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FROM THE TWO ARMIES.

As Life's ascending column pours,
Two marshalled hosts are seen—
Two armies on the trampled shores
That Death flows dark between.

One marches to the drum beat's roll,
The wide-mouthed clarion's bray,
And tears upon a crimson scroll,
"Our glory is to slay."

One moves in silence by the stars,
With sad, yet watchful eyes,
Calm as the patient planet's gleam
That walks the crowded skies.

Along its front no sabres shine,
No blood-red pennons wave;
Its banner bears the single line,
"Our duty is to save."

For thro' the sculptor's lauded bust,
The builder's marble piles,
The anthem pealing o'er their dust
Through long cathedral aisles.

For these the blossom-sprinkled turf
That floods the lonely graves,
When spring rolls in her sea-green surf
In flowery-foaming waves.

Two paths lead upward from below,
And angels wait above,
And each each burning life drops flow,
Each falling tear of Love.

While Valour's haughty champions wait
Till all their scars are shown,
Love walks unchallenged through the gate,
To sit beside the Throne!

—Oliver Wendell Holmes.

SCRIPTURE ILLUSTRATIONS OF THE SHORTER CATECHISM.

BY REV. A. B. MACNAY, MONTREAL.

XCIX.

ONE of the sights at Hampton Court is a magnificent vine whose fruitfulness is the admiration of all beholders. Many Christians, as they have gazed on its branches, laden with countless clusters of grapes, have been reminded of the words of Jesus, "I am the vine ye are the branches."

We must, first of all, abide in Him, loving Him and trusting Him continually. As a branch cannot bear fruit except it abide in the vine, so we must remain barren except we are united to Christ by faith and love. Apart from Him, and the spiritual power and life that proceed from Him, we can do nothing. To be out of Him, is to be a dead and withered branch, whose fate it is to be burned.

But when our hearts rest on Him, all that is needed to make us fruitful to the utmost extent, is to have our minds fully enlightened in the knowledge of His will. It is possible to trust Him though the knowledge we have of His will is very imperfect. A child in grace may trust Him and love Him just as truly as a mature saint, though he is far from having the same spiritual intelligence. But as he ponders the words of Jesus, and his mind expands, and his experience broadens, his intelligence increases. Thus he goes from strength to strength, he delights himself more and more in the Lord, and finds that just in the measure in which his mind is enlightened in the knowledge of His will does he receive whatsoever he asks. That promise becomes very precious and very real, "Delight thyself in the Lord and he will give thee the desires of thine heart."

Now, the whole Bible is helpful in teaching us what is according to God's will, but Jesus knew that growth in this knowledge would be gradual, while our needs would always be very many and very great. Therefore, in great love to us, He has gathered together a number of petitions, each and all of which are according to His Father's will. He has done this to guide us in prayer, and to prevent that perplexity which rises from imperfect knowledge. We should therefore be very grateful to Him for thus condescending to our weakness and ignorance; and reverently and thoughtfully use those petitions He has put into our lips, remembering that it is One who knows the will of God perfectly who has said, "After this manner pray ye."

These petitions are commonly, but somewhat inaccurately called "The Lord's prayer." They were given at the request of His disciples, who said to Him, "Lord, teach us to pray, as John also taught his disciples." They were repeated in the Sermon on the Mount, when he warned them against those ostentatious and mechanical prayers which only feed pride and superstition. Some nations put a number of prayers in a box which is turned by machinery, and they think that when each prayer comes to the top, it is presented to their god, and so all is well.

Such prayer by machinery may make us smile, but it is exactly what happens when we mumble over a number of words and call it praying. Martin Luther says that the Lord's prayer is the greatest martyr that ever was, because it is so often repeated without thought and feeling, reverence and affection. We must always guard carefully against those "vain repetitions" which our Saviour condemned as a heathenish habit, and a slight on our Father's love. But the more we ponder this wonderful Disciples' Prayer the more shall we see its height and depth, its length and breadth, and the more we grow in the knowledge of the Scriptures the more shall we be able to pray in the spirit of its petitions, and ask for things agreeable to the will of God. Thus we say, "The whole Word of God is of use to direct us in prayer, but the special rule of direction, is that form of prayer which Christ taught His Disciples, commonly called the Lord's Prayer."

THE SUCCESSFUL SUPERINTENDENT.

BY THE REV. HENRY G. BIRCHBY.

A short time ago, Mr. Ralph Wells, that veteran Sunday-school worker, sent out invitations to the superintendent of New York City and vicinity to meet at his house and discuss the above topic.

The discussion was animated and thorough. Many valuable suggestions were made. The leader, from his wide and varied intercourse will all phases of Sunday-school work, was able to direct the thought in clean-cut channels, and to so clench the suggestions that they could easily be carried away.

He divided the subject into four parts: (1) The man himself; (2) His relation to his teachers; (3) His relation to the work; (4) Difficulties and discouragements. But in the discussion these divisions were found more or less interwoven the one with the other. Sifting the discussion, the following thoughts came to the surface:

The successful superintendent as a man will be a good conductor. As a conductor of a railroad train is expected to know all about his train, from the engineer's cab to the baggage-car, so a good superintendent will be familiar with all the details of the work.

He will be a "house-band"; that is, his influence will be so generally felt that all the working forces of the school are bound together in and by him.

He will be a man of business, prompt to meet all his engagements, with a due regard to the value of time, and a keen appreciation of order and system.

He will be a good executive of the expressed will of the teachers, even though at times he may dissent from their judgment. Instead of antagonizing their will, he will try to educate them to his own view.

He will be a man of prayer. His difficulties and discouragements will be borne to the Throne of Grace, and left there, that they may not prove hindrances and obstacles in the way of the work. He will pray often for and with his teachers. His life will savour of constant communion and fellowship with his Master.

One gentleman suggested that the successful superintendent will be a full man, and in the course of his remarks stated that a brilliant speaker was rarely a good superintendent. He illustrated this thought by the fact that the copper wires carrying the electric fluid were cold, because they were good conductors, whereas the carbon points, because poor conductors, flashed and blazed brilliantly. So a good superintendent will be a good conductor of power and energy to his fellow-laborers without outshining them with his brilliance. His fullness of knowledge will be less noticeable in his public address than in the inspiration he conveys to his teachers and through them to the whole school.

And the last suggestion made under this head was that the successful superintendent will be an enthusiast. His heart and soul will be wrapped up in his work. He will be instant in season and out of season. The high and honourable office, to which his Master has called him, will be prized as a privilege, and faithfully occupied by him as a true and loyal servant.

It was generally accepted, under the next division, that a successful superintendent, in relation to his teachers, would be intimately acquainted with each one of them. He would know each teacher's trend of thought and general habit of life as accurately as a good teacher should know each member of his class. With this end in view, he would gain the confidence and esteem of his co-workers. He would visit them in their homes, study their abilities, and adapt himself to their needs. He would suggest ways and means whereby they might be more

effective in the work. He would stimulate them to more faithful effort by commendation rather than blame. He would set a high idea ever before them, and exalt the office of a teacher. He would welcome their suggestions, and not be over-sensitive to their criticisms. The faults of his teachers will be hidden in his breast, to be prayed over in secret; and if they should be detrimental to the best interests of the school, he will kindly and gently talk them over with the offender alone. The practice of retailing the faults or failings of one teacher to others was universally condemned.

His relation to his teachers will be one of loving, hopeful, hearty sympathy, spurring them to loftier purposes and leading them ever to more faithful endeavor.

The time occupied in the discussion so far, had consumed the greater part of the evening, and the remaining points were very briefly glanced at.

It was unanimously agreed that the successful superintendent would open and close the sessions of the school promptly on time. In the opening exercises, he will not trench on the teacher's province by squeezing all the juice out of the lesson ere the teachers take it up with their classes. It requires a wise superintendent and much diligent study to so launch the lesson that the scholars shall be hungry for it and the teachers inspired to deliver it. It may be done; and, when well done, is to the advantage of both teacher and scholar. During the teaching time the successful superintendent will see that nothing is permitted to disturb the classes. No books or papers should be distributed. Nor should the teacher be interrupted in any way. The time allowed for teaching should be inviolably sacred. The disturbing element in any class will be made to feel the presence of the superintendent, not so much by word as by look. He will be able to move unobtrusively about the school with watchful eye, keen ears, and silent tongue; and his very presence will be helpful and stimulating.

The time allotted for teaching should not be cut down for any consideration. Neither visitor, Christmas music, nor any other affair, should be permitted to interfere with the teaching of the lesson.

but will assign that duty, at times, to one or another of his teachers, and thus develop what is often undiscovered talent in many schools. He will protect his school from prosy, long-winded speakers, and will mercifully use the gag.

He will recognize the pastor and officers of the church as his colleagues and superiors in the general work. He will ever make the school subsidiary to the best interests of the whole Church; and he will confer with his pastor especially, and enlarge or modify plans to accord with his suggestion. In other words, he will be his pastor's right-hand man.—S. S. Times.

Mission Work.

THE LATE MRS. McLACHLAN.
(NÉE LIZZIE STEVENS, TORONTO.)

(To the Editor of the Presbyterian Review.)

DEAR SIR,—No doubt you have, prior to this, heard of the death of Mrs. McLachlan, wife of the Rev. Alexander McLachlan, who, with Mr. Jenyanan, left America last winter to establish the "St. Paul's Institute" in Tarsus.

The very high esteem in which the departed one was held prompts me to write you a few lines respecting her. For some years before her marriage it was my good fortune to know her. And while our friends were on the way to the scene of their present labours we had the great pleasure of having them with us as guests for ten days, when I had further opportunity of becoming acquainted with her. Again, last summer, Mrs. McNaughton and I spent two of the pleasantest months of our lives with Mr. and Mrs. McLachlan in the Taurus mountains.

My first impressions of Mrs. McLachlan were of the most favourable kind. An extended acquaintance not only confirmed these impressions but gave me opportunities of observing her beautiful Christian life and feeling the genial influence of a nature strong and pure.

I feel assured that all who knew her intimately will endorse me in saying, that it is rare to find in one so young the graces of true Christian character so clearly and so positively exhibited. Perhaps her greatest charm was her sweet, generous, unselfish spirit. Forgetful of self, and always ready to do one a kindness, whatever sacrifice that demanded, she became a great favourite with all.

The missionaries found in her a true friend and sympathizer in all their work,

and wherever she could render aid she did so with the utmost willingness. The people of this country, too, found in her a true sister. They loved her deeply and longed for the time when she could converse with them in their own tongue.

Cultured and refined in nature, she was eminently fitted to make home life all that it should be. And to exemplify to the people of this country what is the true sphere of woman. Her wisdom and prudence made her a true helpmeet for her husband in the noble enterprise in which he is just entering with such devotion and consecration. She shared all his plans and purposes, and both looked forward hopefully to a long life in the service of the Master.

A letter recently received from Mr. McLachlan telling us about her last hours lets us into the true secret of her power and influence. I will take the liberty of quoting a few lines: "As the end approached all the friends were summoned to bid her good-bye, and as each entered the room she greeted them with a smile and some word of comfort. Indeed when every heart around the bed was almost breaking with grief, she alone remained calm and even cheerful, and though assured by the doctor that she might pass away at any moment, interested herself in each one of us and gave us many assurances of her willingness to obey the summons whenever it might come. She remained conscious until a few minutes of the last hour, and inspired us all to a firmer trust in the Saviour. I never could have thought that such calm confidence was possible in the last hour. It was more than a yellow, and has been such a help to me in bearing the heavy loss."

The early death of Mrs. McLachlan, though it brings with it the perfection of her happiness, brings also with it a loss to the cause of Christ here, and to her husband who has our most earnest prayers and deepest sympathy in this dark, sad hour. The good seed sown by her will be remembered by the bereaved, and although the mysterious Providence of snatching away a life so young and promising is to us inexplicable, yet we cannot doubt the Divine wisdom.

JAMES P. McNAUGHTON,
American Missionary,
TURKEY IN ASIA.

MISSIONARY LETTER.

