sphere of agitation. Inensibly her spirit gained repose and acquiescence in the healthy out-of-door life she led here. Her trust in her mother and sister grew too in the inevitably close companionship of sea-side life. She herself was aware that the respite was what she needed. She recognized that her absence from Barbara street, which stood for Philip Denston, was, if something of a wrenching, something also of a relief; she felt herself growing capable of regarding the contingency of his leaving England without farewell as holding a possible advantage for him and for them all.

Sabbath School Work.

LESSON HELPS.

FOURTH QUARTER.

JESUS DELIVERED TO BE CRUCIFIED. LESSON III., October 17th, John xix., 1-16; memoirs verses 14-16.

GOLDEN TEXT.—Then delivered he him therefore unto them to be crucified.—John xix. 16. TIME.—Six to eight o'clock, Friday morning, April 7, A. D. 30.

PLACE.—Pilate's palace in Jerusalem.

PARALLEL HISTORY.—With vs. 1-3, Matt. xxvii. 26-30; Mark xv. 15-19.

HELPS OVER HARD PLACES. Order of Events. (1) Pilate warned by his wife's dream (Matt. xxvii. 19) Pilate's palace early Friday morning, while the people were deciding to choose Barabbas. (2) The end of Judas (Matt. xxvii. 3-10 Acts i. 18-19): As soon as Judas saw that Jesus was really condemned to death, and made no resistance, he was struck with remorse, and committed suicide. (3) Pilate orders Jesus to be scourged (v. 1, Matt. xxvii. 26; Mark xv. 15): Court of Pilate's palace, six to seven o'clock a.m. (4) Mockery by the soldiers (vs. 2, 3; Matt. xxvii. 27-30; Mark xv. 16-19). 2. A purple robe: one of the soldier's red cloaks. Matthew says that they put a reed in his hands, and Mark that they spat upon him. (5) Pilate makes another effort to release Jesus (vs. 4-7). Outside the palace. His object was to appeal to the pity of the multitude. 7. We have a law (Lev. xxiv. 16): blasphemy was to be punished by death by stoning. (6) Pilate confers with Jesus (vs. 8-12) within the palace. 11. From above: from God. Governments are ordained of God. The greater sin: Caiaphas and the Jewish leaders sinned against greater light, filled an office more especially ordained of God, and were trying to persuade Pilate to disregard the duties of his office. (7) The Jews accomplish their purpose (vs. 12-16). 12. Sabbath: i.e., a hill. It was a tessellated pavement on rising ground, outside the palace. 13. Preparation: for the Sabbath, the great day of the feast. Sixth hour: six o'clock, Roman notation, like ours as always in John. This was when Pilate's proceeding began. (8) End of the murderer: Judas hanged himself; Caiaphas was deposed the next year; Pilate was soon deposed, and committed suicide; 40 years after the crucifixion, Jerusalem was destroyed, and many of those very Jews or their children were crucified by the Romans.

SUBJECTS FOR SPECIAL REPORTS.—Themockery.—Why Pilate hesitated to do justice.—The influences that would lead him to do right.—The end of Judas.—Why Pilate was afraid.—Pilate's power given from above.—The greater sin.—What induced Pilate to yield at last.

QUESTIONS.

INTRODUCTORY.—In what books of the Bible is our lesson to day recorded? Give the state of things at the close of our last lesson. When and where did the events of this lesson take place.

SUBJECT — THE UNJUST DECISION.

