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DO WHAT IS NEXT TO THEE

Do what is next to thee:
Love doth not measure;
If not thy pleasure,
Still thine the peace will be.

Do it with all thy might;
Brief is the living;
Hear those in grieving,
As in God's holy sight.

Do it for Jesus' sake,
Though it be trying,
Sweet thy denying,
His love can ever make.

Do it with all thy strength,
Be not delaying,
But swift obeying,
For next will come at length.

Do with all care and rest;
Patient in doing,
Watchful, pursuing,
So life's long days are blest.

Do thou with prayerful heart,
Always rejoicing,
Let thy sweet voicing
Some good to all impart.

Do what is right and meet;
Wait not the morrow,
So shall not sorrow
Burden love's willing feet.

—Churchman.

For the PRESBYTERIAN REVIEW.

SCRIPTURE ILLUSTRATIONS OF THE SHORTER CATECHISM.

BY REV. A. B. MACKAY, MONTREAL.

CVII.

JAMES, the brother of our Lord Jesus, says, "Is any among you suffering? let him pray. Is any cheerful? let him sing praise." There is no better cure for sorrow than prayer, and there is no healthier expression of happiness than praise. Indeed the two are united by God in sweet companionship. If in our sorrow we begin to pray, our tears will be dried and our hearts will be comforted.

Paul and Silas suffered unjustly at Philippi. They were brought before the magistrates, condemned to stripes, and cast into the foulest prison, in the stocks. It was very hard to bear; but in their suffering they began to pray, and as they prayed they were comforted, their hearts were so comforted that they broke out into singing praise. They sang hymn after hymn, till the roof of the prison rang again, and the other prisoners, waking from their sleep, were astonished and awed, as they listened to the strange, sweet sounds.

Paul, in writing to the Christians in Philippi a number of years after that, tells them (Phil. iv. 6, 7.) how they might always have peace and joy in their hearts. When they remembered his own happy experience, notwithstanding all his troubles and trials, they must have had no difficulty in believing what he said. Neither should we, for many have followed his advice, and never found it to fail. Following a suggestion made by W. Arnot, I once wrote out Paul's advice on a blackboard, in the form of a prescription, so that my Sabbath-school children might remember it. Here it is:—

PRESCRIPTION FOR THE CURE OF CARE.

[Given first to the Christians at Philippi, but good for all suffering from this disease.]

1. Be careful for NOTHING.
2. Be prayerful for EVERYTHING.
3. Be thankful for ANYTHING.

The above is an infallible remedy. It has never failed me, and I write it down for the benefit of others, in the barracks of the Pretorian Guard, at Rome, while waiting to be tried for my life by the Emperor Nero, about A.D. 65.

PAUL THE APOSTLE.

As prayer thus necessarily leads to peace and praise, Christians in all ages have felt that it is seemingly that the prayer which Christ taught His disciples, should end with a doxology. "Whether the Lord uttered the words on this occasion, or some other, or not at all, they are a true echo as well as a real conclusion of the prayer." Moreover the very words are found in Scripture as one of the loftiest expressions of inspired praise. David, the sweet singer of Israel, the Psalmist of all the saints, was the man who uttered them. It was a great disappointment for him to be told by God that he could not be allowed to build the temple. But he was comforted when he was informed that the work would be done by Solomon, his son; and with the ingenuity of ardent love, David devised means whereby he also might have a share in

the good work. He collected for it gold, and silver, and precious stones, and brass, and iron, and timber, and stone, and he gathered them in such profusion that it has been thought there must be some mistake in the figures, the value of the precious metals would be so enormous. It is correct, there never was such liberality in the service of God, in the history of man. I wonder if men are led to doubt the correctness of the figures, because the consecration of enormous sums to the service of God is so rare. Many Christian givers in modern days may blush when their gifts are compared with those of some old Jews. Surely there should be far more princely liberality for the erection of the spiritual temple which is to stand for ever, than there was for the erection of that material temple, not one stone of which is left upon another. David not only gave royally of his own substance but urged all his people to unite with him in the work. The result was very gratifying to him, and very ennobling to the people. "With a perfect heart they offered willingly to the Lord," and so great was the joy of David that he poured out his heart in these words of thanksgiving—

"Blessed be thou, Lord God of Israel, our Father, for ever and ever. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O Lord, and Thou art exalted as head above all. Both riches and honour come of Thee; and Thou reignest over all; and in Thine hand is power and might; and in Thine hand it is to make great, and to give strength unto all. Now, therefore, our God, we thank Thee, and praise Thy glorious name. But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of Thee, and Thine own have given Thee. For we are strangers before Thee, and sojourners, as were all our fathers: our days on the earth are as a shadow, and there is none abiding." These beautiful words are invested with a special interest because in them is found that expressive and comprehensive doxology which the Prayer of the Disciples concludes. Our prayers

must also praise Him for all He is, and for all He does. Therefore "The conclusion of the Lord's prayer [which is, For Thine is the kingdom, and the power, and the glory, for ever, Amen] teacheth us to take our encouragement in prayer from God only, and in our prayers to praise Him, ascribing kingdom, power, and glory to Him. And, in testimony of our desire, and assurance to be heard, we say, Amen."

Mission Work.

W. F. M. S. WORK, ENCOURAGEMENTS AND HINDRANCES.*

BY MISS GORDON, HARRINGTON, ONT.

The day of our annual meeting has come round once more; and once more we are met to enjoy its privileges and to share its responsibilities. This propitious day, our present, divides the past year of our history as a Presbyterian Missionary Society from the coming one, 1880. Standing here, the thoughts of every one of us are busy with the past, not without eager searchings into the future. The past and the future are, in these days, filling the thoughts of many hundreds of our fellow-workers, who like us are holding their Presbyterian meetings here and there through our country. Those reviews of our past, and these previews of our future, are wise and right. Indeed, they form the main purpose for which we hold our annual meeting at all. Year after year, our history repeats itself.

In looking back, we find many causes for thanksgiving on the one hand, and as many, perhaps, for regret and humiliation on the other. Our business to-day is so to look at both these, that they shall alike guide and inspire us to better work for the year to come, that our successes and our failures may alike prove stepping-stones to higher things. In most of the congregations of our Presbyterian Society in working order. For this we are thankful. And to-day this is to us an inspiration to a resolve that, by the good hand of our God upon us, we shall yet leave no charge unrepresented in our Society. Without anticipating the report of our treasurer, I may say the amount of our year's contributions is a matter of thankfulness. In some of our Auxiliaries there has been advance, with these we rejoice; in some, a slight deficit. We believe this, in most cases, is not due to flagging interest, but to circumstances over which the members

*An address delivered at the Stratford Presbyterian W. F. M. S. Listowel, January 1880. Revised for the Review.

had no control. In both results let us find a spur to greater effort in the coming year.

There is one feature of our past history, however, to which I very earnestly invite the attention of this meeting. Our Auxiliaries are all small, relatively. In no congregation of our Presbyterian Society—probably in no congregation of our Church, has an Auxiliary of our W. F. M. S. attained the ideal at which we aim, namely, to have ever a Christian woman in the congregation a working member of the Auxiliary. How near have we come to this? The answer is, in every case, matter of humiliation and regret. Believing as we do, that through the organization of the W. F. M. S. Jesus Christ has spoken in a very special way to every woman, setting His name in this country, inviting her to new growth in knowledge and study of His divine works and will,—to united prayer and systematic giving to Him, believing that thus, in a very special sense, "the Kingdom of God is come nigh unto us," in the opportunities which this Society furnishes for helping Foreign Mission work, it is with the deepest concern that we notice that everywhere, in town and country, the greater part of the work of our Society is done by a few of the women of our Church. In every place which I have visited I have seen these patient workers, a mere handful of the women of the congregation. I see before me now their representatives, and I would fain speak a word of encouragement to them.