FROM REV. DONALD MACGILLIVRAY.
REV. DONALD MACGILLIVRAY, of the Honan Mission, reached Chong-chow, Dec. 1st. From letters recently received we make the following extracts:—

It is generally supposed that only the Province of Honan suffers from floods; and only the Yellow river overflows its banks. This is wide of the mark. The whole of North China suffers. The cause of these floods is said to be the wide-spread deforestation for fuel purposes. The people must have wood, as, except in a few places, the enormous coal fields of China lie undeveloped, owing to the superstitious dread of the anger of the Earth Dragon. The canal breach in the Yellow river swept away 6,000 feet of embankment. The closing of such a breach against a current of ten miles an hour and 100 feet deep would be no easy task for skilled Western engineers. But for Chinamen to close such a breach before the autumnal freshets set in, was a task utopian in the extreme. There was much delay at the beginning of operations and much suspected speculations of immense sums that greatly hindered the Imperial Government. Several commissioners of high rank were degraded on these and other grounds. During the course of the summer the commissioners petitioned the Emperor for an electric light, five li (1 1/4 miles) of railway, with 100 trucks for carrying earth, and two steam launches. The request was granted and the necessary plan sent on from Shanghai. Thus the transportation of material became comparatively rapid. But the difficulties were great. Timber was scarce, the earth of country about of a sandy nature, having little or no cohesive power, and the codies at the trench did much damage. The steam launches at last were found unserviceable. At length the accidental sinking of a junk stopped the work. When the autumn freshets came a wide gap still remained unfilled. Therefore, ever since the original breach, there has been a steady outpour of water into South Honan and Anhui. In consequence, the flooded districts have remained flooded, the outlets yet found being insufficient to drain off the water. Part of the floods have gone out by the old north-east channel, part by the small rivers, and part it is feared is flowing out by the Yang-Tai Kiang; and, if so, will probably silt up that noble stream at its mouth and upwards and so render it un navigable as the Yellow river itself. The flow carries immense quantities of unferile sand and detritus from the barren mountains of Mongolia. Hence it is said that there is great dan-

ger, if not certainty, that most of Honan when the breach is finally conquered and the flood drained off, will be rendered permanently sterile. I understand that the whole of the work done was not destroyed by the autumn freshets, and that now thousands are at it again with might and main under a new commissioner the old commissioner having been degraded), endeavoring, if possible, to close the gap before the spring floods. It seems, however, doubtful if the closing of the breach will do much good. The draining of the country must still largely be done by canals; and besides, the river bank is said to be in a very rotten condition in many places, and so a repetition of the disasters may occur at any time. As far as I can learn, the best foreign engineers advise a complete survey of the whole river as the first step towards the solution of the great problem. This would require some years, during which the floods would be allowed to remain as they are. Their opinion is, that the flood has done all the damage it can, and that several years spent in solving the problem for all time would abundantly compensate for temporary loss of much of Honan. Some are of opinion that the people should be assisted to emigrate, say to Mongolia, where there is ample room.

Many of the sufferers are, of course, employed in the work of filling up the breach. But untold misery is now prevailing. The northern provinces are literally swarming with refugees from the flooded districts, whose sole occupation is begging, as they are on the verge of starvation.

I am expecting soon to go north to Tientsin, and then south by river or cart to Pong Kwang, where Goforth is now with the missionaries of the American Board. After consultation with Dr. Corbett I decided to go inland at once. I received a cordial welcome from Drs. Smith and McClure.

W. F. M. S. PRESBYTERIAL ANNUAL MEETINGS.

HAMILTON.

THE annual meeting of the Hamilton Presbyterian Women's Foreign Mission Society was held in the schoolroom of the Macnab street Presbyterian church on Tuesday evening, Dec. 22nd.

After the reading of the reports of the different societies, the Secretary, Mrs. Grant, presented her report, a synopsis of which is as follows: During the year six new Auxiliaries have been added; namely, Simcoe, Port Dover, Drummond Hill, Niagara Falls South, Niagara Falls, Dunnville and St. Anns. Two new Mission Bands, the "Golden Rule" in Caledonia and the "Buds of Promise" in St. Paul's church, Hamilton, have been formed. The society in Erskine church, heretofore a Mission Band, now becomes an Auxiliary, making in all twenty-three Auxiliaries and thirteen Mission Bands, with a total membership of about 1,054. The contributions have also increased. The decreased contributions in three of the Societies is accounted for by the absence of life membership fees. The total amount to be sent to the General Society is \$2,484.57, an increase of \$280 over last year. In addition to this St. Paul's church furnished a hospital outfit for China, costing \$77.45, and Lyndoch sent \$50.55 to Mr. Goforth for the benefit of the Chinese sufferers. Four large trunks filled with dolls, toys and fancy articles were also sent to India. The report also referred to the death of Mrs. W. W. Grant, who, as President of St. Paul's auxiliary, was a Vice-President of the society. Contributions during the year 1888, total \$284.57. The Treasurer's report showed the receipts to be \$2,373.87 and the expenditures \$74.90, leaving a balance on hand of \$2,298.97. All the reports were adopted. Rev. J. Wilkie addressed the ladies. The following officers were elected: Mrs. Lyle, President; Mrs. Malloch and the Presidents of the different Auxiliaries and Bands, Vice-presidents; Mrs. Grant, Secretary; Miss Clark, Treasurer. It was decided to hold a semi-annual meeting at Caledonia the first Thursday in June. The question of inviting the central society to hold its annual meeting here was discussed and it was left to the local auxiliaries.

In the evening a well-attended missionary meeting was held in St. Paul's church. Rev. Dr. Laidlaw was the chairman, and several other ministers, including Rev. S. Lyle, B.D., Rev. Dr. Laing, Rev. J. H. Ratcliffe, (St. Catharines), and Rev. Dr. Fraser were present. The highly satisfactory reports of the ladies' society were read and Rev. Mr. Ratcliffe, on behalf of the Presbytery thanked the ladies. He also spoke strongly in favour of the mission work.

Rev. J. Wilkie then gave an interesting address on India, referring to the customs of the natives, their social sys-

tems, and displaying the different ornaments worn by them. He had numerous articles which he brought from there and explained their uses, which made the address very interesting indeed. He described and spoke of the different parts of East India in which work was being done by the missionaries. In speaking of the different natives the missionaries encountered, he said the Parsees were the most enlightened people there, having adopted many English customs. He spoke strongly in favour of establishing schools for the education of the women, many of whom were anxious to learn, claiming that they wanted to be educated, but the princes opposed it. The people are too poor to pay for education, but they are grateful and will amply repay any kindness shown them. He said the great curses of India are opium and liquor, and closed by making an appeal for assistance. During the evening music was furnished by the choir, and Miss Kraft and J. Morley sang solos.

MISSIONARY NOTES.

A MEDICAL MISSION has been established in the Esquilino, in Rome, in a new quarter where workmen and their families reside.

THE Committee of the Southern Presbyterian Church has recently appointed Edgar Woods, Jr., M. D., a Medical Missionary, and has assigned him to the work at Tsing-Kiang, China, where his brother, the Rev. W. M. Woods, is stationed. Dr. Woods is a young man who gave up flattering business prospects that he might fit himself for Medical Mission work.

THE Fiji Islands Mission has 27,000 church members, and 101,150 attendants at public worship. Fifty years ago there was not a Christian on the islands, now there is not a heathen. The people are liberal in proportion to their means. A call to the training school for fifteen missionaries for the dangerous and unhealthy work in the Guinea was responded to by 200 volunteers.

In a city in the middle of the Province of Kiang-su, China, a mob of mad rioters threatened the lives of the workers and their families; so they had to make an experiment.

about the mission station they called their ladies to call upon the "foreign women," as they called them, and, inside of three months, there were converts in three of the official residences of the city.

HERE are two facts in connection with missions which ought to stir the soul like a trumpet. The first is that the number of converts in China has more than doubled within ten years and now exceeds 30,000 is proof that Christian work is eminently successful there, and should act as a stimulus to more abundant labours. The London Missionary Society, with only thirty English missionaries in Madagascar, reports the astonishing number of 828 ordained ministers, and 4,395 native preachers, with 61,000 church members, and 280,000 adherents.

God has been preparing the Kingdom of Japan for the coming of the Christian religion for a long many years. Their temple statues will plainly show that their hearts have been gradually and wonderfully won away from their old idol gods. Their past support gone, their idols treated closed, whither should they turn? God closed the temple doors against them before he opened that of the Christian church. In 1714 there was a demolition of the temples of Japan, and the whole number was found to be 393,037. Again in 1885, 171 years later, another enumeration was made and the whole number was found to be only 57,842, or 335,245 less temples than 171 years before. This, indeed, indicates a wonderful religious change. The people have turned from their idols and now they are looking for Jesus.

THE tenth annual meeting of the Carleton Place Auxiliary of the W. F. M. Society was held at Dr. MacEwan's residence on Thursday, the 10th inst. In the absence of the President, Mrs. A. A. Scott, the meeting was conducted by Mrs. MacDonald and Miss MacEwan. The amount contributed last year by monthly envelopes of members, \$99.95; Thank offerings Zion and Street-Growth churches, \$88.40; total, \$188.35. The officers elected for 1889 are: President, Mrs. A. A. Scott; 1st Vice-President, Mrs. D. MacDonald; 2nd Vice-President, Mrs. A. Campbell; 3rd Vice-President, Miss McRae; Corresponding Secretary, Mrs. Dr. Ewen; Treasurer, Miss Stark (both elected). Miss Mary Bell was appointed delegate to attend the fifth annual meeting of the Presbyterian Society to meet at Renfrew the fourth Tuesday of February.

Our Story.

"SISTER JEWEL."

BY MRS. G. M. WILSON.

(Continued from last week.)

"I hope you will like this rose. It was the prettiest I could find, and I had to get it, even though it did cost five cents; it was so sweet it seemed to me like you, and I thought it would comfort you till I come home. Darling Winnie, you are very precious to Sister Jewel."

convinced it was so, when the boy said with a musical tone and refined accent: "Will you take a seat, sir? Sister Jewel is not in; did you wish to see her?"

She persisted, though, declaring that she would never place herself under the surveillance of a mother-in-law. Her lover pleaded, declaring that his mother was prepared to receive and love her as her very own daughter, but she firmly adhered to her position.

come which test their principles, they fall. 18. Thorns: growing by the edges of the field. These grow up faster than the grain, and shut off the sun and absorb the richness of the ground.

Books and Publications. Presbyterian Board of Publication and Sabbath-School Work. Lesson Helps - Illustrated Papers, 1889. Prices the lowest. Quality the best. LESSON HELPS FOR TEACHERS.

Sabbath School Work.

LESSON HELPS.

FIRST QUARTER. LESSON V, February 3, 1889. THE PARABLE OF THE SOWER. Mark iv. 10-20. COMMIT VERSE 20. GOLDEN TEXT.—If any man have ears to hear, let him hear.—Mark iv. 23.

QUESTIONS. REVIEW.—What great miracle did Jesus work in our last lesson? What greater thing did He do for the man? Where did this take place?

that somebody had read it; let her think it had fallen into the waste-basket. The writer of that letter was that very moment pushing her way along the crowded streets with an abstracted air.

young artist, and showed marked talent. "Who are these?" Mr. Fielding asked, turning over a leaf.

the apostles; the sermon on the mount; healing the centurion's servant. INTRODUCTION.—Jesus now enters upon a new method of teaching. Great numbers crowd to hear Him, but the opposition also is increasing.

would it wither as quickly? Who are represented by such soil? Why do they fall back so soon? How can we tell whether we are real Christians or not? (Rom. ii. 7; Col. i. 23; Rev. ii. 10, 26.)

NEW BOOKS. Practical Religion. Missionary Enterprises. Ruthie's Story. A Hungry Little Lamb. Bits About India. Flaw in the Iron. THE SPIRIT OF CHRIST. THE TERCENTENARY. ENGLAND'S GREAT VICTORY OVER SPAIN AND THE ARMADA IN 1588.

IMPORTANT NEW WORK NOW READY REPORT OF THE Centenary Conference

THE PROTESTANT MISSIONS OF THE WORLD

THE PROTESTANT MISSIONS OF THE WORLD. A REPORT OF THE CENTENARY CONFERENCE HELD IN LONDON, 1887.

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that is, the use of pictures and drawings on the blackboard. She bases her appeal for the larger use of this method upon the desirability of satisfying the picture-loving element in the child mind, and the example of the saviour in presenting the great practical truths of religion in the form of parables or pictures in words. Her four reasons for the use of illustrations are briefly: To collect the attention of the children, to hold the attention after it has been gained, to convey information so that it will leave a definite idea, and lastly, to help the memory.

While not disputing the great value of this method of conveying instruction, in the hands of a skilful and judicious teacher like Mrs. Crafts we would be very far from recommending it for general or indiscriminate use. The method pre-supposes very considerable skill in drawing, an inventive power and idealization. Even with the numerous published helps in this direction, a teacher not so gifted as Mrs. Crafts would run grave risk of exciting the risibilities of his class and bringing both his work and his subject into contempt. No critics are keener and more exacting than little children. There is, of course, a well defined field for the exercise of object teaching, but Sabbath School teachers—especially those who have to do with infant classes—cannot be too careful against presenting, through the medium of picture illustration, material and false conceptions of spiritual truths. The infant mind, it should not be forgotten, is more capable than is sometimes supposed of grasping Gospel truth when presented in simple language. We have seen objects presented even to adult classes by way of illustrating the plan of Redemption, which would be an insult to an idiot asylum. It is needless to say that Mrs. Crafts does not err in this direction.