- I. BY THE SOLDIERS MOCKING CHRIST (vs. 1-3).—How did the soldiers treat Jesus? What was their object? Why was it mean as well as wicked? II. BY THE JEWS (vs. 4-7).—Where did Pilate bring Jesus? What was his object? What did he say to the Jews? What was their reply? What law of theirs did they charge him with breaking? Would he have been guilty were he not divine? III. INFLUENCES TO LEAD PILATE TO A RIGHT DECISION (vs. 8-12).—How did Pilate's wife try to influence him? (Matt. xxvii. 19) How did the claim of Jesus to be the Son of God affect him? (v. 8.) Must Pilate have known something of Jesus' miracles? What did Pilate say to Jesus? (v. 9) From whom did Pilate receive his power? Who were greater sinners than even he? Why? How did this saying influence Pilate to release Jesus? IV. BY PILATE (vs. 12-16).—What was the last argument used by the Jews? Why was this effectual? Where was the final decision rendered? At what time had these things taken place? How did Pilate try to remove from himself all blame for his decision? (Matt. xxvii. 24-26.) In what ways do people now try to throw the blame of their sins on others? What was the final decision? Was Pilate greatly to blame? Are we always to blame if we reject Christ? V. A GLANCE FORWARD.—What became of Judas? (Matt. xxvii. 3, 10, Ac' i. 18, 19.) What became of Caiaphas? What calamities soon came upon the Jews? What might they have been had they accepted their king? What will be the result to us whether we reject or accept Jesus?

PRACTICAL SUGGESTIONS.

- I. Vain are our efforts to escape a decision as to what we will do with Jesus. II. Cowardly fear is the motive not of the Christian, but of those who dare not become Christians. III. Those who tempt others to sin are worse than their victims. IV. By rejecting Jesus as king, the Jews, rejected their hope, and glory, and true kingdom. V. Pilate, by his crime, lost the very things he sought to preserve by it (Matt xvi. 25). VI. Men wash their hands from the blame of rejecting Christ by blaming others, or the faults of Christians, or temptations, or bad companions, but all in vain.

REVIEW EXERCISE. (For the whole school in concert.)—11. What did the soldiers do to Jesus? ANS. They crowned him with thorns and mocked him. 12. What was Pilate's three-fold testimony to Jesus? ANS. I find no fault in him. 13. What final argument did the Jews bring? ANS. That releasing Jesus would be treason to Rome. 14. What did Pilate then do? ANS. He delivered Jesus up to be crucified.

SUMMER IS GONE.

Summer is gone on swallows' wings, And earth has buried all her flowers. No more the lark, the honey-singer, But Silence sits in faded bowers. There is a shadow on the plain Of Winter ere he comes again. —Hood.

The Presbyterian Review.

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THURSDAY, OCTOBER 7TH, 1886.

NOTICE TO CITY SUBSCRIBERS.

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OUR POSITION AND AIMS.

IN establishing this paper its promoters sought to provide a journal which would find its way into every Presbyterian family in the Dominion, and while being in the truest sense a religious newspaper would with candour and independence discuss all questions affecting the interests of the Presbyterian Church and its members. We have always disclaimed all political leanings, and have not only studiously avoided all references to party politics, but are disposed in this respect to "let the potsherd of the earth strive with the potsherd of the earth." We have frequently in strong language expressed our disapprobation of the extent to which the moral and material interests of our country are alike sacrificed to the demands of party, and of the manner in which the tone of public sentiment is lowered and the moral sense of the people debauched by the party press. In common with all thoughtful persons we have not failed to observe with alarm, among other evils to which we are exposed through the violence of party feeling, the opportunity which is thus afforded to an ecclesiastical organization which is entirely adverse to the genius of our institutions, and derives its instructions and inspiration from a foreign country, successfully to prosecute its demands to the public prejudice and the disadvantage of our own Church, as well as all other Protestant denominations. Partly from the profound ignorance of the class of men usually nominated as our legislative representatives by the cliques or coteries calling themselves a "party," and largely through the determination of cabinets to maintain themselves in place by securing the Catholic vote at all hazards, the history of our Governments has been that of surrender after surrender to the demands of the representatives of the Papacy. We have seen the introduction of the false principle that because men are Romanists they must be appointed to positions in the public service. As a consequence of this pernicious system, offices are filled by men whose only apparent qualification is their religious belief. If any one should venture to utter a protest against this miserable exhibition of fatuity, he is immediately assailed in the current cant of pseudo-liberalism as a fanatic or a fool; and a party journal will exhaust its vocabulary of abusive epithet to discover some new term of contempt for such a bigot.