You think your work is not much,—it is so little that you can do, and that little so poorly done. Dear friends, the Lord Jesus does not think little of your work. Let me remind you that the work which you are doing for Him is truly a part of the very work that is filling His own hands. It is that part of His eternal work and will which is allotted to you in "your little corner of space and your short minute of time." You are indeed happy into whose hands He puts some bit of His own work, and into whose hearts He puts the earnest will to do it. To such He says, "I know thy works, and charity and service, and faith, and thy patience." Well may you be glad in your work and in your Master. Of one he may be saying to-day, as he sits over against you, "I know thy faith, be it unto thee even as thou wilt."

The question, however, recurs: Is this work, with all the blessings which it brings still to be left to the few? That is a question for us to-day. We must think over it, and pray over it; and consult about it. And may our blessed Master make us wise to know what He would have us to do, and make us strong and very courageous to do it. If these ends be secured in our meeting, we will not have gathered here in vain.

Dear friends, this touches a wider question than appears. The great problem set before the Church of Christ for solution to-day—the problem which is occupying the minds of the leaders in the Missionary cause on both sides of the sea—is this: Can the Gospel be carried to all the world, and preached to every creature during the lifetime of the present generation?

On this subject the Earl of Shaftesbury, during the latter part of these centuries it has been in the power of those who hold the truth, having means enough, having knowledge enough, having opportunity enough, to evangelize the globe fifty times over." Dr. A. T. Pierson, says, "It is our solemn and mature conviction that before the close of this century the Gospel might be brought into contact with every living soul." What hinders this grand consummation? Not the barriers which stood in the way a century ago. Then, every heathen nation was shut and barred against the Gospel in the hands of the missionary. God has taken this matter in hand, and flung back the triple gates of intolerance, bigotry, and superstition, and the whole world is open. Then differences of language stood in the way. Only about one fifth of the world's population could study the Bible in their own tongue. Now it is translated into languages that make it accessible to nine-tenths of the world's inhabitants. Then, the speediest way in which missionaries could travel was by stage coach or sailing vessel, and the most pressing news could go no faster. Now, steamship and railway, telegraph and telephone have brought the ends of the earth together and almost annihilated time and space. Truly all things are now ready in the world's great field; and in the Church, too, God has been working miracles of grace as marvellous as the wonders of Pentecost are repeated in our own day. Thousands are found more than willing to go with the message to the ends of the earth, and millions of dollars are poured into the Lord's treasury to send them. What then is the hindrance? Simply the apathy and indifference of the

majority of professing Christians, apathy and indifference caused by the pre-eminence of the cares of this world and the uselessness of riches. The few are on the alert; and on the alert; the many are lumbering. The few redeeming time in earnest work for Christ; the many careful and troubled at the old problem of the world's study. What shall we eat and what shall we drink, etc. The few faint yet pursuing, the many at ease in Zion. Dear friends, when within the Church every disciple shall have the same mind which was in the Master, when each shall say, "I am, in my own, I am bought with a price," what shall we live to Him who died for me? I shall rise again, Lord, I am thine, body and soul, what wilt thou have me to do? I count not my life dear unto myself, so that I may finish my course with joy, then will the grand consummation be near at hand and all the ends of the earth shall echo with the glorious shout, "The kingdoms of this world are become the kingdom of our God and of His Christ."

In the hearts of the disciples themselves is the great work to be wrought. It shall fit them to be used as witnesses for Him. And this brings us back to the practical question of our personal work in "our little corner of space, and our short minute of time." Perhaps no word expresses our whole duty better than the one He has chosen, "witnessing for Him." He says, Ye shall be witnesses unto me both in Jerusalem and in all Judaea, and in Samaria, and unto the uttermost parts of the earth. Witnesses are not allowed to give hearsay evidence. The first duty then is to know Him as our Great Missionary who though He was rich, for our sakes became poor, that He might make it our daily business to witness to influence others to work with Him. To do this successfully we must be wise and strong and courageous; these graces he has promised. The effectual way, to do this is by scattering information of the great facts of our Christian life. Christians cannot know the great facts concerning Missions and Missions, Love is the skilful alchemist that turns knowledge into zeal, and intelligence distils inspiration. Our friends, did we but know the facts of those weary, desolate lives, the deaths of the millions of our fellow-creatures, we could never be content with our own lot. We need no urging to deny ourselves, we need no urging to send them the word of consolation that sweetens the life and quickens the death of believers in Jesus. If there are amongst us in Christian Ontario those who, calling Jesus their Saviour, can bear of such lives and such deaths of the heathen and feel no thrill of pity, then are these themselves more to be pitied than the veriest slave of sin in those dark lands. They live for themselves. They worship Wealth and Fashion, their thoughts and their days are filled up with the vulgar and sordid competitions as to style of dress, or the aesthetic and expensive furnishings of their homes and the dainty and delicate appointments of their entertainments. They can shed tears of vexation if a "dear friend" shall outshine them in these things; but alas, they have no tears to shed for the sins and sorrows of Christ's little ones, yet ungathered, whether these are in the next street or in the depths of India or Africa. Oh, such wasted lives call for the pity of men and of angels. The Lord's own pity can yet break these gilded fetters and bring them out into the glorious liberty of the children of God.

"And the Lord turned and looked upon Peter, and Peter remembered the word of the Lord." The same glance of Divine love and pity, as the Lord turns and looks on these, can transform their lives into all that is real, earnest and Christlike.

"THEN CERTAINLY FOR ME."

A Jewess took it into her head she would like to go to a Methodist revival meeting, just to see what it was like. Her husband tried to dissuade her, but she persisted. She went and listened; and as she listened there was a quiet voice that seemed to be whispering in her heart all the time, "What if Jesus is the Christ?" She went again, and again the same query was running through her mind, "What if Jesus is the Christ?" "I'll search into it at any rate," she thought; and she returned to her husband, and said, "You must get me a New Testament. I want to see what it is like." "Nonsense," he said; "the Methodists will make you mad." However, to please her, he sent across to a Methodist's house with the inquiry, "Will you be kind enough to lend me a New Testament?" Most gladly was it lent. The Jewess seized it, rushed up stairs, and throwing it down exclaimed, "Oh, Thou Father of Abraham, Father of Isaac, Father of Jacob, God of my father and mother, show me the truth." She opened the Book and read the words in Romans 1, 16, "I am not ashamed of the Gospel

of Christ, for it is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek." She sprang to her feet at the words "to the Jew first," exclaiming, "Then certainly for me; and I accept Him."—Friend of Missions.

THE HEATHEN "FEELING AFTER GOD."