Mrs. Crafts' method of managing an infant class was a feature of the Convention; and the practical illustration she gave of her system commended itself to the hearty approval of a large audience. Her plan of work in connection with her own class in New York consists primarily in securing home co-operation, then in making the children comfortable in the class, and in keeping order, in arranging and fixing the children with prolonged exercises of one kind. Incidentally it may be mentioned, that her plan also combines systematic giving with regular attendance upon church. In dealing with class instruction she very properly insisted upon the teacher's striving to impress upon the mind of the little scholars the exact meaning of the words used in their prayer and praise. It is impossible in the brief space at our disposal to mention all the points made by this able and experienced teacher. It must here suffice to direct attention to her published papers on Primary Sabbath School Work, and to state that in our next issue we shall publish a paper on Sabbath School work which she has kindly contributed to our columns.

The address on the "Principles of Instruction," by Mr. Inspector Hughes of Toronto, was a clear and scientific presentation of the principles underlying all true teaching, whether in the Sabbath School or the Public School. One of the main reasons why much of the work attempted in Sabbath School is so poor and ineffective in giving a good grasp of the lesson, is the fact that the teacher is not acquainted with the principles of education. It is not enough that the teacher be zealous; it should be his aim to be something more than a mere talker and echo of commentaries. Would it not be well to have in every Sabbath School library one or two of the excellent works on the principles of teaching in use in our secular training schools?

Rev. Dr. Dunning pointed out that the true principles of instruction are to be found in their highest perfection as illustrated in the teaching of Jesus Christ. In them are to be seen instruction adapted to capacity, the circumstances, age, and condition of the listener considered, the sympathy aroused, the curiosity excited, a gradual proceeding from the concrete to the abstract, a use of simple but dignified illustration, and a definiteness of purpose that never misses the mark—the whole suffused with a spirit of sympathy and love.

We have not space to do more than mention the admirable address by Rev. Dr. Caven on the "Structure of the Bible," and those of Rev. Dr. Dunning,

and Rev. E. A. Harris, on the "Teacher's Preparation." They were, as might be supposed, fresh, stimulating, and eminently helpful and appropriate. Their publication in full will be awaited with much interest.

The proceedings throughout were admirably conducted. The papers and addresses were of a high order of merit, and the general influence upon Sabbath Schools cannot fail to be productive of permanent good.

AN INTERESTING CASE

WHAT is known as the Morissette case, has for the past few weeks been exciting intense interest in the Province of Quebec. The facts of the case are briefly these: A young lady, Alexandrine Morissette, aged nineteen, whose parents, Roman Catholics, live at St. Michel, was sent by them, three years ago, to live with relatives in Montreal. While there, her uncle, aunt and herself, through attendance at the French Baptist Church, became converted to the truth and renounced Romanism. Her parents on learning this, visited Montreal and endeavoured to get her back to St. Michel and the Church to which they belonged. She was taken to a priest, and to several churches in Montreal, and urged to bow to images and confess, but she affirmed that she could not do anything that was positively against her conscience. Believing herself to be in danger of being immured in a convent, she took up her residence at the Grand Ligne Mission Institute. No compulsion was exercised upon the young lady by the authorities of the Mission to remain in the place. She was free to go or stay. Last New Year's Eve her parents arrived upon the scene and endeavoured to persuade her to accompany them to their home, and failing in this, attempted to remove her by force. The girl's screams brought the whole house to her rescue. The matter was then brought before the courts, the father asserting his claim to the control and custody of his daughter. The case was argued before Judge Charland, at St. Johns, and on the 17th inst. in the court-house, crowded almost to suffocation, hundreds being unable to gain admission, he gave judgment in favour of the young lady, and therefore he accorded to her parents the right to take her home by force. An effort was made by the counsel to have the judgment suspended for twenty-four hours, that the case might be brought before the Court of Appeal then sitting, but the judge declared that all discussion was useless, and that his order must be obeyed instantly. The young lady, in a flood of tears and sobs, was carried off by her parents, a bailiff, a police officer and two volunteers accompanying the party to their homes in St. Michel. It is freely stated that if the judge's decision had been otherwise, the young lady would have been forcibly restored by the assembled mob to her relatives.

While, therefore, it would appear that the parents in this case are within the law in asserting their right to the custody of their daughter—the law in Canada fixing the age of minority at twenty-one—it is evident that she is not likely to be permitted the free exercise of her religion. It is evident also that the young convert from Romanism, in Quebec is sure to bring down upon himself in becoming a Protestant, an avalanche of trouble from the ecclesiastical and civil authorities.

It is understood that an appeal from Judge Charland's decision will be taken on the ground that, though Miss Morissette is under age, her religious liberty has been interfered with. The final decision of the points involved in the case will be awaited with much interest. While it is impossible not to sympathize with the parents of the young lady, in looking at the matter from their standpoint, it is on the other hand to be hoped that the young lady will not be subjected to further persecution, and that in espousing Protestantism she will not now be called upon to suffer undoubted infringement of her personal and religious liberty.

Among the interesting papers in Cassell's Family Magazine for February, are "How to be Happy Though Married," "How Children Come to Speak," "Who Reared the Symphony," and "A Leaf out of a Young Mother's Journal." [Cassell & Co., New York, \$1.50 a year.]

THE JESUITS' ESTATES BILL

THE following respecting the Jesuits' Estates Bill, appears in the *Evening Post* of Monday last, and may therefore be accepted as a correct statement of the intentions of the Dominion Government with regard to that measure:

Among a large number of provincial Acts just reported to the Cabinet as being of such a character that they should be left to their operation was included the now famous Jesuits' Estates Act, which measure, along with others, referred to in Sir John Thompson's report, His Excellency has accordingly left to its operation. It is understood that the Government was influenced in making this recommendation to His Excellency by the consideration that the Jesuits' Bill, to which such grave objections have been raised by many influential bodies throughout Canada, was one solely within the jurisdiction of the Provincial Legislature. The executive holds that it would not be justified in interfering with Provincial legislation in a purely fiscal matter such as this, and without expressing any opinion as to the policy of the Act, it is not such a measure as would justify executive interference.

And thus, by the refusal, in this instance, of the Dominion Government to exercise a right repeatedly claimed and acted upon, "to supervise Provincial legislation in the interests of the entire people," an Order which has been expelled about forty times from European countries on account of their iniquitous doctrines and evil practices, will have been endowed as well as incorporated in Canada. No more convincing proof of the paramount influence of Roman Catholicism in the councils of the nation could be possibly afforded than is seen in the passage of this infamous Act. And no further proof can surely be required, that Protestants must, if they desire to conserve for themselves and their children the blessings of civil and religious liberty, look elsewhere than to the present political parties for any resistance, of their own motion, to the intolerable pretensions and aspirations of Ultramontanism.

Even yet it may not be too late to convince the authorities at Ottawa that it is their duty to interfere and prevent the Act from becoming law. There are yet five months within which the veto power may be exercised. In the meantime it is the bounden duty of every Protestant to exert his own influence, should let their united voice be heard in the matter or cease to call themselves Protestants.

EDITORIAL NOTES.

A closing union meeting in connection with the week of prayer, was held in St. Paul's, Hamilton, to discuss the action of the Dominion Government with reference to Sabbath Desecration on the Welland Canal and at Niagara Falls. The church was crowded with representatives from all the Protestant denominations in the city. The chair was occupied by Rev. Dr. Laidlaw, in virtue of his office as President of the Evangelical Alliance, under whose auspices the meeting was held. After addresses by Revs. J. H. Ratcliffe, R. H. Hobbs, John Mordy, and the chairman, the following resolutions were unanimously adopted:

That in the earnest judgment of this meeting the opening of the Welland Canal for traffic during eleven hours of the Lord's day by order of the Government of our Dominion is a high-handed desecration of the Sabbath, against which every Christian citizen is morally bound to protest, and we do hereby protest against the same and hold ourselves ready to exert our influence in any way that may be necessary to secure the rescinding of the above order, against which petitions and remonstrances have already been transmitted to the Government without avail, that a copy of this resolution be transmitted to the Dominion Government through the Honourable the Minister of Railways and Canals.

That in the judgment of this meeting the brethren who are striving so faithfully to suppress Sabbath desecration at Niagara Falls deserve our cordial encouragement and support, and the support of all lovers of the best welfare of our country. Resolved, that their appeal for financial aid be commended to the favourable notice of friends of law and order who may have it in their power to give them liberal assistance, and that the collection to be taken up this evening will be placed at their disposal toward defraying expenses already incurred.

During the evening Rev. Dr. Laidlaw stated that the Evangelical Alliance and the Presbytery of Hamilton had petitioned the Government to cancel the order for Sunday labour on the Welland Canal, but that no replies had

been given further than that their petitions had been received.

We hope that every Christian citizen of the country will urge in protesting against the desecration of the Sabbath, and in striving to bring such pressure to bear on the Government that it will be compelled to rescind the order for Sunday labour. The brethren who, in spite of much obloquy, are striving to suppress Sabbath desecration deserve the hearty support and sympathy of all who value the Christian Sabbath.

REV. FRANCIS G. LESTER has sent a formal reply to the address of the School Board in Kingston, on his return from his trip round the world. He thus gives his views on the machinery of education.

During my absence I have studied the school systems of many countries, and have learned lessons that ought to assist me in coming to right conclusions. The world is wider than Canada or than America. The British Empire itself is wider than this continent, and within its boundaries there are so many educational systems and methods that a man who travels with eyes and ears open cannot help learning things that confirm opinions previously held, and suggest improvements on what he may have thought perfect, or the necessity of revising his former judgments. He gets new points of view, and that of itself is a great matter.

I may say here that my wider experience has convinced me that educational centralization and rigidity are bad. The best feature in our system is the comparatively important place held by the school district and local board. I would advocate the gradual increase of the power of the local boards, both of common and high schools. In order that it changes in this direction may be effected with safety, the people generally must take an active interest in the matter. And why should they not? Can anything else be to them of such interest as the education of their own children? Electing the fittest men as trustees, they should gratefully acknowledge their services when they discharge faithfully the duties of their high office. They should honour the teachers, make their tenure of office secure, pay them liberally, and promote them fairly. Above all, they should remember that they cannot discharge themselves of all responsibility for their children's education by throwing it upon the teacher. The home ought to be the best school. When ever this is rightly understood, the teacher's work will be effective and comparatively easy.

The following chapter from the contemporary records of our neighbours to the south of us, as reported in the press despatches of the 18th inst., is of interest to those who are watching with anxiety in this country the working out of the attempts to perpetuate amongst us a dual school system and a dual official language:

Haverhill, Mass., Jan. 17.—A serious conflict has occurred here between the general School Board and the large French-Catholic Parochial school, which is assuming intense sectarian feeling. The School Board is composed entirely of Protestants, and under the Act of the late Legislature they are, like all other school boards in the State, the legal controllers or custodians of all the schools in their respective districts. No school, religious or otherwise, can be organized without being approved. Sections 2 and 3 of chapter 47, Public Statutes, declare that every school must teach English and its standard be up to that of the Public school. The school in question, attached to the French church, numbers several hundred scholars, being one of the largest parochial schools in the State, and is under the control of Rev. Father Oliver Boucher, of St. Joseph's church. The School Board, ascertaining that English was very briefly taught, French being the principal feature, appointed a sub-committee to inspect. They visited the school, being escorted through by the priest, but were very dissatisfied on finding that French and Church history and catechism were the principal studies, and in practical studies the school was far behind. They therefore reported adverse to allowing the school to continue, and the board to-day passed an order closing the school, and which also states: "The truant officer is hereby directed under the provisions of section 3, chapter 47, of the public statutes, in consultation with the City Solicitor and the Superintendent of Schools, to prosecute such parents as fail or neglect to comply with the provision of the statute in reference to attendance at school."

The Protestant School Commissioners of the Province of Quebec, it is stated, are about to present a bill to the legislature looking to the more equitable distribution of the taxes paid for school purposes by the neutral panel, as it is called. This neutral panel includes the great joint stock financial and manufacturing institutions of Montreal, the ownership of which, as is well known, vests chiefly in Protestants. The total value of the panel in Montreal,

for instance, is, according to the *Gazette*, about \$15,500 a year. Of this the Protestant schools receive practically one quarter, the property representation of their supporters entitles them to three quarters. Following the system that now obtains in Ontario, the Protestant Commissioners, in the bill which they are about to present, will ask that joint stock corporations doing business in the Province be allowed to declare in what proportion the school tax they pay shall be divided between the two boards. The proposed bill is, of course, the outcome of the pernicious dual system of education which has most unwisely been allowed to obtain a foothold in the Dominion, but apart from that, it is based on right. We shall soon have an opportunity of seeing what ideas of equity a strong Roman Catholic majority in the legislature of Quebec has in a matter involving the well being of the Protestant school system. We join the *Gazette* in hoping that the legislature will do its duty in granting the legislation sought.