We had recently occasion in the discharge of our duty as a journal conducted in the interest of the Presbyterian Church, to direct the attention of our readers to the treatment being accorded under Catholic pressure to an elder of the Presbyterian Church, who had been honourably discharged from false and malicious charges originating from Catholics, on an investigation brought about by Catholic pressure. That we should have been instantly attacked and denounced was only what we expected. That our honest efforts on behalf of an honourable and injured man should have been attributed to some occult party grudge by persons unable to look at anything outside of party aspects was not surprising. All manner of names were hurled at us, and some of the party papers were fairly frantic. We were accused of being tones and vipers, and the *Globe* in its latest and grandest vituperative effusion declared that if we were not that dreadful ogre the *Mail* itself, we were, closely allied to it. This remarkable assertion, which is about as true as the rest of the article, was based on the fact that the *Mail* reprinted an article from our pages on the same day as that on which this paper was dated! Our contemporary well knew that this paper is issued on Wednesday, although not nominally published until Thursday. It is mailed on Wednesday, and the exchange copies sent to the *Mail* and *Globe* were sent to them on the same day, so that had the *Globe* been ambitious of republishing our article it might have done so on the same day as that on which it was printed by the *Mail*. We are sorry that we are obliged to trouble our readers with this explanation, and do so only to correct a false statement contained in the *Globe*, which might give rise to misapprehension. We need hardly assure our readers, that we have no connection, business or otherwise with the *Mail*, although we think it only fair to the conductors of that journal to state that we have from the outset been treated by them with a uniform courtesy conspicuously wanting in other quarters.

In addition to our efforts in the direction referred to, two of our prominent city ministers, Rev. P. McP. McLeod and Rev. D. J. Macdonell, one by the way, a Liberal, and the other a Conservative, deemed it right over their own names, through the secular press to express their views in a line similar to that taken by ourselves. These gentlemen were at once assailed in the *Globe*. The attack on Mr. McLeod was bad enough, but in assaulting Mr. Macdonell it surpassed itself in silliness and vulgarity. To many of us it is a matter of profound and painful regret that the *Globe*, at one time the fearless exponent of Protestantism, having passed into unworthy hands, should have now come to be generally recognized as the slavish organ of Archbishop Lynch. We presume, however, that there is truth in the old adage in regard to news papers as well as men: *Quem Deus vult perdere prius dementat*.

It must be obvious to all intelligent persons that the affairs of our country have reached a crisis. With the Protestants of Quebec being boycotted out of that Province, and their money voted away to do honour to Roman Cardinals and support Catholic Institutions, and in Ontario, with a Government and legislation permitting the school system to be yearly encroached on, it is about time that some one should speak out. We have no intention of being dumb dogs, and intend to let our voice be heard. Our duty is clear and we will not cease to direct public attention to the dangers to which we are exposed and to the true nature and designs of that deadly foe which is in our midst, in order that as citizens they may in the exercise of that eternal vigilance which is the price of liberty, resist in every way the schemes of the Papal priesthood in their untiring efforts to overthrow whatever we count most sacred.

THE METHODIST CONFERENCE.

WE have watched with much interest the great Ecclesiastical Assembly which has been holding its sessions during the last three weeks in our city, and we only regret that the limits of our space have prevented our giving a fuller report of the proceedings which we assume are no less interesting to our readers. Presbyterians, we dare say, felt very much at home when they had the privilege of dropping in at the Metropolitan Church, and while greeting brethren from all parts of the country with whom they have had pleasant intercourse on various occasions, they doubtless could hardly realize that they were outside of their own particular fold. To be sure, the methods of procedure in the Conference and the somewhat demonstrative character of the members leading them into frequent applause and laughter would soon have undeceived them, but we are not sure that they would have disliked the elements of difference between the Conference and our General Assembly. Perhaps our Assembly might in some respects be considered more solemn and more dignified as the Supreme Court of a great Church, but on the other hand the Conference might on this occasion bear away the palm for its earnest and diligent dispatch of business and its freedom from red-tapeism, if we may be pardoned the expression.

There is no doubt whatever that our great sister Church is gifted with many noble and devoted ministers who are well fitted to be leaders in her great enterprises. The debate on the University Confederation question made that very evident to all who were privileged to hear the chief speakers on both sides. And we heartily rejoice that the future of Methodism is in the hands of such broad-minded and cultured men.