MR. YOUNG tells the following story. At Norway House, on a certain occasion, a number of Indians came to my room noiselessly, after their fashion, so that the room was filled with them before I knew it. When I became aware of their presence I asked whence they were. "From a journey of fourteen nights," they replied, for they reckon distance by the number of nights they are delayed from sleep. "We have got the Great Book, but we don't understand it, although we can read it." I thought they were joking, for the Indians cannot read unless some one has taught them, and I knew from their account they must live far away from the missionary. But I asked them, "From what missionary did you learn?" "We never saw a missionary nor a teacher." I took down from my shelf one Bible, printed in the beautiful syllabic character for the Cree language, and opened to Genesis. They read it with ease and correctness. I turned the pages, and they read in many places. I was amazed, and asked them again where they lived. They described it to me. It was far away, north of Hudson's Bay, hundreds of miles from any missionary. Their hunting-grounds adjoined those of some Christian Indians. They said, "We visited your Indians, and found that they had the Great Book. We got them to read it, and then to teach it to us, and we were so pleased with it that we all learned to read it during the winter." Every soul in a village of three hundred population had thus actually learned to read the Bible without ever having seen any white teacher; and having providentially come into possession of some copies that happened to be in the hands of Hudson Bay Company's agent, these heathen Indians had journeyed through the snows fourteen nights' distance, that to them might be given instruction in the Book they had thus learned to read.

Dr. L. W. Washford, in an article entitled "A Romance of Modern Missions," gives an address delivered by an Indian at a banquet given to four Flatheads, who had gone to St. Louis in the winter of 1832, when the city was commanded as a military post by Gen. Clark, a Roman Catholic, who received these representatives of their tribes from the far West with great hospitality, but denied their request to give them the white man's Book of Heaven. Two of the Indians died in St. Louis from the fatigue of the long journey from Oregon; the other two, disappointed at the refusal, prepared to return home, when Gen. Clark made them a banquet, and requested a response to his God-speed. This response is said to deserve rank with Lincoln's Gettysburg speech as a model of eloquence, and with Washington's Farewell Address in the influence it subsequently exercised. "I came to you over the trail of many moons from the setting sun. You were the friend of my fathers, who have all gone the long way. I came with an eye partly opened for more light for my people who sit in darkness. I go back with both eyes closed. How can I go back blind to my blind people? I made my way to you with strong arms, through many enemies and strange lands, that I might carry back much to them. I go back with both arms broken and empty. Two fathers came with us. They were the braves of many winters and wars. We leave them asleep here by your great water and wigwam. They were tired in many moons, and their moccasins wore out. My people sent me to get the white man's Book of Heaven. You took me where you allow your women to dance, as we do not ours, and the Book was not there. You showed me images of the good spirits, and pictures of the good land beyond, but the Book was not there to tell us the way. I am going back the long trail, to my people of the dark land. You make my feet heavy with gifts, and my moccasins will grow old in carrying them, yet the Book is not among them. When I tell my poor blind people, after one more snow in the big Council, that I did not bring the Book, no word will be spoken by our old men or by our young braves. One by one they will rise and go out in silence. My people will die in darkness and they will go on the long path to other hunting grounds. No white man will go with them, and no white man's Book of Heaven to make the way plain. I have no more words."

God spoke through this poor Indian to a young man present, who wrote to his friends in the East of this pathetic plea and the denial of the Book. The

letter was published in the *Christian Advocate*, with the city, who will respond to this call from beyond the Rocky Mountains? Carson, Tel., Daniel Lee and three others went out, and after a journey of several months reached Oregon, establishing a mission the which resulted not only in the uplifting of the Indians, but in securing the territory west of the Rocky Mountains to the United States.—*Occident*.

ROMANISM IN BRAZIL.

A MEMORIAL FROM THE WOMEN'S BOARD OF THE METHODIST CHURCH.

At the annual meeting of the representatives of the Women's Board of Missions of the Methodist Church in Brazil, held in Paracicaba, December 26, 27, and 28, 1888, a committee was appointed to prepare a memorial to set before the Church at home the position of these workers in regard to Romanism.

The following paper by Miss Jones was unanimously adopted:

"In view of the great apathy apparent throughout the body of the Evangelical Church toward mission work in papal lands, and the growing interest here and there expressed in the question, 'Shall the Church of Rome be considered an ally in evangelical work?' we desire to place upon record clearly and unequivocally our position on this vital question.

"We declare, as our earnest conviction, after years of experience and observation of the practical workings and influence of Romanism, that it is *anti-Christ*, and should be opposed upon the same broad grounds, and with the same uncompromising determination, with which the less subtle and not more real idolatries of India and China are attacked. Out of the much that might be offered in support of our position thus declared we present the following:

"1st. The Bible is accepted as the standard of doctrine and rule of action by which obedience must be measured. The Church of Rome, while claiming the Bible as the foundation of its faith, also effectually shuts out its people from the knowledge of its contents.

"2nd. Not content with the errors that would naturally flow from absolute ignorance of the revealed will of God, it mutilates the decalogue, omits the second commandment in its canonical number, and deriving the tenth to complete the number.

"3rd. The Scriptures were, and the commandment suppressed, given itself to the teaching and practice of an unrestrained idolatry; multiplying images of things in heaven and in earth, bowing down to them and serving them. Witness the famous image of 'Bom Jesus da Lapa' worshipped by its votaries, not as an image of the Deity, but of God Himself. Witness the image of Mary in a church in the city of Santos, upon whose altar is inscribed the exhortation, 'Come ye and worship the Queen of Heaven!' Witness the whole land divided in its allegiance to the multitude of its idols; one image often presiding over one part of a river, and another over another part; one virgin being invoked in one class of dangers, and the protection of another sought in another class; and whose altars are heaped with offerings that are often the price of license for crime.

"4th. It denies the efficacy of atonement by Christ, and tramples upon His love; turning from Him, the true Mediator between God and man, to Mary and the Saints, exalting the Virgin as 'Mother of God' and 'Queen of Heaven' above the Saviour and the Holy Spirit.

"To such extent is this worship held by the priests and accepted by the people that the Holy Trinity has been publicly declared to be 'Father, Mother, and Son,' and worship of the saints is supported by such authority as that of a published pamphlet by the Bishop of Bahia, in which is cited the instances of Cornelius offering to worship Peter (Acts x. 25), and St. John prostrating himself before the angel of the Apocalypse (Rev. xxii.); taking care to suppress the context 'See how do it not, worship God!'

"5th. The Master himself has declared, 'By their fruits ye shall know them,' and we see on every hand the fruits of unrestrained Romanism, and directly traceable to this source: falsehood, vice, superstition, idolatry, blasphemy, and all uncleanness, common alike to priests and people. We maintain that any one of these errors is sufficient to convict the Church that upholds it of apostasy; and that all these, and more, Rome does teach and practise, by whatever refined casuistry she may endeavour to refute the charge; and we stand in our place to protest against her as an instrument of darkness for the propagation of error, as a Mystery of Iniquity, as the subtlest of all foes to the pure religion of Christ, and the evangelization of the world for Him." M. H. WATTS, M. W. BRUCE, M. B. JONES, E. W. GRANBURY.

The Family.

HYMN OF THE CITY

NOT in the solitude Alone may man commune with Heaven, or see Only in savage wood And sunny vale the present Deity, Or only hear His voice Where the winds whisper and the waves rejoice

ALESSANDRO GAVAZZI

BY REV. J. B. MURPHY, D. D., FLORENCE, (Concluded from last week.)

REACHING London, Gavazzi gave lessons in Italian, and had great difficulty in keeping the wolf from the door. After months of semi-starvation, two of his orations to his fellow countrymen were, happily, translated in The Daily News by Father Prout, and Gavazzi became famous. Then he went through Great Britain and Ireland, Canada and the United States, during three or four years, crowding the largest halls and enlisting universal sympathy by his monk's dress, his platform action, his eloquent denunciation of Pio Nono and Romish oppression, and his earnest warnings about the Puseyite viper which was being fondled in the generous bosom of England.