THE REV. DR. DUNNING, of Boston, who took a prominent part in conducting the Sabbath School Institute held last week in this city, in addition to being President of the Chautauqua Normal School Union Bible Studies, is also editor of the Sabbath School Publications of the Congregational Church of the United States. While with us he renewed his friendship with Rev. Dr. Parsons, pastor of Knox church, and also with Rev. Dr. Potts, Educational Secretary of the Methodist Church—a fellow member of the International Sabbath School Lessons Committee. It may be of interest to Sabbath School workers to mention that on Dr. Dunning's arrival in this city a paper from a student of the Chautauqua Normal Union Bible Studies was submitted to him, which he took occasion publicly to state, "gave him genuine pleasure and showed a knowledge of the subjects of Normal Study more extensive than is treated of in the text book. Every question was answered correctly." It has transpired that the name of this enthusiastic Bible student is Mr. James McNab, of Bridge Street, Toronto, a well-known elder of Old St. Andrew's, Toronto, and long associated with the Sabbath School work of the Province. The students of the Bible may be interested.

The Convener of the Assembly's Committee on Statistics, Rev. Dr. Torrance, Guelph, requests us to state that he has sent out to Presbytery Clerks forms for the Statistical and Financial returns of congregations and mission stations, and sheets for those of Presbyteries. He would feel obliged to be informed if in any case these have not reached the persons addressed, or if the number of blanks sent is not sufficient.

It is now stated that the story of the murder of Miss Sophia Preston of Portland, Oregon, with a number of other missionaries at Canton, China, is a pure hoax invented by some mischievous and ill disposed person for the purpose of producing a sensation.

The annual meetings of a large number of the congregations of this city were held last week. Owing to the crowded state of our columns, reports of these meetings are unavoidably held over till next week.

BY MAIL FROM AN INSPECTOR OF PUBLIC SCHOOLS

"We are very much pleased with the REVIEW. We would not care to do without it."

FROM A MINISTER, renouncing his subscription

"Recent numbers of the REVIEW have been most excellent—I would make any distinction—where all have been so good during the year."

FROM A SUBSCRIBER IN CALIFORNIA

"As I have taken up my abode in this far distant land, I desire to have a REVIEW sent here. I am much pleased with it, especially with the articles on the Shorter Catechism and the Missionary Intelligence."

FROM A MEMBER OF THE W.F.M.S.

"I was very much pleased with the account of 'The Missionary Cent' given in your issue of the 10th inst. I showed it to a lady friend, who is a Sabbath school teacher in the Church of England. She was so much struck with the idea that she adopted it in her class. Hoping that many more of your readers will do likewise, etc."

GEO. H. ROBINSON, Presbyterian News Co., 28 Front St. West, TORONTO.

THE Presbyterian Review.

GENERAL NOTICES

1. Terms.—In advance, \$1.50. No subscription entered for less than one year. The REVIEW is sent to subscribers until an explicit order is received by the publishers for its discontinuance, and all payment of arrears is made, as required by law.

2. Changes.—When the name of a subscriber is changed, both the name and the address of the publisher must be notified.

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THURSDAY, JAN 24, 1889.

SABBATH SCHOOL WORK.

THE meetings held in this city last week under the auspices of the Sabbath School Association of Ontario, may be pronounced entirely successful. There was at the various sessions a uniformly large attendance of those actively engaged in Sabbath School work; and the presentation of the fruits of ripe experience and observation on the part of a large number of intelligent teachers, with the free interchange of opinion as to the best methods of conducting the work, cannot but prove helpful to all concerned. The Association was fortunate in securing the services of Mrs. Crafts, Director of the Primary Teacher's Union of New York, and of Dr. Dunning, Principal of the Chautauqua Normal Union, Boston, as well as of Rev. Principal Caven, Rev. Elmore Harris, Messrs. Inspectors Hughes and Fotheringham, and other experienced teachers. The various addresses given were exceedingly stimulating and suggestive, and, when published in permanent form, will constitute a valuable handbook of garnered experience for all Sabbath School workers, and especially for the Primary Class teachers.

The experience of Mrs. Crafts in dealing with infant classes is particularly valuable. It may be premised that this gifted lady is a firm believer in what is called the Illustrative Method of teaching the Sabbath School Lessons;

Literary Notices

MODERN MISSIONS AND CULTURE. By Dr. Gustav Warneck. Translated by Rev. Dr. Smith. James Gemmel, Edinburgh 1888. Second edition

This book was first published in 1879, but it has been out of print for some time. The call for a second edition is not only a high tribute to the intrinsic excellence of the work, but a significant indication of the growing interest in the subject of missions in all its relations. The confession of the translator in his Introduction, that the reading of Dr. Warneck's book, which he had bought as part of the apparatus for the study of the same subject, with a view to writing a book on it himself, had satisfied him that it was superior to anything he could expect to write, and had determined him to abandon the idea of authorship, and content himself with the humbler task of translation, is conclusive evidence of the exceptional merit of the work, especially when it is remembered that Dr. Smith is Professor of Evangelistic Theology in New College, Edinburgh, and was for twenty years Dr. Duff's colleague in Calcutta. It is noteworthy that the author "differs very strongly" from the translator as to the value of the educational method of conducting missions with which Dr. Duff's name is so widely known. Dr. Smith's discussion of this point in his "Translator's Introduction" is very interesting.

The author, with the diligence and determination characteristic of the German mind, has gathered materials for his views and conclusions from a very wide range of missionary literature—standard and serial—as well as from secular books and magazines.

He does not believe that godliness has ceased to be "profitable for all things," but thinks the interest in, and appreciation of mission work would be enhanced if missionaries would report more fully the "cultural results" of their work, though he disavows any "blind enthusiasm for culture," or any "change" in the work of the church from the salvation of the world through Jesus Christ, the Son and the Image of God into a mere culture-mission.

The book is divided into three chapters. In the first there is a very clear statement of the question; in the second the relation of missions to culture is fully discussed under the heads of the Material, Intellectual and Moral Departments of Culture. In the last, the relation of culture to missions is considered.

It is a great advantage to have a look at the contents of the subject of

of contents gives a clear idea of the scope of the work.

Christianity is shown to be the chief among the culture forces of the world. The distinction between culture and civilization is clearly stated. The untrustworthiness of most of the hostile criticisms of missions is unquestionably established. The cultural superiority of modern missions is brought out by comparisons of these with apostolic and medieval missions. The influence of missions on the dress, dwellings, and industries of so-called "native peoples," is illustrated by most interesting descriptions and statements of well-authenticated facts. The hostility of so many traders to missions is explained and accounted for. The effect of Bible translation and reading on the intellectual life of the heathen, and of the training and work of native teachers and preachers makes a very interesting section. The elevation of the standard of morals, and the improvement in the moral life are noted. The saving of life by the abolition of human sacrifices, cannibalism, child-murder and the slave trade with all their unspeakable horrors, are cited as noteworthy instances of the cultural results of missions.

On the other side of the question, in the chapter on the relation of Culture to Missions, the dangers of our modern civilization for heathen peoples, and the sources of these dangers are indicated. The labour traffic in the South Seas, the perhaps worse opium traffic in India and China, the treatment of the Chinese in America, the rum trade in Africa, are exposed and denounced as they deserve to be. The danger of the Europeanizing and denationalizing of converts and native agents, of making "culture-caricatures" are pointed out and deprecated.

The book abounds with fresh and suggestive facts, affords most interesting reading for a leisure hour, and material for thought for the earnest student of the missionary problem. If space permitted the publication of extracts, it would be easy to justify our high estimate of the excellent way in which our author treats his subject. All of our ministers and theological students at least, should read the book, and have it by them for reference. There is in it abundant illustrative material for the enrichment of sermons and missionary addresses. We can think of no better book for one who is disposed to set much store by civilization and culture, while forgetting that these are but incidental results of the gospel of the blessed God, which it is the chief aim of modern missions to reach and propagate.

Contributed.

A PLEA FOR TITHING.

AN important element in all teaching is definiteness. Owing to the absence of this element, many an appeal on "Systematic Beneficence" has failed of its aim. We cry, "Give," "Give." Many of the people anxiously ask, "How much shall we give?" We reply, "As the Lord has prospered you." And yet they are left in the dark as to the definite proportion. In consequence, the revenues of the Church suffer and must continue to suffer till we go to the people and tell them, you ought to give at least one tenth of your income to the service of the Lord.

This paper is a plea for the revival of the old Scriptural method of tithing. Tithing our income has at once

THE MERIT OF ANTIQUITY

and Divine authority to recommend it. It is, at least, as old as Abraham, who paid tithes to Melchisedec. It may be older. Some think that Abraham in giving one tenth was only giving in accordance with a custom that had been established from the beginning. It does seem a little strange, to say the least, that both Abraham and Jacob should decide to give one tenth if there had been no revelation of God's mind on the subject hitherto. It is important to notice this early reference to tithing, because it separates it from Mosaic institutions and prevents the use of the argument that its waning character ceased with the disappearance of the Jewish economy. There can be no doubt in any mind about the obligation resting upon the Jew to give at least one tenth of his income to the service of the Lord. See Leviticus xxvii. 30-32, Deut. xiv. 22-28. Other passages might be quoted, but these may suffice.

We are all agreed that the Jew was bound by Divine authority to give one tenth of his income. But the important point in this discussion is to prove that we are bound by the same authority to do the same thing. The whole question hinges on this point. Are we under obligation as Christians in this dispensation, to give at least one tenth of our income to the service of the Lord? My contention is that we are under obligation.

The obligation to give one tenth was a moral one binding on the Jew. No moral law has ever been abrogated, and therefore the obligation to tithes must be binding upon the Christian. If any one questions the

MORAL CHARACTER OF THE LAW

to tithes, we say that the law referring to the disposition of our property is just as moral as the law referring to the disposition of our time. None of us

more moral in our law than the law

"And all the tithe of the land, or of the fruit of the tree is the Lord's, it is holy unto the Lord." In other words the argument that will prove a Christian free from the law to tithes will relieve him from the obligation to observe the Fourth Commandment! There is a sense in which Christians are not under the law. They are not under the Ceremonial Law of Moses. They are under grace. They are not under the curse of a broken law. Christ has redeemed them from that. But they are under the great moral laws of the Old Testament, such as giving a seventh portion of time to the Lord, and a tenth portion of income. Christ came not to destroy these, but to fulfil. Bishop Carman, in his introduction to the "Path of Wealth," says—"For years, it has been to me not a thing of doubt, but of firm conviction and uninterrupted, and I may say, of more satisfactory and better established certainty, as the years pass on, that the original and unpeeled claim of the Most High God, the possessor of heaven and earth, upon every human gainer and owner of substance is, that one tenth is the Lord's; and to be rendered up to Him directly as Proprietor and Ruler, in token of His original and fundamental ownership and our allegiance, dependence and stewardship. This rule, law or institute, like marriage and the Sabbath was given to man as man, and hence is binding on the universal human race."

And to further confirm the binding character of this law of tithing, let me ask you to remember how we argue in reference to the Church membership of infants. We say, infants were recognized as members in the Jewish Church. That law never being abrogated, therefore, we ought to receive them into the Christian Church. If we feel bound by the Jewish law in regard to the membership of infants, surely we ought to feel as much bound in reference to giving the one tenth. But we are not left to the Old Testament exclusively for arguments to prove that

TITHING IS A DUTY

in the Christian dispensation. I venture to affirm that there is more evidence in the New Testament in favour of giving a tenth portion of income than there is in favour of giving a one-seventh portion of time. The fact is, there is nothing said in the New Testament about what proportion of our time we are to give, apart from references to the Decalogue and to example. But there is something said about the duty of

*A paper read before the Toronto Presbyterian Association. Published by request. Revised by the author for the PRESBYTERIAN REVIEW.

tithing. Speaking of the Pharisees tithing mint, annis and cummin, Christ said:—"These ought ye to have done." That is, ye ought to tithes the fruit of your ground, but ye should not leave the other undone. Surely this is, at least, an indirect endorsement of the law of tithing in this dispensation.

Now, if he point be admitted as established, that we are under obligation to give at least one tenth of our income in the present day,

AN IMPORTANT STEP FOLLOWS

We can go to our people with a definite message. We can say to them:—"Brethren, thus much at least you owe to God as a just debt, and as He is the most honourable being you can have dealings with, you ought to pay him what you owe." This, of course, would change our phraseology a little on the subject. Instead of talking about Systematic Giving we would talk about Systematic Paying. If the position I am trying to maintain be the right one, then none of us should talk about giving till first of all we pay what we owe to the Lord. "The tenth is the Lord's." He claims it as His own.