But if the clerical delegates were worthy of their Church, what shall we say of the influential and able laymen who vied with their clerical brethren in their diligence and zeal in forwarding the work of the Conference? As in our Assembly the laymen acquitted themselves admirably. There were judges, lawyers, professors, merchants, whose names are household words, who gave up all their time and took a leading part in the debates. Many of the important questions discussed and settled we notice were brought before the Conference and advocated by the lay delegates. On the whole we were so struck with the personnel of the Conference that we are not surprised that the Bishop of Toronto should be willing to open up negotiations for something more than a bowing acquaintance with them. We were also impressed with the spirit of loyalty to the Church and its interests manifested by the Conference.

All the members showed a readiness to sacrifice themselves and their own particular hobbies whenever that seemed necessary for the sake of the peace and prosperity of the Church at large. We have always held that this is one great source of the success of the Methodist Church that both ministers and people seem to understand that the Church does not exist for them but they for the Church. We know that this loyalty has its dangers. Zeal for the denomination may not spring from or end in zeal for Christ, but when it comes from a right understanding of the Church's claims it is a source of great strength. We have sometimes noticed the difficulty which our Methodist friends experience in getting out of denominational grooves when a movement embracing other evangelical Churches is begun, but we do not wonder at it, nor think the less of them on that account, for it comes from the intensity of their loyalty to Methodism and their honest belief that everything good either is or ought to be Methodistical. In our own Church there is doubtless too little of that spirit, and among our Methodist friends sometimes too much of it. Many of our people are held by the preaching only and take little interest in the

Church. Many sit somewhat loosely to denominational ties and consider that a sign of enlightenment. Among our Methodist friends, however, a different spirit everywhere prevails, a spirit which accounts largely for the progress of their Church throughout the Dominion.

We note with pleasure the spiritual tone which on the whole seemed to animate the Conference. There was a manifest desire for the spread of Methodism, but evidently above and beyond that a true yearning for the salvation of the perishing and the advancement of Christ's kingdom on earth. There was, we notice with extreme pleasure, no countenance given in the Conference to the sensational methods adopted by some of the Methodist ministers in this city, to which we felt it our painful duty to refer some time ago, but there was in effect a hearty declaration of faith in the simple and earnest preaching of the gospel accompanied with the power of the Holy Ghost. Methodism was born in a great revival period, and her power has ever been in her fervour and faithfulness in proclaiming the gospel.

The attitude of the Conference towards the Temperance question was also significant. The Methodist Church deserves the gratitude of the whole country for its faithfulness to the temperance cause, and its bold utterances with regard to the subject of Prohibition.

We notice with regret that the subject of the support of the ministry was almost crowded out by the pressure of other business, but we trust prompt action will be taken to bring up their minimum stipend to the amount we have reached, \$750 and a manse. The presence of this Conference in the city has been a cause of joy to all evangelical churches, and we earnestly pray that its deliberations may redound to the true growth and prosperity of the Methodist Church, and to upbuilding of the kingdom of our common Lord and Master.

A MEETING of the Executive Committee of the Alliance of the Reformed Churches holding the Presbyterian system was held in New York on the 30th ult., with a view to furthering arrangements for the Council which is to meet in London in 1888. There were present Rev. Dr. Chambers, Chairman; Rev. Dr. Matthews, Secretary; Drs. Crosby, Ormiston, and Hamilton, of New York; Dr. Jenkins, of Charleston, S. C.; Dr. Waters, of Newark, N. J., and Dr. Cochrane, of Brantford, Ont. The clerk, Dr. Matthews, laid upon the table certain correspondence with the Reformed Presbyterian Church of the United States. This branch of the Alliance had, at a former meeting, intimated that it would withdraw from the Alliance unless the Scripture Psalms were made the exclusive matter of praise at meetings of the Council. The reply sent by the Committee at its last meeting was to the effect "that the Alliance had given no formal sanction to any special hymnology, and that as a matter of fact nothing but the Psalms had ever been officially employed in praise at the meetings of any of the Councils." This explanation was deemed satisfactory by the Reformed Church, which will thus continue its connection with the Alliance. A letter was read from the United Presbyterian Church of the United States stating that the General Assembly at its last meeting had resolved to withdraw from the Alliance, inasmuch as hymns had to some extent been used; and certain churches admitted, to which they were opposed. The clerk was instructed to acknowledge receipt of the communication and express regret at the step taken. It was intimated that several of the churches had already appointed their delegates to the Council, and that the remaining churches would appoint in May or June of next year. A letter was read from Dr. Breed, Chairman of the Committee on European Churches, stating the steps that had been taken to obtain funds for work in Bohemia. Dr. Patterson, of Philadelphia, was added to this committee, and Dr. John Hall, of New York, was elected a member of the Commission. The committee appointed to revise the draft programme (sent by the European section of the Alliance) intended for the Council in London, submitted a report, which was considered clause by clause in detail, and finally adopted with several slight changes. After it has been again sent to the European Committee and submitted once more to the American Committee, it will be finally adopted. The Committee adjourned to meet again in April, 1887, or if necessary at an earlier date, when called by the Chairman.