In 1858, and as a result of close study of the Bible and contact with earnest Christians, the greatest event in Gavazzi's life took place—his conversion to God, and the new departure of consecration to evangelical work. Dr. Desanctis was most helpful at this juncture, when, in the house of a friend near Sheffield, Gavazzi was on his knees under conviction of sin, crying out, "What must I do to be saved?" Thereafter, "the Bible, the whole Bible, and nothing but the Bible," was his motto. He had come out of Popery, bringing not a rag of the old system with him, so that hundreds of Protestants even were edified by his sermons on "Salvation by faith alone, but not that faith which is alone."

Though, as a Christian patriot, he was again with Garibaldi in 1860, in the Sicilian campaign, which ended in the handing over of the kingdom of the Two Sicilies, with eight millions of people, to the sway of King Victor Emmanuel, and again in 1866, in the Tyrol, and at Mentana in 1867, it was to care for the wounded, and to preach the Gospel of Jesus Christ, and to circulate Bibles and tracts. When not so engaged, he was busy from 1858 to 1870 in preaching and holding conferences in all the large towns of his native land. He did so with such happy effect, that in Italy to-day you can scarcely meet with an individual in any rank of life who has not heard Gavazzi at some period or another, and been set free from some doctrine of Popery, or led to the reading of the Bible, or saved by brought to Jesus Christ.

From the time of his conversion no subject so exercised Gavazzi's mind, as the unity of the Evangelical Church in Italy. His first attempt was to found a National Catholic Church in Florence, in 1859. Then, with Desanctis, he drew up a Project of Organization of the Italian Evangelical Churches. Later on he greatly longed for the union of the various denominations working in Italy, and still later for the union of the Waldensian and Free Italian Churches. None of these plans prospered, except the second, and that only after the lapse of years, for it was not till 1870 that the Free Italian Church took its rise in Milan. It was under its auspices that Gavazzi preached every Winter in Rome, and travelled in deputation work abroad during the summer months.

The notable feature of Gavazzi's character was simplicity. He was truly without guile. Neither policy nor cunning entered into his plans. He had no element of the ecclesiastic in his nature. As simple as a child, he believed in those around him, and therefore needed, like his friend Garibaldi, to be well surrounded. He was equally simple in his faith. The listening crowds who heard him speak of the Saviour as *Il mio Gesù* (my Jesus) heard his whole confession. In his mode of living none could be more simple, whether in the humble room in the Roman College or in his plainly furnished cottage above Pistoia. In his love of country we find the noble and unselfish principle that saved him in his earlier career. Many other patriots have feathered their nests well, and not all the Garibaldians were worthy of their leader, but Gavazzi died as he had lived, a poor man, leaving a few francs, books, and manuscripts,

and two gold medals awarded him in America. The same simplicity was incarnated in his efforts to Christianize Italy. His only aim was the spread of Christ's kingdom—not a sectarian, but a spiritual form. It was, therefore, a great pleasure to work with him in the same cause, and enjoy unbroken harmony, and sympathy, and affection in pressing forward the cause of the Redeemer.

The versatility of Gavazzi's genius was so great as to impress men with a sense of his prodigious industry and acquirements. Though he carried the monkish habit of shyness to excess among strangers, he readily poured out his abundant stores of knowledge among friends, though ever modest and reticent in everything regarding himself or his achievements. He was a profound theologian, especially on all controversial subjects. Well versed in botany and all the natural sciences, he was also an adept in medical lore, thoroughly acquainted with music, and a keen observer of men, and manners, and scenery. During his extensive travels. Had he been a disciple of Soyer, he would readily have made a fortune.

His voice was a marvellous instrument for the expression of every feeling of the human heart. Quiet and pleasant in ordinary conversation, it became firm, sustained and persuasive in logical demonstration; rising to tones of thunder, as he denounced the godlessness and iniquity of men, and especially the gross errors and absurdities of the Papal system; again melting into accents of most touching pathos, as he carried the dying saint across the Jordan, into the paradise of God.

The manner of the speaker was in full sympathy with the mind and speech. No listener could doubt for a moment that the orator was, like the poet, born, not made. The action was ever suited to the word. Unconsciously, the whole body of Gavazzi, in its moving features, speaking eye, and expressive gestures, rendered immensely more effective the powerful reasoning and the sympathetic voice. Many an admirer was absorbed in the beautiful fitness of the gesticulation, from the simple movement of the finger to the natural and graceful action of the whole manly frame.

Gavazzi, in his influence on Italy, was a reformer before the Reformation. A man remarkably fitted for his time, he had not the business faculty, nor the constructive power, among his many other gifts. He was the nearest approach to a reformer, but still not a reformer. When the seed sowing time has passed, for which Gavazzi so successfully broke up the ground, others will be raised up by God, to build the walls of Italy's future.

In accordance with the wishes of Gavazzi, a permanent memorial service, which was not improved by his visit to the Pan- Presbyterian Council in London, in July, so that in October his chest was weakened, and the doctors recommended caution. But on the morning of his death he was well and hearty. After lunch, he had dressed to go to the Pantheon to see the flowers on the grave of King Victor Emmanuel. A fit of coughing came on, and a vein was ruptured; in a minute, falling into the arms of his friend Conti, and, moving his lips in prayer, he was taken home to his rest and his reward. Crowds of people of all ranks came to see the body. All the newspapers, not excepting the clerical, have paid noble tributes to the greatness and goodness of the deceased Christian patriot. In all the large towns of Italy commemorative services are being held. The funeral was attended by Christian men of all the Churches, by Garibaldians, and by the general public. According to his own desire, frequently expressed, on hygienic grounds, the body was cremated; and the ashes will be placed in a tombstone of the Roman Evangelical Cemetery, with the simple record, at his own request, "A Christian Patriot."

As the years roll on, especially when his biography and autobiography appear, Gavazzi will stand out more and more as a great personality, and one of Italy's noblest sons. May many of her young men of to-day be baptized into the spirit of this mighty man whose presence has passed away, but whose name and fame will long abide—Christian.

NAN'S TALENT.

"HURRAH for grandfather!" shouted Oscar Ferris, holding up a bright shining gold piece. "Twenty dollars—just think of it! What did you get, Ned?" "I didn't get but ten." "That's because you are younger than I am, but did he say anything about it when he gave it to you?" "He said he should want to know next year how we invested it." "Just what he said to me. It sort of cramps a fellow a little. I wonder if Nan—oh, there she is! Say, Nan, did you get anything?" "Yes, five gold dollars." "Something like the talent," said Ned, laughing. "I should say so. Of course, grandfather can't expect you to do much with five dollars. With ten or twenty, now, it's different. I tell you what I'd do with them—punch holes through them

and wear them for bangles—all the first do," Oscar said a little loftily. "Yes," I suppose I can," Nan mused, turning over the piece. "It is so small. It is a little like the talent, isn't it?"

The year came round, and with it came Grandfather Ferris with his ego and spectacles, and sharp, kindly eyes back of them. "Children," said he, "I expect you are ready to give an account of yourselves I gave you last year; so each may write out a statement of what was done with the money, and hand it to me."