IT MAY BE OBJECTED

here, that this teaching is out of harmony with Paul's when he says, "On the first day of the week" etc. (See I Cor. xvi. 2.) There is no lack of harmony if we understand Paul properly. He was writing to Christians many of whom were converts from Judaism. They knew that one-tenth was the minimum, and over and above that they would lay by them in store as the Lord had prospered. This is the position to take—the one-tenth is the Lord's to begin with, then as He prospers during the week lay by in store for Him.

It will be seen from this that we do not propose to limit the offerings of any one to one-tenth. The New Testament opens the way to a still greater exercise of liberality. And this is in perfect accord with the existing state of things. If the Jew was expected to pay one-tenth, though the sphere of his Church's operations were comparatively limited—for the idea of missionary enterprise had not dawned upon the Jewish mind in the modern sense—surely the Christian who belongs to a Church that is trying to lay her hand upon the wide world should be expected to give more than one tenth.

But even if this small proportion were conscientiously given by the rank and file of the Church, it is conceded on all hands that the treasury of the Lord would be full and flowing over. Dr. Caven in his circular letter on Systematic Beneficence says:—"Were the tenth of their revenues contributed by professing Christians we should see the Lord's treasury overflowing, and the painful and spasmodic measures often

professing Christians do not give one-tenth, the Church has often to descend to questionable methods of raising money to carry on her work; to tea-parties, bazaars, concerts, lotteries, "neck-tie" socials, "apron" socials, "kissing" parties, and other

DEVILISH INVENTIONS,

which are a disgrace to the Church of Christ. This state of affairs obtains, remember, while the vast majority of the people are robbing God in tithes and offerings. If, as we believe, the adoption of the tithing system would bring money enough into the treasury of the Lord for carrying on His work, without the introduction of these jimcrack methods of raising money, surely that of itself should be sufficient to commend it to the warmest sympathy of all who love our Zion.

It may be said that a great many of our people give a tenth or more even now. Granted. But after careful investigation it has been ascertained that if the members and adherents of the Presbyterian Church in the United States would only give one-tenth there would be

EIGHT MILLIONS MORE

to give every year, for the spread of the Gospel. You will see this worked out in Mr. Kane's tract on, "Christian Giving." Assuming that the members and adherents of our own Church give as much per head as they do in the United States, the proportion of their givings for all religious and benevolent objects is only one-sixteenth. If this were increased to one-tenth it would give the Church a good margin with which to extend her missionary operations.

I venture to predict, moreover, that if the Church would loyally adopt the one-tenth system there would not only be a large increase to her revenues but a large increase of spiritual blessing. "Bring ye all the tithes into the storehouse that there may be meat in mine house, and prove me now herewith saith the Lord of hosts if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it." Mal. iii. 10

HOW ARE WE TO PROVE HIM?

By our faith? By our love? By our devotion? No, verily. This is the nonsense often talked of in connection with the text. The true idea is to prove the Lord with our tithes and offerings. We Christians are wont to appropriate the last part of this text. But we have no right to appropriate the last part unless we are willing to fulfil the conditions of the first part.

If in loving loyalty to the Lord, we would bring all the tithes into the store-

house and prove Him, I believe He would open the windows of heaven upon the Church, and pour out such a blessing as she has not seen since the days of Pentecost. "Ye are cursed with a curse," says the prophet. Why? Because ye have robbed God in tithes and offerings.

"Ye shall be a delictious land saith the Lord of hosts." When? When ye bring all the tithes into the storehouse. Thousands have put the Lord to the test in this matter, and they have found Him true to his promise to open the windows of heaven. Mr. Kane in his tract gives some facts about business men who have adopted the tithing system, and the overwhelming testimony is, that God not only blesses them spiritually but vouchsafes unto them abundant temporal blessings. So that the promise to open the windows of heaven would seem to cover both temporal and spiritual mercies, both to individuals and to the Church.

HERE IS A PREJUDICE

we know in some minds against the system of tithing. This is partly accounted for from its abuse in the twelfth and following centuries, when people were compelled to pay tithes for the support of a religion they could not endorse. But we should not allow the abuse of a good thing to swing us round into an unscriptural attitude on any subject.

This question too is best with difficulties to some minds. They say, there must be something wrong with the law that asks a poor man to pay as much as a rich man. The same objection will apply to the observance of the Sabbath. Time is money. And yet the poor man is asked to give as much time as the rich. It ought to be enough for us to know that God has given the law, whether we are able to adjust it to all the circumstances of life or not. Besides, the one-tenth is the minimum, and while the poor man may not be able to exceed that proportion, the rich ought to exceed it, and will exceed it if he is a conscientious man. If it should seem a hardship to ask the poor man for the tenth, there is atonement in the thought that God can make his nine-tenths go further than the whole amount. The widow of Shunem gave more than one-tenth at the request of the prophet. She got back "good measure pressed down and running over." "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty."

Church News.

REV JOHN GIBSON, M. A., B. D.

FOLLOWING is the resolution adopted at the late meeting of Presbytery of Toronto in regard to the late Rev. John Gibson, B. D., of Demerara, but they desire to bow in submission to the unerring and holy will of Him who determines all things and in whose sight the death of His saints is precious.

Mr. Gibson was endowed with excellent talents, which were carefully improved by very superior scholarship; and all his endowments, natural and acquired, were faithfully consecrated to the service of his Lord. For the brief period of four years he has exercised his ministry in Demerara, labouring among the heathens, while he also cared for the English-speaking population of his field. In both departments of labour he rendered valuable service to the cause of the Redeemer, and has manifested such fidelity, zeal and prudence as will not soon be forgotten. It was his delight to spend, and be spent for the honour of his Lord, and the promotion of His kingdom.

Though his sun has gone down while it was yet noon, it is most comforting to know that he enjoyed visible tokens of his Master's approbation, and has left a record which will doubtless stimulate and encourage others to enter upon the great work to which his life was devoted.

The Presbytery desires to express its deep sympathy with the widow of their departed brother, and with his father and the other members of his family.

May his bereaved partner and his child be especially dear to Him who is the God of the widow and the fatherless.

EVANGELISTIC services are in progress in St. Andrew's church, Fergus.

A MINISTERIAL association has been formed in South Huron. Rev. Mr. Fetner has been appointed president.

A CONCERT was given on New Year's night in the Church Manitoa, Man., the pastor, Rev. J. A. Townsend, in the chair. Proceeds over \$86.

On New Year's Eve, Miss Clark, organist of the Manitoa, Man., church, was presented with a gold chain and purse accompanied by an address as an expression of regard from a large circle of friends in the congregation.

THE anniversary services in connection with Carmel Church, Hensall, were held 13th and 14th inst. On the latter evening a sacred concert instead of the usual tea-meeting was held. Proceeds of concert \$112, which with Sabbath collections amounted to \$182.

THE anniversary services of Penetanguishene church, were conducted, Sabbath 13th inst., by Rev. D. D. McLeod, of Barrie. On the following Monday a tea-meeting was held at which addresses were delivered by Rev. Messrs. McLeod, James, the pastor (Mr. Currie) and others. Proceeds \$60.

THE new church at Fort William, in East Lake Superior district, has been opened. Rev. Dr. Bryce, of Winnipeg, preached in the morning, Rev. Mr. Ferris, in the afternoon, and Rev. J. Pringle, of Ft. Arthur, in the evening. The new church, built at a cost between \$4,000 and \$5,000, occupies a commanding position in the town and is capable of seating between 300 and 400 people.

THE annual tea meeting in connection with Ivy Church, Barrie Presbytery, was held on the 9th inst. After tea, the pastor Rev. J. J. Cochrane, M. A., in the chair, addresses were delivered by Rev. D. D. McLeod, of Barrie, Messrs. Geo. Duff, Reeve of Essa, and J. McL. Stevenson, of Barrie. Mr. G. A. H. Fraser, of Toronto University, also gave a recitation. The choir of the Presbyterian church, Barrie, lent valuable assistance towards making the meeting entirely successful.

THE annual meeting of St. Andrew's congregation, Whitby, Rev. John Abraham, pastor, was held, Monday, 14th inst. All the reports were of a most gratifying character. The treasurer's report showed no liabilities, with a respectable amount on the right side of the ledger. Messrs. J. B. Dow, Jas. McClellan and Galbraith were elected to the board of management. It was decided by a unanimous vote of the meeting not to hold a tea-meeting this year. This is the second year the same congregation has vetoed the scheme of raising money by tea-meetings.

A CORRESPONDENT writes to the REVIEW—The anniversary sermons of Geneva church, Chesley, were preached by Rev. Dr. James, of Walkerton, on the 6th inst. The attendance at both services was good, especially the evening one. The Doctor preached with earnestness and power, and his sermons were listened to with much interest by the congregations who were privileged to hear him. His preaching was characterized by faithfulness and fearlessness on the one hand, and tenderness and sympathy on the other. Long may he be spared to preach so ably the blessed Gospel of the grace of God.

THE fourth annual meeting of the "Topp" Auxiliary of the W.P.M.S., Knox church, Toronto, was held on the 8th inst. The President, Mrs. Parsons, in the chair. There was a very large attendance of members, and deep interest in the proceedings was manifested. The various reports submitted were of the most encouraging character. Mrs. Ewart, President of the General Society, and Mrs. Brimer, President of the Presbyterial Society, were present, and delivered short addresses. After the business of the Auxiliary had been transacted, an adjournment was made to the lecture room, where a "missionary tea" was served, at which a number of gentlemen specially interested in missionary work were also present. A most enjoyable social hour was spent, and the interest in the Topp Auxiliary much deepened.

THE annual meeting of Bank street church, Ottawa, was held January 14th, the pastor, Rev. Dr. Moore, in the chair. Mr. J. H. Thompson presented the annual report of the managing committee, which referred to the great success of the

the outstanding debts of the church were reported paid. The total number of communicants was 437, a net increase, after deducting deaths and removals, of 157 over the previous year. The Sunday school collections for the year was \$228, all of which was devoted to the Missionary schemes of the Church. The Ladies Association of the church had \$300 in funds, and had cushioned the seats in the gallery, the entire church now being cashed. The report also contained a recommendation that in view of the large additional membership of the church, and the increased financial resources, the salary of the pastor, the Rev. Dr. Moore, be increased by adding \$200, making it \$2,400—voted unanimously. Rev. Dr. Moore gratefully acknowledged the action of the congregation. The amount raised for missions, \$4,700, was apportioned. Sabbath-school mission collections, to the amount of \$225, were also allocated. A motion was carried, "That in the opinion of the meeting it is desirable that a new Sunday-school hall be erected as soon as possible." The annual report of the Young People's Association stated that the work of the Society during the year had been specially of a Jovial character, two weekly meetings being regularly held. The following were elected to the Board of Management: J. H. Thompson, R. R. Stewart, Dr. Bapine, Dr. Robertson, J. Fraser, Wm. Johnston.

THE annual congregational meeting of St. Andrew's church, Strathroy, was held on the 15th of Jan., the pastor, Rev. Thomas Macadam, presiding. The meeting was much larger than usual and was characterized by a very earnest and hearty interest in all the affairs of the congregation. The Session gave in a very jubilant report of the spiritual side of the congregation's work, showing an accession of thirty-seven members on profession of faith and fourteen by certificate, more than counterbalancing the unusually large number of members removed during the year. Statistics of the communion attendance were given, showing a gain of over sixty per cent as compared with 1883, and making a steady increase. Prayer-meetings have also increased, and the congregation of late apparently improved in attendance at Sabbath services; while the young people of the congregation appear to be organized in a way highly hopeful for future work. Increased numbers were reported from the Sabbath school; the managers' report showing a decline in the weekly envelope collections, but a gain in plate collections, making the receipts for ordinary purposes \$1,008, as against \$1,028 the previous year. Over against this slight decrease is to be set a very large increase in the receipts of the Ladies' Aid Society, which amounted to \$513. Through their efforts over \$500 of debt on the church building has been paid off, a redemption which has been going on nearly at the same rate for the last four years, during which this sinking fund has extinguished about \$2,000 of debt on the property. For the missionary and other schemes of the Church about \$400 was raised. The total actual receipts for all purposes when added up amount, according to the reports, to something over \$2,923, as against \$2,800 the previous year. The other health and social con-

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— ON THE —

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The Sunday School.—Its Origin, Mission, Methods, and Auxiliaries. The Lyman Beecher Lectures before Yale Divinity School, for 1888. By H. Clay Trumbull, Editor of The Sunday School Times, author of Nadesh barnes, The Blood Covenant, Teaching and Teachers, etc.

SUMMARY OF CONTENTS.

- I. The Sunday School—Its Jewish Origin and Its Christian Adoption
- II. The Sunday School—Seventeen Centuries of its Progress.
- III. The Sunday School—Its Modern Revival and Expansion.
- IV. The Sunday School—Its Influence in the Family
- V. The Sunday School—Its Membership and its Management.
- VI. The Sunday School—Its Teachers and their Training.
- VII. The Pastor and the Sunday School.
- VIII. The Sunday School—Its Auxiliary Training Agencies
- IX. Preaching to Children—Its Importance and its Difficulties.
- X. Preaching to Children—Its Principles and its Methods

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TORONTO, ONT.