THE conversion of the *Mail* from the error of its ways is not more sudden than was that of Saul of Tarsus, but we would hope that its sincerity will not need to be attested by a miracle before it can be received into the ranks of the temperance apostles. Some of our contemporaries seem disposed to doubt the honesty of the conversion, and refuse to believe unless they are fully informed of the motive and the process. They are so careful of appearances that if they had had the opportunity they would have kept Saul on probation for at least a quadrennium. But in cases where a change of front obviously implies pecuniary loss and breaking with old friends it is as unwise as unmannerly to cast imputations upon the *bona fides* of the new recruit. The greatest teacher of temperance and charity the world has ever known has given us a better rule to go by: "By their fruits ye shall know them." Tried by this test, the *Mail*, if its recent utterances are a criterion of what is to follow, will not be found wanting.

THE English Presbyterian Church leaves us far behind in Foreign Missionary enterprise. With only 286 congregations and 61,000 communicants to our 944 and 127,611, they report

\$89,325 for Foreign Missions last year to our \$43,532, less than half the amount from more than double the number of communicants, which would seem to mean either that we are four times poorer than Presbyterians in England or four times stungier—truly an awkward dilemma. Will some one who knows both Churches well, venture an explanation? For the amount of their income their force in the field is large. Ordained missionaries 18, medical 7, teachers 2, women 14, total 51; surely an undue proportion of European labourers to their comparatively small staff of 73 native workers. We shall take a look at ourselves beside our Presbyterian brethren in Scotland and Ireland successively that we may be stimulated by their zeal to devise more liberal things for the extension of the kingdom.

COMPARISONS. Table with columns for Presbyterian Church in Canada, Scotland, and Ireland. Rows include Congregations, Communicants, For Miss. Income, Missionaries, and Ladies.

There is material here for interesting comparisons. We are as clearly ahead of some of the old country churches as we are behind others.

GENERAL WILLIAM BOOTH founder and Commander-in-chief of the Salvation Army is now on a visit to this city, and his presence has created much enthusiasm in the native forces and has afforded him an opportunity to make better known here the principles and aims of the organization. In his public address on the evening of his arrival he stated that the object of his visit to Canada was the desire of seeing the army in this country, to fan the flame and increase the feeling of unity. Mrs. Booth, to the great regret of many who have watched the career of this wonderful woman, is not with her husband.

THE death of Dr. Bayne, Professor of Physics and Chemistry, Royal Military College Kingston, son of the late Rev. Dr. Bayne, Pictou, N.S., is widely regretted. As is well known, Dr. Bayne, was a first rate mathematician, and a good classic, but it was in the physical sciences that he chiefly excelled. He was a man of noble character, and occupied a high place in the love and esteem of the cadets and the public generally. His death is a real loss to the country.

Literary Notices

"The Labour Problem" is a little book (pp. 330) by Harper Bros., New York, containing an all round synopsis of political economists, clergymen, manufacturers, workmen, and setting forth the latest views and facts concerning this great question in brief space—a hand-book for all who wish to study its bearings.

Spargon's Sermons for 1883 are published by the Carvers of New York, under title of the first, "First Healing, then Service." They are as full as ever of Gospel marrow, spiritual unction, experimental richness and variety of practical application, rendered impressive now by original quaintness, next by sanctified rhetoric, and ever enforced by a directness from which only very strange heads, hearts and consciences can escape (pp. 416).