The next morning three neatly folded papers were laid by his plate, and that same evening he came to the family sitting room with them. "Well Oscar, I see you have here— Purchased second hand bicycle \$20.00 Sold " " " 10.00 Purchased new " " 10.00 Won race with row " " 15.00 On hand, new bicycle and, " " 5.00

"Yes, sir," said Oscar, promptly. "I have made thirty five dollars on the twenty."

"You bought Ed Hardy's, at first I hear."

"Yes, sir—just as good as new, but his father failed, and Ed had to dispose of it. I snapped it up—the first thing Jed Hall would have paid more for it, but I held Ed to his bargain."

"To whom did you sell it?" "To Rob Trapp. He broke something to his the day before the race, and mine was the only one he could get hold of. 'Twas a capital chance. I was shrewd enough to refuse to lend or hire it out, so he had to buy or give up the race, and he had to pay my price for it."

"I see. Shrewd, very shrewd! Won a race, too, with the new one." "Took the first prize over Blie Kemp. He tried hard to get it. You see, he rode Trapp's and was to live half the prize if he won—wanted to get up some sort of a street stand, I believe; but I spun right away from them all."

"Ah!" said Grandfather Ferris, simply, as he turned to Ned's paper, "so you've tried printing, eh?" as he read: For one second hand press \$5.00 By first gift of cash. " " " 50 cents printed " " " 50 programmes printed " " " 50 Total \$10.00 Balance on hand, press and " " " 50

"Well you've done a little better making out your statement. Ned says you do very good work, keep things clean, print straight."

"Just so. An eye to self, I see; but it's right to do any work that you undertake."

He turned to Nan's paper, and he spoke, and looked closely at it: For Apples and peanuts \$1.00 car fare " " " 1.00 worsted " " " 50 grapes, oranges, etc. " " " 1.00 something to drink " " " 50 was what he read.

"Well, well! Quite a little gourmand!" he exclaimed. Nan's face flushed, but she kept silent.

"I intended to test your capabilities for using money, children," said their grandfather, "and a gold watch was to belong to the one that made the most of it."

The boy's eyes sparkled, and Nan's lips quivered. "Most what?" asked Uncle Forth, suddenly laying down his paper. "Most in every way—money and good to every one concerned."

"Well, as I happen to know something about Nan's profligacy, I guess I'd better explain."

"Oh, Uncle Forth, please don't!" burst forth from Nan. But he only smiled and laid his hand over her lips. "Grandfather has not been treated fairly. Billy Kemp's street stand was supplied with apples and peanuts with that first dollar, and he has made twenty-five out of it. If he'd won that prize, Oscar, he'd have a splendid start now."

and every buyer was pledged to pass the money on to some one else in need, who would do the same. And I expect it's going yet. Such things never stop."

But he stopped long enough to pat the head which had dropped upon his knee.

"Well, Granny Watts didn't drink, did she?"

And grandfather picked up the paper again, as Uncle Forth paused. "I don't know about the last item," he replied.

"No, but drunken Ben Poke did," said Aunt Sue, dropping her crocheted work hastily. "I know Mrs. Poke told me at the temperance meeting last winter, that if she could only afford to keep strong coffee on hand, she believed she could keep her husband from the saloon, and conquer his taste for liquor. Yesterday I met her again, and she stopped me, the tears running down her cheeks. 'Oh, Miss Forth,' she said, 'I must tell you how Ben has stopped his drink, and we're pickin' up now with his wages, and it's all owing to your Nan with the money she gave me for coffee, and we both fought the liquor with it, and I believe Ben's saved.' That's where it went to."

Aunt Sue finished by clasping Nan in her arms. "Humph!" Grandfather Ferris finally managed to say, after blowing his nose, and wiping his spectacles, and clearing his throat. "A queer investment! Got any receipts for your loans?"

"Oh, grandpa, I didn't lend it!" Nan exclaimed. "Well, if that isn't lending, I haven't understood my Bible," he muttered. "Why didn't you tell where it went to at first?"

"I didn't see where I could make any money with it, and it seemed wrong to let it lie in my purse, but I didn't want any one talking of such things," she answered, with a bright blush. "Well, who has made the most?" asked Grandfather Ferris. "Oscar has the most in trade, money and shrewdness. Ned has the most useful and profitable knowledge with his press, but Nan has a mortgage on two business stands, has saved one life perhaps, and a man's manhood, and has contributed to a good many people's happiness."

"Hurrah for Nan!" cried Ned. "Who would have thought her talent would have turned out so?" he remarked the next day, as they were critically examining the lovely watch on its satin bed.

"Business, boys," said Grandfather Ferris, "is a good thing, but one must have a care in all transactions for profit, because selfishness begets greed, and greed cunning, and cunning dishonesty, in many cases. There is no investment

Scarborough, in Congregationalist.

BLINDNESS.

"She never looked so beautiful to me as when she was in her coffin!" She had never before looked so beautiful to the speaker; but why? Because since the first flush of wedded life, when, in her girlhood's bloom, she had given herself to him, "to have and to hold, for better, for worse," he had forgotten to notice what a treasure he held, and had suffered her outer life to wither and die, while the inner blossomed into noble womanhood. The life born of patient but not idle suffering, and the closer clinging to the Cross because her earthly staff had become a broken reed, he knew not of, though it had developed by his side. And now he was amazed that so much of loveliness was added to the face he once so dearly loved, for he knew not whence it came.

Alas! it is not apt to be so with us all in a greater or less degree in our daily intercourse even with those we dearly love? We know their lives are mingled somehow with our own, and we are glad to have it so; and yet we do not take note of the daily work which would be made lighter by our loving sympathy, of the sacrifices cheerfully undergone, the trials, the victories gained, "till they spread their wings we had not seen, and seek their home above." And we wake in bitterness of heart to exclaim, "I never knew before how beautiful they were!"

And if we did but watch and care, how much, perhaps, of twice blessed work would our Father give us to do in his vineyard! A flower to plant here in some lonely life, a smile to light up a heart that has known too much of shadow, a helping hand to guide one ready to stray away, a sympathizing word or tear, telling that the trial is understood and shared—these will make us know the lives about us, while we help them to be beautiful, and we ourselves "grow in grace and the knowledge of the Lord Jesus Christ," whose work we do.—Nashville Advocate.

We so often forget that we have very critical critics around us when we answer the many questions. Rob asked me some "puzzler" when I was worrying about the baking of my cake, and rather impatiently I confess, I answered, "No! no! no!" Alice, four years old, instructed him, and I heard her saying,—"Robbie, when mamma says 'No! no! no!' she doesn't mean 'No!' She only means, 'Don't bother me now.'"—Selected.

The Children's Corner.

THE GOOD SHEPHERD.

I AM Jesus' little lamb Ever glad at heart I am; Jesus loves me, Jesus knows me, All things fair and good He shows me. Even calls me by my name Every day He is the same. Safely in and out I go; Jesus loves and keeps me so; When I hunger, Jesus feeds me. When I thirst, my Shepherd leads me Where the waters softly flow, Where the sweetest pastures grow. Shall I not be always glad? None whom Jesus loves are sad; And when his short life is ended Those whom the Good Shepherd tended Will be taken to the skies, There to dwell in Paradise. —Dr. Fleming Stearns.

MAKE IT LOOK LIKE ONE

Ned had a watch, a very good one, though a little old fashioned. There was one thing about it which displeased him, it was a key-winder, and all the rest of the boys carried stem-winders.

"Why, Ned," said father, "every jeweller says key-winders are the most reliable and durable. Besides, there is no such solid gold in any watch cases in your school."