Church News.

We are thankful for the Church News...

The Trinity church building is being enlarged.

The Rev. John Matheson, of Martin town...

Rev. Mr. McEwen has declined the call to Wilkesport...

Rev. Mr. Leitch, of Valleyfield, Quebec, has accepted the call to Knox church, Elora.

A new church, capable of comfortably seating 200 persons...

At the late communion services, Leavelle church, Toronto...

The congregation of Lingwick, Presbytery of Quebec...

Last week a deputation from the Anti-Foreign Society...

The Presbyterian congregation in Moncton contemplate purchasing a new organ...

On the evening of December 31st, a surprise party visited the manse, MacColl, North Brant...

Rev. J. M. Robinson, Moncton, stated recently that in the collection plate on Sunday morning...

The annual entertainment of the Presbyterian Sabbath school...

A most successful concert was given last week in the David Morris Hall, Presbyterian College, Montreal...

The new East Presbyterian church, Oak street, Rev. J. M. Cameron, pastor, is approaching completion...

On the evening of December 20th, about ninety of the Finch congregation gathered at the manse...

of Central church, Hamilton, 15th inst., the pastor, Rev. S. Lyle, B.D., was presented with an address...

By request of the Bishop of Algoma, Rev. J. Severight, Presbyterian minister at Huntsville...

The new St. Andrew's church, Nanaimo, B.C., was formally opened December 1st...

Rev. John Pringle, pastor of St. Paul's, Port Arthur, was recently presented by the congregation with a handsome Brussels carpet...

The printed statement of Mr. W. W. Miller, treasurer of Knox church, Portage La Prairie...

Names of scholars who have repeated the shorter catechism perfectly in St. John's Sabbath school...

At the last meeting of the Presbytery of Montreal, a presbyterial certificate was read from the Presbytery of Chatham...

The annual congregational meeting of St. Paul's church, Franktown, was held last week...

Mr. McEwen, were appointed to represent the congregation at Presbytery...

This 17th inst. states that Miss Frame, Shubertine, shows that the first Presbyterian minister who preached in Nova Scotia...

The anniversary services in connection with the Ivan congregation were held Dec. 16th...

The annual meeting of Zion church, Carleton place, Rev. A. A. Scott, M.A., pastor, was held 9th inst.

The first anniversary services, in connection with St. Andrew's, Carleton Place, were conducted by Rev. Dr. McNeill...

The annual congregational meeting of the Weston church, was held Tuesday evening, 8th inst.

partments of the church were considered to be in a prosperous state. Mr. James A. Young, treasurer for the past six years...

A CORRESPONDENT writes to the REVIEW:—The annual fête and Christmas tree for the scholars of the Presbyterian Sabbath school, Broadview, was held Christmas Eve...

This annual meeting of St. John's church, Hamilton, Rev. J. G. Murray, pastor, was held 14th inst.

Rev. Mr. Moreton as supply for the church, for an indefinite period, was received enthusiastically...

with the Rev. Samuel Porter in the pulpit. What a pulpit that was—high, round, strong!

The annual meeting of Erskine church, Hamilton, Rev. W. J. Day, pastor, was held on the 14th inst.

For nearly thirty years Mr. Porter had, on account of the physical infirmity mentioned above, been prevented from the regular work of the pastorate.

The annual meeting of Erskine church, Toronto, was held Monday evening, 14th inst.

mission, with a good attendance. Students were engaged in the work during nine months of the year...

of Central church, Hamilton, 15th inst., the pastor, Rev. S. Lyle, B.D., was presented with an address and framed, expressive of their high regard for him...

OBITUARY.

REV. SAMUEL PORTER. This aged, highly esteemed, and once most useful minister of Christ closed his earthly career...

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British and Foreign.

The Pope characterizes the British and Foreign and American Bible Societies as "moral pests."

The Baptists of the United States organized 608 new churches last year. Of this number 346 were east and 262 west of the Mississippi.

The system of sponsor in Baptism, for God parents, is declared by a clergyman, writing in the Church Times (England) to be "one of the greatest shams in the whole of our work."

Professor Max Muller declares that he looks upon the Duke of Argyll "as one of the best informed men all round, and one of the most clear, accurate and conscientious of thinkers."

At the Dundee Free Presbytery, the Rev. A. Alexander gave notice of a motion to ouster the Free Assembly in favour of entering into an incorporative union with the United Presbyterian Church.

A powerful awakening has taken place in Antananarivo, the capital of Madagascar, where Mrs. Mary Clement Leavitt, of the American Woman's Christian Temperance Union, has been delivering addresses.

The Presbytery of the North Isles have censured the Rev. Mr. Spark for stating that he would preach only once a month at Rousay, Orkney. The manse at Rousay being under repair, Mr. Spark has been residing at Kirkwall.

During the past year the net gain of new churches in the United States was 6,431, of ministers, 4,505, and of members, 774,864. On an average, therefore, seventeen churches were gained each day, twelve ministers, and 120 members.

Mr. Spurgeon, referring in his magazine to the Irish Presbyterians, says, "The Lord has not left their churches to be first starved and then poisoned, a process through which many of the Congregational and Baptist churches of our land are now passing."

Forty students of Yale Divinity School have volunteered to take each a month's work in house to house visitation in the ten wards of New Haven, Conn. For several years past the work of City Missions in New Haven has received valuable aid from the students of Yale University.

The third Federal Assembly of the Presbyterian churches of Australia and Tasmania met at Sidney in September. Rev. Dr. Alexander Hay, of Rockhampton, Queensland, was Moderator. This Assembly is not a legislative body, but a federation of the Assemblies for mutual counsel and co-operation.

The Methodists have started a new paper, "The Christian," which is to be published in Toronto. Its editor, a well-known literary man, laments as a serious calamity "the rapid spread of the mischievous teaching of the Bible."

The reports of the Free Church of Scotland look well. The income of the Church for the year shows a rise of over £28,000, the whole amount being £592,000. Its membership is also larger by nearly 2,000 than it was last year. That increase appears in the Highlands as well as in the Lowlands. The Sustentation Fund was found able to give \$800 to every minister. The congregations may supplement as they please.

The Presbyterian Hospital of New York City ministered to the sick and poor of the religious denominations in the following proportion:—Roman Catholic, 866; Presbyterian, 194; Lutheran, Episcopalian, 114; Episcopalian, 101. The best thing Archbishop Corrigan can do, according to the Philadelphia Presbyterian, is to send a good round subscription to the institution which takes care of his people so generously.

Mr. Moody is now holding services after his accustomed methods in San Francisco. Leaving early in the autumn, he went up the Northern Pacific Coast, holding meetings in various towns and cities. The multitude flocked after him as in the East. The churches and halls were filled, and day after day great companies of men and women listened to his voice. At Portland, Oregon, the converts made were numerous, and some men of great influence and position became confessors of Christ.

The ministry of the Covenant Church, United States, has doubled since 1856, numbering now 118, and the increase of membership has been three-fold; 10,970 being reported for 1888. Its foreign missions have been richly blessed. In Syria and Asia there are nearly thirty stations with schools, and one has been established in Cyprus. The work has reached the point at which more complete local organization is necessary, and the organization of the Presbytery of Asia Minor is recommended.

A kindly deed has been done by a congregation of coloured people in Liberia. In 1834, the Bible Society presented every emancipated slave, who could read, with a copy of the New Testament with the Psalms. Many of these "old-time slaves" are still alive, and on Sunday they take their seats in the school beside their grand-children and read in their turn from their presentation volumes. The congregation to which they belong have sent to the

Bible House a gift of £10 with the desire that it be expended for the spiritual needs of their heathen brethren in Africa.

The Historical Society of the State of Delaware has in its possession a remarkable collection of old books and relics of former days. The building in which they are arranged was once occupied by the first Presbyterian church, Wilmington, and was erected in 1740. It is a very proper receptacle for its historical relics, and amidst them the Historical Society holds its meetings. From the walls the pleasant face of Dr. E. W. Gilbert, the first pastor of Hanover Presbyterian church, Wilmington, looks down upon the scene.

Under the provisions of the Edmunds-Tucker law the Mormon "Church" in Utah has been compelled to turn over to the United States receiver its property held in excess of the limit when the new law allows—not only the temple property, but 30,000 sheep, \$75,000 worth of cattle, \$27,000 in notes for stock in the theatre, \$27,000 Deseret Telegraph Company stock, \$100,000 worth of coal lands, \$75,000 of gas stock and other property, in all amounting to \$790,000. Whether the law, which requires this property to be turned over to the school fund, will accomplish its object may be questioned, inasmuch as the school fund is under the control of the Mormons.

A National Academy of Theology has been founded by a convention of theological professors convened in New York. The object of the Academy is the prosecution of the study of theology as a science. A constitution and by-laws were adopted, and officers elected as follows:—President, Professor James Strong, of Drew Theological Seminary; Vice-President, Professor E. V. Gerhart, of the Theological Seminary of the Reformed Church, Lancaster, Pa.; Registrar, Professor Marcus D. Buell, Boston University School of Theology; Secretary, Professor C. D. Hartranft, Hartford Theological Seminary; Treasurer, Professor F. Gardner, Berkeley Divinity School, Middletown, Conn.; the President, Secretary and Registrar, with Prof. W. V. V. Mabon, of Presbyterian Seminary, and Prof. Alvah Hovey, of Newton, Mass., were made an Executive Committee.

The annual meeting of the Presbyterian Synod of Otago and Southland was regarded with more than usual interest on account of the controversy which had arisen by the publication of Professor Salmon's "Reign of Grace," contending that there was hope of salvation after death. The Synod, after an animated debate, decided to issue a pastoral address, declaring that the hope of salvation terminated with this life, a position in which Professor Salmon was longer a minister of the Church of Scotland. The Westminster Convention of 1886 also came up for discussion, and after an animated debate, a committee was appointed to prepare a report for the next meeting as to the interpretation which should be put upon some points in the Confession. A majority of the ministers were in favour of this motion while a majority of the elders opposed it.

Dundee Free Presbytery has had an interesting discussion of the causes and remedies of non-churchgoing. Rev. D. M. Ross, according to the Glasgow Leader, thinks there ought to be a revival of the parochial system under which each congregation should be responsible for all the people in a given district. Mr. W. Mackison, elder, maintained that wherever the Gospel is faithfully preached the people flock to hear, and that they should see to it that every pulpit gives no uncertain sound. He referred to a powerful sermon of Rev. John McNeill's on Elisha making the axe to swim. When the son of the prophet lost the head of his axe, which Mr. McNeill made to be the Divine power in us, he had the common sense to stop and go to Elisha for help instead of continuing to lay on the trees with a mere stick, and so the Church may be going on without the head of the axe, when it ought to be consulting the Heavenly Elisha. Mr. Mackison very cordially agreed with Mr. McNeill.

A Roman Catholic priest in Mexico, Jose Pina, who has left Rome and wishes to join the Presbyterian Church, has published his story, and a very terrible one it is. "I found very soon," he says, "that the church, instead of being the house of God, was a veritable brothel in which the priest and the most depraved of his parishioners had given themselves up to work lewdness and all uncleanness. When I attacked these abuses I was rewarded with removal, and the bishop knowingly appointed as my successor a man notorious as a robber and a polygamist." Rev. W. Hubert Brown, a Presbyterian missionary in Mexico, declares that no one who has lived in that country could honestly reject Father Pina's testimony as an exaggeration. "Universal testimony," he says, "exclaims against the grossly immoral lives of the majority of the priests. The daily papers abound in paragraphs in which charges are made against individual priests circumstantially and by name. And yet nothing is done except in the most scandalous cases, and then the criminal is punished by being given a better place in some other part of the country. This is notorious. The picture of Reformation times is a good portrait of the modern Mexican priesthood."

Special Notices.

The Rev. Adam Shaw has been elected to Leven U. P. church.

The Rev. Henry Hunter has been ordained at Kippin Free church.

CATARHIL.

A NEW HOME REMEDY FOR THE CURE OF CATARRH, CATARRHICAL LEAFANS, AND HAY FEVER.

The microscope has proved that these diseases are contagious, and that they are due to the presence of living parasites in the lining membrane of the upper air passages and eustachian tube. The eminent scientist, Tyndall, Huxley and Besse endorse this, and these authorities cannot be disputed. The regular method of treating these diseases is to apply an irritant remedy weekly and even daily, thus keeping the delicate membrane in a constant state of irritation, accompanied by violent sneezing, allowing it no chance to heal, and as a natural consequence of such treatment no permanent cure has ever been recorded. It is an absolute fact that these diseases cannot be cured by any application made oftener than once in two weeks, for the membrane must get a chance to heal before any application is repeated. It is now seven years since Mr. Dixon discovered the parasite in catarrh and formulated his new treatment, and since then his remedy has become a household word in every country where the English language is spoken. Cures effected by him seven years ago are cures still, there having been no return of the disease.