"The Pattern in the Mount," by Dr. Chas. H. Parkhurst, D.D. (pp. 254—Anson D. F. Randolph & Co., New York). This book contains seventeen sermons by one of the ablest men and best preachers in the American Presbyterian body, the pastor of the Madison Square church, New York. They are the discourses of a large-hearted and true man, abreast of the age, yet not ashamed of the doctrine of the cross, himself full of energy and learning, yet constantly looking and directing to Christ and His Holy Spirit for life and help, guidance and wisdom amid the errors, duties and distractions of this busy age. They will be widely read, and cannot but prove profitable unto many.

"Psychology: The Cognitive Powers," by Dr. McCosh (Scribner's Sons, New York). The great value of this work will appear, not only from the greatness of its author, the distinguished president of Princeton College, but the fact that it is the fruit of thirty-four years' lecturing and many years of study of an important subject. One of its best features is the happy union in which it blends philosophic profundity with popular attractiveness. This is greatly aided by admirable diagrams and experimental illustrations carefully selected from real life. Were all treatises of philosophy like this, the department would have more students and the study manifest more practical results (pp. 245).

If the promise conveyed in the September number is fulfilled, the readers of *The Old Testament Student* will have abundant reason to be satisfied with the new volume (VI.), which begins with the current issue. Two notable articles follow the opening editorial paragraphs: "Divisions of the Decalogue," by Dr. Talbot W. Chambers, and "Shekar and Leaven in Mosaic Offerings," by Pres. Alvah Hovey, of Newton Seminary. Dr. J. A. Smith contributes a series of paragraphs on the "Ethical Value of Pagan Religions," which make one of the most interesting of his valuable studies. Five pages are devoted to Book Reviews and lists of Current Old Testament Literature. The removal of the editor of the *Student* (Dr. Wm. R. Harper) to Yale will doubtless help still further to enlarge the sphere of its influence. Chicago: *The Old Testament Student*. \$1.00 a year. P.O. Address, Morgan Park, Ill.

Few numbers of *The Century* have appealed to so wide an audience, with topics of such general interest as the October issue. It is important for what it promises no less than by what it gives. An editorial in "Topics of the Time" announces that in the November number will be given the first chapters of "The Authorized Life of Lincoln," by John G. Nicolay and John Hay, who were the President's private secretaries. Clarence King contributes a striking paper on "The Biographies of Lincoln," illustrated with full-page portrait of Nicolay and Hay. The front-piece is a portrait of the liberal statesman of Norway, Bjornstjerne Bjornson, and the illustrated article by Braxted with reference to his greater prominence as a writer is entitled "A Norwegian Poet's Home," and gives some account of his literary habits and country life. Matthew Arnold's paper on "Common Schools Abroad" in a forcible indirect way gets at the root of the American as well as English faults in common school education. Mr. Nielson completes his novelette, "The Casting Away of Mrs. Leeks and Mrs. Aleshine," and Mr. Howells provides Emanuel Walker with a new employment and a quarrel with 'Manda Grier, in the ninth part of "The Minister's Charge."

"The Pulpit Treasury" for October is rich in matter admirably adapted to the needs of preachers and Christian workers. Its front-piece this month is a portrait of Dr. R. F. Sample of Minneapolis, whom we have lately introduced to our readers, which, with an excellent view





BRITISH AND FOREIGN.

IN South Australia there is a movement for the union of the Bible Christians and the Primitive Methodists.

THE Samaritans at Nablus, in Palestine, who, as of old, worship on Mt. Gerizim, now number only 151 persons.

DR. FLEMING STEVENSON, Dublin, and Rev. Dr. Meneely, Belfast, have been suffering recently from severe illness but are now recovering.

THE British and Foreign Bible Society has issued a "penny" New Testament in the Welsh language, and an amended version of St. Luke's Gospel in Irish.

A NEW Presbyterian church was opened lately at East St. Kilda, Melbourne, for the congregation of Rev. S. Robinson. It cost \$70,000. It seats 800.