But Ned insisted, and father consented for him to take it to the jeweller and have a stem-winding attachment put in. He came in with a doubtful look on his face.

"Father, Mr. Smith says he can't change the watch to a stem-winder, but he can make it look just like one."

"And you told him no?" "I—"

"Want your watch to lie? Want it to seem what it is not? No, no, my son, never seem what you are not, nor have your watch or anything else seem to be anything than what it really is. Be right, then do right."—Little Fels.

WHY CHARLEY LOST HIS PLACE

CHARLEY was whistling a merry tune as he came down the road, with his hands in his pockets, his cap pushed back on his head, and a general air of good fellowship with the world.

He was on his way to apply for a position in a stationer's store that he was very anxious to obtain, and in his pocket were the best of references concerning his character for willingness and honesty. He felt sure that there would not be much doubt of his obtaining the place when he presented these documents.

As he walked along, the clouds, and he began to wish that he had brought an umbrella. From a house just a little way before him two little children were starting out for school, and the mother stood in the door smiling approval as the boy raised the umbrella and took the little sister under its shelter in a manly fashion.

Charley was a great tease, and like most boys who indulge in teasing or rough practical jokes, he always took care to select for his victim some one weaker or younger than himself.

"I'll have some fun with those children," he said to himself, and before they had gone very far down the road he crept up behind them, and snatched the umbrella out of the boy's hands.

In vain the little fellow pleaded with him to return it. Charley took a malicious delight in pretending that he was going to break it or throw it over the fence; and as the rain had stopped, he amused himself in this way for some distance, making the children run after him and plead with him tearfully for their umbrella.

Tired of this sport at last, he relinquished the umbrella as a carriage approached, and, leaving the children to dry their tears, went on towards the store.

Mr. Mercer was not in, so Charley sat down on the steps to wait for him. An old grey cat was basking in the sun, and Charley amused himself by pinching the poor animal's tail till she mewed pitifully and struggled to escape.

While he was enjoying this sport, Mr. Mercer drove up in his carriage, and passed Charley on his way into the store. The boy released the cat, and, following the gentleman in, respectfully presented his references.

"These do very well," Mr. Mercer said, returning the papers to Charley. "If I had not seen some of your other references, I might have engaged you."

"Other references? What do you mean, sir?" asked Charley in astonishment. "I drove past you this morning when you were on your way here, and saw you diverting yourself by teasing two little children. A little later a dog passed you, and you cut him with the switch you had in your hand. You shied a stone at a bird, and just now you were delighting yourself in tormenting another defenceless animal. These are the references that have decided me to have nothing to do with you. I don't want a cruel boy about me."

As Charley turned away, crestfallen over his disappointment, he determined that wanton cruelty, even though it seemed to him to be only "fun," should not cost him another good place.—S. S. Times.

Our Story.

THE HOUSEHOLD OF McNEIL

BY ALEXANDER HARRIS. Author of "Jan Voder's Wife," "The Daughter of Five," etc., etc. CHAPTER III.—(Continued.)

"You are not permitted to do evil that good may come. It is a pernicious fallacy! It is an insult to Almighty God to suppose that He must borrow the devil's tools to do His work with! All that concerns you, Grizelda, is to do right."

He had bent towards her and taken both her hands in his. The majestic force of conviction was in his face and words, Grizelda could not but be sorry for the wrong she had done in the presence of an accuser at once so faithful and so kind. So he perceived in her face the resolve he desired, and he left her in the full hope that she had seen the reasonableness of his reproof, and would be true to her conscience and her womanhood.

Grizelda intended to be so. She resolved to keep out of temptation, and for three days Maxwell rode to his self-appointed tryst and found no one to meet him. Then his confidence began to waver; his vanity was wounded, he perceived that there were influences at work to prevent any meeting between him and Grizelda, and the fiercest passion in man—the passion of chase blended with the passion of revenge—was fully roused in his heart. If Grizelda had been without a single charm, he felt now that he must marry her. But neither his nature nor his education led him to contemplate anything like the vulgarity of an elopement. It would be a far more perfect satisfaction to mould Grizelda so completely to his will that his influence should be the dominant one in McNeil Castle; that it should fill all the rooms with a sullen sense of wrong and dissatisfaction; put enmity between the child and the father, and make his marriage at last a ceremony in which he would condescend to accept the girl whom he had made unfit for any society but his own. Of course, like all other schemers, he forgot to take into account any countervailing influence, any unforeseen contingent. He simply conceived a plot, and demanded of destiny that it should be carried out.

His first movement was to write to Grizelda, and as he had resolved to fully commit himself the letter was a passionate entreaty for an interview. It was Grizelda's first love letter. It made her cheeks burn, and her heart throb with delight. There had been nothing underhand or secret about the delivery. "It came with the mail."

Only Helen suspected its nature. Laird never noticed his daughter's pressed excitement. He was a plover's egg, and talking in a phlegmatic, desultory way of the birds breeding in the upland mooses. There was something pitiful in his innocent unconsciousness of the wrong before him—something shocking in the readiness with which his child ordered her smile to meet his, and assumed that air of happy contentment which she thought the best blind to the watchful love surrounding her.

For in the moments in which she read Lord Maxwell's letter she resolved to take her own way. The decision was instantaneous but positive. By a mental action she put behind her instantly every consideration that could make her waver. For, Alas! men and women are all The children of our first mother Eve. What is given is lightly valued; And the cunning serpent is ever near To show them the mysterious, unvisited tree. And heaven itself is not heaven If the forbidden fruit be withheld. —Austrian poem.

So when the breakfast was finished, she went to her own room and read over and over the few lines which had so powerfully influenced her: "Beautiful Grizelda—I have been watching three weary days for a sight of your face. Your wonderful favour surely gave me some reason to hope for it. Let me see you, I entreat! I know not how I shall endure another day without you. I live but to think of you, to hope for you, to watch and wait for a glance from your eyes, a word from your lips, and a touch of that hand, whose touch can make me the happiest lover in the world. Surely you will walk in the fir plantation this afternoon. Another disappointment will drive to despair—your adorer, "MAXWELL."

It was a very ordinary letter; it had cost the writer scarcely a thought; but for it the foolish girl was ready to cast away all the sweet love which had cared for and guarded her and blessed her throughout her life. The writer was a comparative stranger, who had put himself outside the goodwill of the community, and who had been covertly guilty of a serious injury to her father's interests; but now she was quite ready to find excuses for all his faults, even though she had to slander those who loved her to do so.

Nor was she infatuated beyond her reason. In her truest consciousness she felt his unworthiness. It was not passion, not ignorance, not folly, not ambition, not even willfulness, that laid the foundation of her sin. It was that many girls consider a fine thing—self-mortality—the putting of imagination

before principle and duty. It seemed romantic to meet her lover clandestinely; to compare herself with the heroines of her fancy, of her reading; to "stand by her choice, though all the world was against him;" ignoring the fact that if her choice was unworthy of such devotion, the motive was deprived of every element of respect. Besides, this was the way with her; to vaguely sigh, to hate the weary sameness of each day; the needless round of pleasant tasks that try to sweeten life in many a quiet way; to hate the scented sunshine, the still air, the plentiful gifts that came without a care. She said, "I weary, if some change would come, I want to see, feel, hear the stress of life, I shall grow cold and blind, and deaf and dumb. I want some active joy, though it bring strife. My days are all alike; a change would be like giving to a captive Liberty."