So highly are these remedies valued, and so great is the demand for them, that ignorant imitators have started up everywhere, pretending to destroy a parasite, of which they know nothing, by remedies the results of the application of which they are equally ignorant. Mr. Dixon's remedy is applied only once in two weeks, and from one to three applications effect a permanent cure in the most aggravated cases. N.B.—For catarrh troubles peculiar to females (whites) this remedy is a specific.

Mr. Dixon sends a pamphlet describing his new treatment on the receipt of ten cents in stamps. The address is A. H. Dixon & Son, 303 King Street West, Toronto, Canada.—Scientific American.

Sufferers from catarrh troubles should carefully read the above.

The Rev. Matthew White, B.D., has been elected to Stirling Free church.

The Rev. R. Beveridge, M.A. has been elected to New Deer Free church.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, colics, the gums, allays all pain, cures wind, scalds, and is the best remedy for diarrhoea. 25c. a bottle.

The Rev. Robert H. Logan has been called to Chalmers Free church, Dundee.

CARBOLIC SMOKE HALL LOCAL DREFFELTOR—Constitutional—Cures Catarrh, Asthma, Bronchitis, Catarrh Deafness, Diphtheria, Ulcerated Sore Throat, Croup, Whooping Cough, etc. These offensive odours in Catarrh depend on a species of fermentation—the organisms which cause fermentation in offensive Diphtheric Exudations, Purulent Ulcers on the mucous membrane whenever they can be reached. The above extract from the Dispensary shows the efficacy of a portion of our remedy. Now, we have the only means known to man for inducing this powerful agent into the nasal, throat, and lung passages. And complete relief is guaranteed. Beware of cheap imitations. We challenge all persons claiming to cure diseases of the mucous membrane to a public competition trial—when we shall prove that our remedies have no equal. For sale by all druggists. Price \$3.00 by mail 8 cents extra. Free trial at our parlours, Room C, Yonge Street Arcade.

The Rev. Patrick B. Thom has been elected assistant and successor of Fossaway Parish church.

The death is announced of the Rev. Ewen MacKenzie of Kirkhill Parish, and of the Rev. James S. McNab, of the Parish of Cumberae.

BROKEN DOWN.

"After suffering with dyspepsia, kidney disease, loss of appetite and pain in the head until discouraged, I heard of B.B.B. took two bottles and am happy to say I feel as well as ever." Mrs. Rufus E. Merry, New Albany, N.S.

The Rev. J. W. Hamilton, M.A. has been ordained as colleague to the Rev. Dougald Macpherson, of Dunkeld Free Church.

The Rev. Mr. Dickie, Perth, has been elected colleague and successor to the Rev. Thomas M. Lawrie, of Dowanhill U. P. Church, Glasgow.

PRESENCE OF MIND.

PRESENCE OF MIND is good in case of accidents and emergencies, and when coupled with Haggard's Yellow Oil will often save life. Yellow Oil cures all painful injuries, burns, scalds, bruises, frost bites, rheumatic and neuralgic pains and is in fact a handy and reliable surgical aid.

The Rev. William McCloy, of St. Andrew's church, Rodney-street, Liverpool, and formerly of Paisley, has been elected to Johnstone Parish church.

This English House of Commons recently decided by an overwhelming majority that the British Museum shall not be opened on the Lord's day.

A VALUABLE DISCOVERY.

F. P. TANNER, of Neehing, Ont., says he has not only found B.B.B. a sure cure for Dyspepsia, but he also found it to be the best medicine for regulating and invigorating the system that he has ever taken. B.B.B. is the great system regulator.

At a Church of England mission, lately held in Cardiff, Wales, the preachers enumerated among "mortal sins" the entering of a Dissenting chapel.

The congregation of Inverary Free Church have resolved to petition the General Assembly to appoint the Rev. Mr. Stewart to be colleague to the present minister.

Burdock BLOOD BITTERS

REGULATES THE Bowels, Bile and Blood CURES Constipation, Biliousness, all Liver Disorders, Dropsy, Rheumatism, all kinds of Skin Diseases, and all other Disorders of the System.

Pierce's Little Pleasant LIVER PILLS. BEWARE OF IMITATIONS. ALL DRUGGISTS ASK FOR DR. PIERCE'S LITTLE OR LITTLE SUGAR-COATED PILLS. Being entirely vegetable, they are safe for all ages, and do not irritate the system, but are a powerful purgative, and a most effective cathartic.

SICK HEADACHE. Millions Headache, Dizziness, Constipation, Indigestion, Biliousness, etc. are cured by Dr. Pierce's Pleasant LIVER PILLS. It is an absolute fact that these diseases cannot be cured by any application made oftener than once in two weeks, for the membrane must get a chance to heal before any application is repeated.

\$500 REWARD. Offered by the manufacturer of Dr. Sage's Catarrh Remedy, for a case of Catarrh which they cannot cure.

SYMPTOMS OF CATARRH. Heavy discharge, obstruction of the nasal passages, discharge falling from the head, and the throat, sometimes profuse, watery, and acid, at others, thick, tenacious, mucous, purulent, bloody and putrid. The eyes are red, watery, and inflamed. There is ringing in the ears, and a constant tickling or itching of the throat, leading to coughing or sneezing to clear the throat. Expectoration of offensive matter, together with mucus from the nose, the voice is hoarse, and has a nasal twang. The breath is offensive; small and taste is impaired; there is a sensation of dizziness, with mental depression, a hacking cough, and general debility. A few of the above symptoms result in consumption, and the patient dies. No disease is so common, more deceptive and dangerous of less understood by physicians.

Dr. Sage's Catarrh Remedy cures the worst cases of Catarrh, "cold in the head," Croup, and Catarrh of the Throat. Sold by druggists every where. 50 cents.

"Constantly Hawking and Spitting." THOMAS J. HUGHES, Esq., 260 1/2 Pine Street, St. Louis, Mo., writes: "I was a great sufferer from catarrh for three years. At times I could hardly breathe, and was constantly hawking and spitting, and for the last eight months could not breathe through the nostrils. I thought my life would be ended, and I had given up all hope. I was advised to try Dr. Sage's Catarrh Remedy, and I am now a well man. I believe it to be the only cure for catarrh now known, and one that will give it a fair trial to experience astounding results and a permanent cure."

Three Bottles Cure Catarrh. ELLIOTT'S, Rungton P. O., Columbia Co., Pa., writes: "My daughter had catarrh when she was two years old, very badly. I saw Dr. Sage's Catarrh Remedy advertised, and bought a bottle, and soon saw that it cured a bottle, and now she is a well man."

JOHN SHEALL, MERCHANT TAILOR. Style, good and perfect at guaranteed. 81 QUEEN STREET WEST, TORONTO.

READ THIS. DYSPEPSIA—Incurable Preferred—Wanted. Simply address POPP'S POLIKLINIK, Philadelphia, Pa. Mention this paper when writing.

LEAR'S GAS-FIXTURE EMPORIUM, 15 Richmond Street West. NEW SHOW ROOMS. Complete, and full of the most artistic designs ever shown in Canada. Prices not to be beat. Come and see.

J. W. JOHNSON, Practical Watchmaker and Jeweler. 254 1/2 Yonge Street, Toronto. FINE WEDDING RINGS A SPECIALTY. I make a specialty of repairing and retooling Chronometers, Minute Repeaters, and all Fine Grades of Foreign Watches. Satisfaction Guaranteed.

W. BURROUGHS & CO. PLUMBERS. STEAM AND HOT WATER ENGINEERS. 315 QUEEN STREET WEST, TORONTO. Telephone No. 124. EAGLE STEAM WASHER. Send for trial machine. Agents wanted. Address 430 D. PERRIN, 37 Church Street, Toronto, Ont.

COAL. ROGERS COAL. ELIAS ROGERS & CO. G. T. MACDOUGALL, Dealer in all kinds of WOOD and COAL, 100 & 301 Queen St. East, Warehouse of Sherbourne Street, Toronto. All Orders Promptly Attended to.

STANDARD CHOPPING MILLS. USES BEST FRENCH MILLSTONES. MILLSTONES. FINEST CHOPPER WITH CORN CRIB REMOVED. PATENTED BY W. W. CO. FROILTON ONT. WATEROUS. E. W. CO. BRANFORD CANADA. Replaced Three Iron Grinders last week. We have them for sale cheap.

Miscellaneous.

BELL. PIANOS ARE THE ORGANS LEADING INSTRUMENTS FOR PURITY OF TONE & DURABILITY. CATALOGUES FREE. W. BELL & CO. GUELPH, ONT.

PROVIDENT LIFE AND LIVE STOCK ASSOCIATION (INCORPORATED). HOME OFFICE: Room D, Arcade, TORONTO, Can.

In the LIFE DEPARTMENT this Association provides INDemnITY for sickness and accident, and accumulates a fund for the education of General Beneficiaries.

IN THE LIVE STOCK DEPARTMENT TWO-THIRDS INDEMNITY FOR LOSS OF LIVE STOCK. Of its members. Send for Prospectus, claims paid, etc. WILLIAM JONES, Managing Director.

AT HOME. Dress Goods, Carpets, Blankets, Underclothing, Hosiery, Oil Cloths. GENERAL DRY GOODS. At Sacrificing Rates. R. MCKAY, 250 and 252 Queen Street East, 614 and 616 QUEEN STREET WEST.

THE ONLY APPLIANCES HAVING ABSORBENT QUALITIES. A NEW LEASE OF LIFE—CURED WITHOUT MEDICINE. All diseases are cured by our Medicated Electric Belts and Appliances. On the principle that electricity is life, our appliances are brought directly into contact with the diseased part. They act as perfect absorbents, by destroying the germs of disease and removing all impurities from the body. Diseases are successfully treated by correspondence, as our goods can be applied at home.

READ OUR HOME REFERENCES: Henry Conway, 44 Centre Street, cured of intermittent fever in ten days, one year's standing; used Actina and Belt. Mrs. S. M. Whitehead, 678 Jarvis Street, a sufferer for years, could not be induced to part with our Electric Belt. Mr. J. Fuller, 444 Centre Street, coughed eighteen months; cured in two treatments by Actina. J. McQuiggin, grain merchant, cured of rheumatism in the shoulders after all other remedies failed. Wm. Weeks, Parkdale, sciatica and lame back, cured in fifteen days. Wm. Nelles, Thessalon, cured of lame back, pain in breast and dyspepsia, after being laid up all the winter. D. K. Mason, 11 King West, cured of Catarrh of stomach by Actina. Edwin Gale, Glenora, cured of lame back in ten days, belt ordered by his physician. Mrs. C. M. Tyler, 373 Berkeley Street, cured of nervous prostration. D. K. Bell, 135 Simcoe Street, cured of one year's sleeplessness in three days by wearing Lung Shield and using Actina. L. B. McKay, Queen Street, tobaccoist, cured of headache after years of suffering. Miss Annie Wray, Manning Avenue, music teacher, finds Actina invaluable. Mr. Egan, Thessalon, cured of pain in the back and kidneys, and to be Bright's disease. E. Riggs, 230 Adelaide West, cured of Catarrh by Actina. G. S. Pardee, 81 Berkeley Street, cured of lame back after all medicines failed. Miss Della Clayton, Toronto, cured of paralysis after being in the hospital nine months. Mrs. Andrews, Thessalon, cured of rheumatism and hip disease; could not walk without a cane. John Thompson, 106 Adelaide West, cured of a tumor in the eye in two weeks by Actina. Mrs. Darwin, 26 Clarence Street, cured of a long standing case of pain in the knee. Mrs. Hart, 342 St. Clair Avenue, Toronto, cured of Blood Poison.

Your Belt and Suspensory have cured me of impotency," writes G.A. "I would not be without your Belt and Suspensory for \$50," writes J. McQ. "My general debility, your Belt and Suspensory are cheap at any price," says M.M.C. "These letters are on file. Mr. McClintock, Thessalon, cured of rheumatism in back and legs; very bad case; laid up a long time. Many more such testimonials on file. Cannot reproduce under the name of Actina. Actina will cure all ailments of the eye. The eye treated while closed. Actina especially prepared for the throat and lungs. Send for Illustrated Book and Journal FREE.

NAME THIS PAPER. Compare Our Goods in Prices to Any Others. W. T. BAER & CO., 185 Queen Street West, Toronto.

Froilton Ont., December 17, 1888. W. E. W. Co., Brantford, I received your letter saying you would accept my order for twenty Standard Choppers. Please ship immediately, as I cannot afford to keep buying plates for this Iron Grinder, and I have a good deal of grinding just now. Yours truly, JOSHUA WHEELER.