THE Presbyterian Alliance, says The Christian Leader, are requesting the Scottish churches to select delegates for a meeting to be held in October in Edinburgh for the purpose of considering the question of co-operation in the mission field.

DR. WALTER C. SMITH, Free Church, has published his recent address to the students of the Lancashire Independent college under the title of "Progress in Theology."

MESSRS. BARON and Barnett, Midway Mission, left Dover on September 13 for Berlin, to commence the work of distributing 100,000 Hebrew New Testaments amongst the Jews.

MR. C. H. SPURGEON, says a contemporary, has, up to the present time, admitted into membership ten thousand persons in connection with the work of the Metropolitan Tabernacle and its missions.

CLASSES are to be formed in Trinity college, Dublin, for the instruction in Scripture of Presbyterian students; they will be conducted by the Revs. J. L. Morrow, J. S. Hamilton and R. McChesno Edgar.

REV. NEIL TAYLOR, of Dornoch, in a letter to the Times, denies the statement of Mr. Baumann, M.P., that the authors of the disorder and discontent in the Highlands were the Free Church ministers.

REV. J. G. PATON, who has returned to Sydney from the New Hebrides, where he was at the time of the French hoisting their flag, reports that the natives are greatly concerned about the threatened annexation.

EVERYWHERE in England, according to the Congregationalist, the crusade of the establishment is being carried on against every form of dissent, which has not for many a year had so hard a fight to maintain as at present.

REV. THOS. HAMILTON, Belfast, has withdrawn his name from the list of candidates for the vacant chair of sacred rhetoric in the assembly's college. Revs. Dr. T. Y. Killen, Dr. W. Rogers, and A. Robinson are now the candidates.

DR. A. C. THOMPSON, one of the Prudential Committee of the American Board, has written a pamphlet on the "New Departure," in which he pithily describes the doctrine of probation after death as "incipient theological dry rot."

MR. RICHARD DAVIES, her Majesty's lieutenant at Anglesey, and late M.P. for that county, has announced his intention of erecting a new chapel at Menai Bridge, at a cost of £4,300, which he will afterwards present to the English Presbyterian Church, of which he is a member.

THE Australian Churchman complains that its subscribers are extremely averse to paying for their paper. "Many of them like to see their doings chronicled, and their thoughts given to admiring readers; but too many do it at others' expense." Pio upon them and all such!

THE late Miss Mary Farrar, of Halifax, England, whose personal estate exceeded £60,000, has bequeathed £32,000 for the benefit of poor women of that town; and after payment of various legacies, the residue of her estate goes to the Congregational pastors' retiring fund.

DR. SOMERVILLE, Moderator of the Free General Assembly, opened recently the new church in the island of Benbecula. It has been erected with a manse, mainly through the influence of Principal Rainy, and presented to the congregation free of debt, with an endowment of £1,000.

THE Rev. Dr. Seller, of Aberlour, has bequeathed \$6,250 to establish a Bible reader for the parishes of Keith, Aberlour, and Boharn; \$1,250 to the schemes of the Church of Scotland, \$500 to the parish poor, \$1,000 for bursaries and prizes for essays; \$500 for Craigellachie mission, and other sums for the good of the parish.

THE late Prof. Calvin E. Stowe, at a time when Andover seminary, in which he was a professor, had no sympathy for abolition, made a vow that he would never shave his beard until the fugitive slave law was repealed. That was in the day of smooth faces. A beard was a wonderful sight, and Prof. Stowe, wherever he went, was a marked man, and the very sight of him an abolition appeal.

REV. NORMAN L. WALKER, of Dysart, in a powerful letter to the Scotsman, says Bishop Wedderburn should not offer himself as a mediator in connection with Scottish ecclesiastical differences in his language in "Prefatory remarks on

the St. Olaf's lectures" breathes the spirit of the Spanish inquisitor. Arguments such as he employs would justify the expatriation of heresy by the sword everywhere.

THE German congregation of Jerusalem numbers one hundred and twenty-four members at present, twenty of whom are natives of Palestine, but masters of the German language. Dr. Lepsius, the son of the great Egyptologist, is the pastor. The parochial school has four classes and embraces English, French, Latin and Greek in its studies. The Lepsius' Asylum gives shelter to seventeen of those unfortunate.