"Oh, indeed! He did not hide his thoughts from me." "I am speaking of your life, not Mr. Selwyn's." "I can manage my own life very well, Helen. All I ask of you is to have eyes and see not; and ears and hear not." "I cannot do that, Grizelda." "You intend to be a tell-tale, do you?" "I intend to protest against your making assignments with Lord Maxwell. It is wrong, it is unwomanly, and unladylike. You wrong both yourself and your position by it. Dearest Zeld, let me speak in my mother's place and my father's place this morning." "I will not listen to you. Now!" "Then if you are determined to meet Maxwell, let me go with you." "Certainly not. I can take care of myself, and I wish you would believe it. I was so happy, and you have made me miserable. I think you are selfish beyond everything. Just because Colin and you choose to do your courting by rule and method, you want Maxwell and me to do the same. There is something very unjust and unchristian in it. Now I am not going to say another word on the matter." She set her face so dourly, and bent her head so determinedly to her work, that Helen saw further conversation was impossible. She knew not what step to take. Something must be done, but she had a dislike to speak to her father, when he was already so angry at Maxwell. Who could tell what wretched results might ensue if the two men came in contact with Grizelda between them? "I will write to Dr Brodick!" The thought seemed to her the best solution of the difficulty, and thus it happened that the minister, as he sat at his solitary dinner, received a letter which made him push his plate aside and seek the more composing and reflective influence of his pipe. And the result of this session with himself was exactly what Helen had hoped and expected.

Sabbath School Work.

LESSON HELPS. LESSON I, April 7, 1889. THE TRIUMPHAL ENTRY. MARK XI. 1-11. COMMIT VERSES 8-10. GOLDEN TEXT.—Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee.—Zech. ix. 9. CENTRAL TRUTH. Jesus the Prince of Peace is to triumph over all the world. DAILY READINGS. M. Mark xi. 1-11. Th. Matt. xxi. 1-11. W. Luke xix. 29-44. Th. John xii. 12-19. F. Zech. ix. 9-10. Sa. Ps. xxiv. 1-10. Sv. Rev. vii. 9-17. TIME.—Sunday, April 2, A.D. 30. Tenth of Nisan (Palm Sunday), the day after their Sabbath, five days before the crucifixion. PLACE.—(1) Bethphage. (2) Main road from Bethany to Jerusalem. (3) Jerusalem. PARALLEL ACCOUNTS.—Matt. xxi. 1-11; Luke xix. 29-44; John xii. 12-19. INTERVENING EVENTS.—After the last lesson, Christ was entertained in Jericho by Zaccheus (Luke xix. 1-10). He leaves Jericho, and reaches Bethany Friday eve, where he spent His last earthly Sabbath (Saturday, the Jewish Sabbath). On the following day, (Sunday,) the first secular day of their week, He enters Jerusalem in triumph. CIRCUMSTANCES.—Jesus' work is nearly done, and the time has come for Him to enter Jerusalem as its king, in accordance with the prophecy of Zach. ix. 9, to show the people that He was their long expected Messiah. ROUTE OF THE PROCESSION.—Leaving Bethany, he takes the most frequented road over Mount Olivet to Jerusalem; i. e., the one to the South between the Mount and the Hill of Offence. The distance travelled was about two miles. HELPS OVER HARD PLACES.—1. Bethphage and Bethany, villages close together on the eastern slope of the Mount of Olives. Mount of Olives, a mountain east of Jerusalem, and less than a mile from the city. So called from its olive trees. 2. Ye shall find a colt of an ass. In the East the ass is in high esteem. Stately and swifter than with us, it vices with the horse in favour. The horse was a mark of war; the ass, of peace. All Christ's triumphs are for peace, and by peaceful means. 3. Send him (back) hither: i. e., Christ will return it to its owner. 7. Cast their garments: cloaks, outer garments. An Eastern custom to give the highest honour. 8. And many: in Nero's

time a census showed that 2,700,000 Jews were present at a Passover. 9. Went before, and followed: i. e., those who had come out from Jerusalem to meet Him, and those who followed Him from Bethany. Hosanna the Greek spelling of the Hebrew word for save now in Ps. cxviii. 25. 10. The kingdom of David: the Christian Church is the development of the old Jewish Church. It is all one kingdom. Hosanna in the highest: highest strains, highest heavens. SUBJECTS FOR FURTHER STUDY AND SPECIAL REPORTS.—The intervening history—Bethphage and Bethany.—Casting garments and branches in the way.—Fulfillment of prophecy.—Object of the procession.—Hosanna.—Religious enthusiasm.—Children joining in the praise. QUESTIONS. REVIEW.—Near what city was Jesus in our last regular lesson? What miracle did he perform? THE INTERVENING STORY.—What marvellous conversion at the same time and place? (Luke xix. 1-10) What parable did Jesus speak here? (Luke ix. 11-28) Where did he go from Jericho? (John xii. 1, Matt. xxi. 1.) What took place here in the evening? after the Sabbath? (Matt. xxvi. 6-13; John xii. 2-8.) How near was Jesus now to the end of His earthly life? SUBJECT JESUS THE PRINCE OF PEACE. I. PREPARATIONS (vs. 1-6).—Read all four accounts of this event. To what place was Jesus still going? In what village had He spent the previous night? (John xii. 1.) Where were Bethany and Bethphage? On what day of the week was this procession? Was it their Sabbath? Where did Jesus send two disciples? What for? How did Jesus know what would take place? Why did He want a colt on which no man had ridden? What were the disciples to say to the owner? Should we give to Christ whatever He tells us he has need of? Would it be a pleasure to help Jesus in this way? Have we anything of which "the Lord has need"? Did Jesus return the colt? What lesson do we learn from that? II. THE TRIUMPHAL PROCESSION (vs. 7-10).—What did the multitude do for Jesus? What did they say? What did they express by these acts? Meaning of "Hosanna"? What Psalm did they quote? (Ps. cxviii. 25, 26.) What is it to come in the name of the Lord? Why is it blessed to belong to His kingdom? How was Christ's kingdom the kingdom of David? (Isa. ix. 7; Luke i. 33.) Of whom is Christ a king? Is He your king? Will His kingdom triumph at last? (Ps. xlv. 6, 7; Isai. li. 4, 5; Rev. xi. 15) Will he reign for ever? (John xviii. 36.) speaking our praise shall praise Him most? (Rev. vii. 11-17.) How may we honour Christ? Why should we honour Him? Ought we to have religious enthusiasm? What was the object of this great procession? What prophecy was fulfilled by Jesus at this time? (Zach. ix. 9; Matt. xvi. 4, 5.) How did Jesus know what would take place when He sent his disciples to Bethphage? Of what was this triumphal procession a type and prophecy? Is there any danger in religious enthusiasm? What did the multitude do soon after this? (Luke xxi. 21.) Were these the same persons? May not many of those in this procession have been among the numbers converted at Pentecost? What are the blessings in religious enthusiasm? What is there in Christ and His Gospel to call out enthusiasm? III. SORROW AMID REJOICING.—What did Jesus do when he reached the top of Olivet? (Luke xix. 41-43.) Why did the sight of the city make Him sad? (Matt. xxiii. 37-39; xlv. 1, 2, 7, 21, 22.) Does Jesus still feel sorry for those who will not repent and come to Him? What does this fact teach us? What did Jesus say to those who opposed this demonstration? (Luke xix. 40.) IV. CHILDREN'S HOSANNAS (v. 11).—What did Jesus do when He reached Jerusalem? What took place in the temple? (Matt. xxi. 15, 16.) Why should children praise Jesus? In what ways can they best do it? What has Jesus done for children? Is the Church aided and blessed by children joining in its services of praise? PRACTICAL SUGGESTIONS. I. Jesus is the rightful king of all the earth. II. Jesus is riding in triumph down the ages. III. Jesus was careful to return what He borrowed. IV. We should gladly give to Christ whatever can be used in His service. V. The Lord has need of the services of the humblest. VI. Let us honour Jesus as king, by words and by deeds. VII. Blessed are all that belong to His Kingdom. VIII. Christ inspires the religious feeling with gladness. IX. It is good to be enthusiastic in the service of Christ.—Plowden. Love deals forbearingly with the greatest sinner.—Hawthorne.