BUGARIE BELL FOUNDRY. Bell Foundry, Brantford, Ont. Warranted Castings and Patterns. VANOUZEN & TIFT, Brantford, Ont.

CINCINNATI BELL FOUNDRY CO. SUCCESSORS OF THE BLYMYER MANUFACTURING CO. 1000 W. 11th St. CINCINNATI, O. NO DUTY ON CHURCH BELLS.

MCHANE BELL FOUNDRY. First Quality of Bells, Castings and Patterns for Churches, Colleges, Town Clocks, etc. Fully warranted; satisfaction guaranteed. Send for prices and catalogue. HENRY MCHANE & CO. BELLINGHAM, B.C.

DALE'S BAKERY. 643 Queen St. West, Cor. of Fortias St. Celebrated Pure White Bread, Dutch Brown, Best Family Home-Made Bread. R. F. DALE.

189-COLLEGE ST. MEAT MARKET-11. F. W. MORTON, BUTCHER AND PURVIOR. 8 Doors west of Augusta Avenue. A choice selection Fresh and Salt Meats, Sugar Cured Hams, Bacon, etc. Poultry and Vegetables of all kinds in season. Prices moderate. All fresh. Daily orders called for and promptly delivered.

Rheumatism Entirely Cured. I suffered badly; pained and stiff at times; could neither raise nor lower my arms, or acquire weight; had to be assisted in putting on my clothing; took different prescribed remedies without any benefit. A friend, who had induced me to use St. Leon Water, told me of its benefits. I used it, and in a few days I was cured. I feel as well as ever. JAMES O'NEILL, 250 and 252 Queen Street, Toronto.

USE ST. LEON WATER. Thankful did, as I soon felt relief. Continued to use it freely, and am now entirely cured—free from stiffness and pain. Ask my physician. It is used up to perfection. I never felt better in my life. JAMES O'NEILL, 250 and 252 Queen Street, Toronto.

FALL STOCK NOW COMPLETE. HATTER AND FURRIER. R. Kelly, 642 Queen St. West.

A. H. WELCH, (Established 1872.) Jewellery - Manufacturer, DIAMONDS AND PRECIOUS STONES. Special attention given to watch repairing, engraving, retooling, diamond setting, lapidary work. 21 ADELAIDE ST. WEST, - TORONTO.

THE ONLY APPLIANCES HAVING ABSORBENT QUALITIES. A NEW LEASE OF LIFE—CURED WITHOUT MEDICINE. All diseases are cured by our Medicated Electric Belts and Appliances. On the principle that electricity is life, our appliances are brought directly into contact with the diseased part. They act as perfect absorbents, by destroying the germs of disease and removing all impurities from the body. Diseases are successfully treated by correspondence, as our goods can be applied at home.

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Presbyterian Review

THURSDAY, JAN. 24, 1889.

"The Presbyterian Review" has the largest sworn circulation of the Presbyterian newspapers in Canada.

In ordering goods, or in making inquiry on terms, anything advertised in this paper you will do well to refer to the publisher, by stating that you saw the advertisement in the PRESBYTERIAN REVIEW.

Copies of the "REVIEW" may be had at the Office of Publication or at the Presbyterian Book Room, corner of Adelaide and Toronto Sts. on Wednesday afternoon.

Rev. W. A. Mackay, B.A., of Woodstock, delivered a lecture in Canimung on the 15th inst., his subject being "The Duty of the Hour." The lecturer speaks in high terms of the lecture.

At the late meeting of Paris Presbytery a committee was appointed to prepare an overture for next meeting of the Synod of Hamilton and London, regarding the filling of vacant pulpits by students to the exclusion of the probationers of the Church.

The first anniversary services of the opening of the new church, Napier, were held Sabbath, 18th inst. Rev. Geo. Cuthbertson, of Wyoming, preaching to large congregations. On the following Monday the social gathering of the congregation was held, the pastor, Rev. J. R. Johnston, in the chair.

Rev. J. Macdonald, editor of Knox College Monthly, now on a visit to Scotland, has been making the acquaintance of the Edinburgh colleges and other seats of learning. Before returning to Canada he hopes to visit Oxford and London, returning to Canada towards the end of March. From the Scottish Leader of December 31st, we notice that Mr. Macdonald had spoken the previous Saturday evening, with much acceptance at the Gospel Temperance demonstration, giving a very interesting address on the progress of the temperance cause in Canada.

The annual meeting of West Winchester congregation was held on the 14th inst. The treasurer's report showed a balance on hand of \$118. Missionary contributions during the year, \$168.84. The Sabbath-school also provides a scholarship on the Pointe aux Trembles schools. Mr. James Maxwell, one of the elders, also a member of the Board of Managers, having passed away during the year, several members touchingly bore tribute to his blameless life, and untiring zeal in behalf of the cause of Christ. Mr. Alex. Ross, jr., having retired from the office of clerk and treasurer, a large number of the congregation met at his residence on Thursday evening, and presented him with an elegant silver tea service and an address. Mr. Ross, though taken quite by surprise, replied in fitting terms, thanking the congregation for their expression of good will.

The second annual meeting of Augustine church, Winnipeg, was held on the 14th inst. A large attendance was present, and the services were of a most interesting character. The membership remains as last year, forty. There has been a good attendance on the Sabbath services, and the weekly prayer-meeting has been kept up regularly. A Sabbath-school, with fifty-five scholars, is in efficient working order. The building accounts of this church, opened for worship in August, 1887, were all paid and closed early in the year. The total cost of site and building was \$2,860, of which \$1,742 was met by subscription, and the remainder with a loan from a member of the congregation, at four per cent. interest. The amount raised by the congregation during the year, was, for ordinary purposes, \$900.56, for building fund, \$38.50; for Sabbath-school library, \$51.50; for Schemes of the Church, \$187.20; for Students' Missionary Society, \$7.20—in all, \$1,527.96. In addition, the contributions of the Sabbath-school amounted to \$55.25. The Board of Management consisted of Messrs. Taylor, Messrs. McMicken, Bell, Johnson and McKinnon.

A CORRESPONDENT writes to the REVIEW—The S. S. Association of the Presbytery of Gleanery held its annual meeting in St. Andrew's church, Martin-town, on 15th and 16th inst. Dinner and tea were kindly served in the church hall both days to all the friends who came. Rev. James Hastie, the president, opened the convention with singing and prayer. Short and appropriate addresses of welcome were given and responded to. Brief verbal reports were then heard from many of the Sabbath schools. Rev. A. B. Mackay, of Montreal, taught the lesson, Mark 1:35-45, in a very interesting manner. At the next session he gave an admirable and suggestive address on "Neglected Children," as found in both Christian homes and Sabbath schools. The Convener of S. S. Committee announced that forty-one schools had reported to him 300 teachers and 2,972 scholars, who contributed during 1888, for all purposes, \$1,405-\$540 of this being for Missions. Rev. D. MacLaren and W. J. Scott gave brief accounts of the S. S. Convention, held at Kingston last October. The event of this session was the children's meeting, when Rev. Jas. Hastie gave a practical address to the boys and girls, warning them of the evils of tobacco. Mrs. James Fraser followed in a telling address on the duty of giving the best we have to Jesus—even ourselves. The treasurer's report was very satisfactory, showing that \$150 had been raised by the scholars of Gleanery Presbytery for the native preacher in their chapel in Formosa. Rev. A. H. Scott gave an earnest address on "The Uppermost Thought in S. S. Work." "The Purpose to which S. S. Offerings should be Devoted," was discussed by Rev. A. Givan, who showed the desirability of giving the children's money to missions of some kind, whether home or foreign. "The Value of the Teachers' Meeting" was also discussed. Altogether, this twelfth S. S. Convention of Gleanery was fully equal to, if not better, than those held heretofore, and cannot but do good to all who came in order to receive instruction.

ROYAL BAKING POWDER Absolutely Pure.

This powder never varies. A marvel of purity, softness and abundance of action. More economical than the ordinary kinds, and it gives to the bread and pastry a richness of flavor that no other powder can give. Sold only in Canada. ROYAL BAKING POWDER CO., 100 WALL STREET, N.Y.

BRUCE'S SEEDS. Our Descriptive and Priced Catalogue for SPRING TRADE is now ready, and will be mailed free to all applicants and to customers of last year without solicitation. MARKET GARDENERS Will find it to their advantage to sow our seeds. Jno. A. BRUCE & Co. Hamilton, Ont.

Toronto, January 8, 1889. TO THE CANADA KEY TRUST CO., Toronto. GENTLEMEN, We are very much pleased to add our testimonial to the list you have for the quick return of last year. We were unfortunate enough to drop our keys yesterday, but received them to-day from you all right. SHUFMAN & SON, 11 Victoria Street.

GRANITE & MARBLE MONUMENTS TABLETS MAUSOLEUMS &c. F. B. GULLETT Sculptor 100 CHURCH ST. TORONTO.

\$300 Piano Given Away. On the first day of April next, a brand new \$300 piano will be given to the agent who shall have secured the largest number of new cash subscribers for The Evangelist in three months, ending March 23. The Evangelist is one of the best religious weekly papers published, and costs only \$1.00 a year. It is specially authorized to publish the sermons of Rev. Sam. P. Jones and Rev. Geo. W. Small every week. It is the organ of the great Southern Sunday School Assembly that meets at Montreal, Tenn. The editor, J. W. Small, is a well-known and successful evangelist. Send in your own subscription and all those you can get, to Rev. Rufus J. Clark, Publisher, Nashville, Tenn., and you will not regret it.

PURE GOLD FLAVORING EXTRACTS BAKING POWDER

Meetings of Presbyteries. HARRIS—Orillia, Jan. 29. BRANTFORD—Portage la Prairie, March 11, 19 30. CHATHAM—Chatham, March 9, 10 a.m. CALGARY—Medicine Hat, March 6, 2 p.m. GLENORA—Cornwall, March 10. GUELPH—Guelph, March 10, at 10 30. KINGSTON—Kingston, March 15, 3 p.m. LINDSAY—Sunderland, Feb. 10, 10 30. MONTREAL—Montreal, March 12, at 12 30. MONTREAL—Montreal, March 19. OTTAWA—Ottawa, Feb. 6, 10 a.m. OWEN SOUND—Owen Sound, March 18, 7 50. QUEBEC—Sherbrooke, March 12, at 3 p.m. ROCK LAKE—Manitow, March 6, 2 p.m. SARASOTA—Sarasota, March 9, 10 30 a.m. SHELBYVILLE—Palmerston, March 12, 10 a.m. STRATFORD—Stratford, March 12, 10 30 a.m. TORONTO—Toronto, Feb. 12, at 10 a.m.

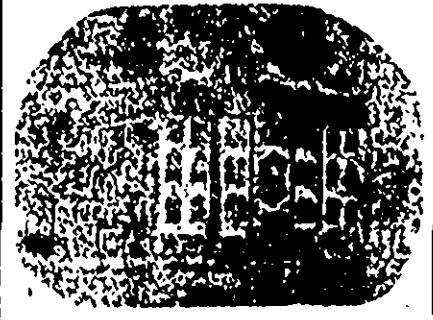
Births, Marriages, & Deaths.

announcements under this head 25 cents each insertion. Marriages. NORMAN—MACKLAIN.—At Kincardine, by Rev. J. L. Murray, M.A., on Jan. 2, Mr. Donald Norman to Miss Ellen K. Macklaim, daughter of Alexander Macklaim, Esq., of Kincardine. GARDNER—PENNA.—At Kincardine, on Jan. 7, by the Rev. J. L. Murray, M.A., Mr. Thos. Gardner to Miss Grace Penna, youngest daughter of Mr. Thos. Penna, of Kincardine. CHALKER—KOLLINS.—At North Bay, on Jan. 14, by the Rev. J. M. Goodwillie, M.A., Frederick Chalker to Welta E. Kollins, all of Barkton, (turd township, District of Harry Sound. STEWART—MCINNIS.—On Wednesday, Jan. 9, at the residence of the bride's father, by the Rev. John McMillan, of Wick, Mr. William Stewart of Wick, to Miss Sarah, fourth daughter of Alexander McInnes, Esq., of Crowell. CLARK—KENNEDY.—At Agincourt, on January 10, by the Rev. John Mackay, B.A., James Clark, Esq., to Elizabeth, only daughter of Lyman Kennedy, Esq., all of Scarborough. PATRICK—BIRCH.—At Belleville, Ont., on Jan. 10, by the Rev. W. Maclean, M.A., George R. Patrick, Esq., of Woodstock, Ont., registrar of the county of Oxford, to Frances C., eldest daughter of the late James Lyons Birgar, Esq., of the Carrying Place, Murray, Ont. MR. FORSTER, ARTIST. Portraits admitted to the Salon of France. Studio 18 King Street East, N.E.—Portraits in Oil a specialty.

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