THE Roman Catholic Bishop of Kilkenny, Ireland, declares that the penalty of excommunication will be visited upon all Catholics marrying Protestants, and upon the witnesses to such marriages as well. Furthermore, notice of the marriage will be read from the altar of the church which the Catholic party attends for three consecutive Sundays, and thus "the crime of the offending party brought out into open light before his or her fellow parishioners."

REV. JAMES FULLARTON, LL.D., of Sydney, has died in his 80th year. A native of Ireland, he was the fourth son of the Rev. Archibald Fullarton, of Aghadowey, county Londonderry; and forty-nine years have elapsed since he joined the synod of Australia in connection with the Church of Scotland, being induced to emigrate in response to the stirring appeal of Dr. Lang for Presbyterian ministers. He was the most widely known as well as the oldest Presbyterian minister in Australasia.

THE Independent says that "in 1870 Princeton Theological Seminary had 118 students and Union 117. In 1885 Princeton had 146 and Union 144. This year Princeton ran up to 152 and Union fell to 121, due to a failure of the funds at Union to supply scholarships to students. The total number of students in the seven Presbyterian seminaries was 437 in 1870. In 1886 there are 624 in twelve seminaries. Princeton's endowment is \$200,000 more than Union's, but Union's real estate being in the city, is worth \$400,000 more than Princeton's."

SAYS The Christian Leader: "Sometime ago we recorded the deplorable fact that a daughter of William Howitt had entered the Romish Church; and it is now asserted by a Unitarian contemporary that the venerable Mary Howitt herself has taken the same step. A phrase or two in her latest article in Good Words excited a suspicion in our mind with respect to her present ecclesiastical position; but we hope to hear that the widow of the author of 'The History of Priestcraft' has not in her old age become the victim of the cunning strategy of the priests."

THE Congregationalist says that "the victims of the great Archbishop Purcell defalcation in Cincinnati have met with continued ill-fortune in the public confession of Mannix, the assignee of the estate, that he had misappropriated funds to the amount of \$200,000. The creditors have held indignation meetings, in which they not only demand that the new trustees of the property, which includes the cathedral, the archbishop's house, and other ecclesiastical buildings, should collect rents of the church for their benefit, but appeal to Irish Catholics everywhere to dispossess the priests of their secular power as business managers of the churches."

THE Presbyterian churches (United States) which received more than 100 members on confession of faith in Christ last year were—Tabernacle, Brooklyn (Rev. Dr. Talmage's), which received 158; First church, Chicago, 157; church in Liberty, Ind. (Rev. Mr. Mackintosh's), 124; Memorial church (Rev. Mr. Brandt's), 113; church in Connersville, Ind., 111; East church, Buffalo, N.Y. (Rev. Mr. Ward's), 106; Brick church, Rochester (Rev. Dr. Shaw's), 106; church in Lambertville, N. J. (Rev. Dr. Studdiford's), 104; Third church, Chicago, Ill. (Rev. Dr. Kittredge's), 102; The church in Towanda, Pa. (Rev. Dr. Stewart's), came very near being on the list—the admissions on profession of faith last year having been 99.

AN "Anti-Tithe League," says The Messenger, has been organized in North Wales, which will resist the payment of tithes and defray the costs of those farmers who may be distrained upon. One of the leaders of the movement says that the farmers would never again pay tithes voluntarily to the clergy, and they would obey the law in their own way. Since they had seen clergymen so grasping and so unsympathizing with the agricultural classes, they had determined to aim at disestablishment, which appeared to be the only possible remedy. It would be unwise for them to agitate against a total repeal of the tithes, as the landlords would simply raise their rents. The feeling of the Welsh was strongly against paying tithes to the clergymen, because it seemed to them simply to be binding a dead Church to a living people. When disestablishment came—and in his opinion it would come speedily—one-fifth of the tithes should be given to form scholarships for intermediate schools. They would have no objection to paying tithes to the Government, but they thought it iniquitous that they should have to support a Church with which they had no sympathy, and from which they derived no advantage.

IN GOOD REPUTE.

James M. Murdock, writing from Kinsale, says— "It is, as 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 affected to try it."

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