THE TEMPERANCE AND GENERAL LIFE ASSURANCE COMPANY OF NORTH AMERICA.

Tenth Annual Meeting of the Guarantors and Policy Holders of the Temperance and General Life Assurance Company was held at the Company's Head Office, No. 22 to 24 King Street West, in this city, on Wednesday, 13th March, and was largely attended by the Guarantors, Policy Holders, Directors, General Agents, and others interested in the Company. By unanimous request Hon. Geo. W. Ross occupied the chair, and Mr. J. B. Fudge was appointed Secretary. The Managing Director of the Company, Mr. H. O'Hara, read the report of the Directors as follows: The Directors are pleased to submit their Third Annual Report for the year ending 31st December, 1888, with the accompanying full statement of the affairs of the Company. The number of applications for assurance was 957, for the sum of \$1,418,600, and careful consideration of each of these resulted in the acceptance of 524, for \$1,236,200, with an annual premium of \$30,333.71; 131 applications, for \$213,500, were declined, and four for \$9,000 were held in abeyance. The total assurance in force is 1,462 policies for \$2,371,200, or an increase over last year's total of \$497,100, and the cash premium income has increased nearly sixty per cent. This evidence of prosperity must be gratifying to the Shareholders and Policyholders, and we look forward to a much greater increase for this year. Owing to the hard times, the majority of the Canadian Life Insurance Companies secured less new business in the year just closed than in the previous year (1887). Our Company formed one of this majority but while we are slightly behind in the amount of business obtained, we can congratulate the Company upon the class of business secured. As regards the business which formed the increase for the minority, half a million of it was on the Industrial plan, and a million and a half was procured at 100 high and a cost to be profitable. During the year we had eight deaths under nine policies, one-third of the amount affected being the result of accident. Our actual expectancy was 11.481, actual, eight, or sixty nine per cent. 1. The amount, however, was considerably higher than that expected, as the losses averaged \$3,000 each, while the average of our business in force is only \$1,811 per life, and the amount reached, if the average only had been realized, would have been less than \$150.00; this abnormal result, however, must be compensated for in future experience. We trust it will right itself within the current year. Economical Management.—It will be apparent from the figures in the statement that the Company has continued to follow its usual method of economy in the management of the business. The cost of procuring and maintaining the business (i. e., procuring new and maintaining that already in force) is only \$1.21 per \$100 (hundred), as compared with three other Canadian Companies in the same stage of existence for \$1.45, \$1.48, and \$2.38 respectively. We make no comparison with American Companies, as "it goes without saying" that they are a very much more economical than they are. A very complete and careful expenditure of the Auditor and Auditing Committee rates are attached.

Table with financial data: Reserve Fund for Reinsurance (Government Standard) \$47,396.00; Death Claims, awaiting proofs (paid in January) \$600.00; Contingent Fund, Rent, etc., June 1, 1888 1,015.76; Premium paid in advance 2,675.00; Surplus, Security to Policy Holders 53,648.51; etc.

As regards our business in force, we have in the Temperance section 1,073 policies, for \$1,454,700, and in the General section 389 policies, for \$916,500, and while we ourselves are not of sufficient age and experience to furnish material for reliable statistics in support of the main principles on which the Company is founded with regard to the two sections, we have additional and abundant confirmation of our position from the actual experience of the English and Australian companies doing business on those principles. In accordance with the resolution of the Board in 1887, we have written off at the end of the year \$1,000 of the preliminary expense account, which is reduced to \$2,000. The valuations of policies have been based, as usual, on the Canadian standard, i. e., the Institute of Actuaries. Our experience table of mortality with 4 1/2 per cent. interest, and have resulted in an increase in the reinsurance reserve of \$19,107.28, making the total \$47,801.38. According to the Act of Incorporation, all the Directors retire, but are eligible for re-election. GEO. W. ROSS, President. HENRY O'HARA, Managing Director. ANTRACT OF RECEIPTS AND DISBURSEMENTS FOR THE YEAR 1888. Balance on hand and in Bank, Dec. 31, 1887, \$10,963.54; Premiums received during the year, \$4,317.96; Interest received during the year, 2,596.68; Transfer from Cash Government... 20,000.00; Deposit to invest in Debentures, 1,000.00; Re-insurance, 179.49; Sundries, \$85,997.07. Paid for Death Claims Commissions and Salaries, \$18,771.23; Medical Fees, 2,645.25; Advertising, Printing and Stationery, 2,765.03; Rent, Taxes, Fees, Audit, etc., 1,877.75; Travelling Expenses, 1,487.23; Director's Fees, Postage, Expressage, etc., 1,246.57; On Investment Accounts for Debentures, etc., \$28,830.63; Re-insurance, Rent, and M.D. Fees for 1887, and amounts written off, 2,711.12; Cash on hand and in Bank, 9,650.86; \$88,997.07. ASSETS. Cash Government Deposit, \$30,000.00; Debentures deposited with Government, 23,194.00; Debentures deposited in Imperial Bank, 5,123.09; Bills Receivable and Balance Preliminary Expense, etc., 8,707.59; Outstanding and Deferred Premiums, and Agents' Balances, 10,557.11; Office Furniture and Fixtures, 1,599.38; Interest and Rents Due and Accrued, 497.43; Balance of Uncalled Guarantee Fund, 40,000.00; Cash on hand and in Imperial Bank, 6,659.86; \$129,338.46.

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REPORT OF THE Centenary Conference

THE PROTESTANT MISSIONS OF THE WORLD.

Edited by Rev. J. J. Johnston, F.R.S.E., Secretary of the Conference.

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THURSDAY, MARCH 28, 1889.

MISSIONARY METHODS.

AN attempt has been made to show that if better methods were set in motion and a different kind of men were sent out, the work of evangelizing India would go on with greater rapidity than heretofore. Very recently the result of Jesuit Missions and in the same breath the success of the Salvation Army have been cited in support of this position.

In the case of the Salvation Army it is almost too soon to draw conclusions. The work is in an experimental stage. Thus far, indeed, there has been barely time to learn the native languages, and yet the Army is held up by some as the almost certain means whereby the regeneration of India is to be effected.

In regard to statements made concerning the comparative results of Roman Catholic and Protestant Missions in India the figures given are very misleading. The census shows:—Native Catholics 365,643, Protestants 417,372. Before concluding rashly, as many do, that these figures are in favour of the Romish Church we must call to mind that Protestant Missions began practically in India at the beginning of the present century, while the Jesuits have been at work for 300 years.

When you read in The War Cry that so many converts were made, you expect to find the thing as it is stated, that the converts are from Hinduism, and not from Christianity. It is notorious that most, if not all, of the Army followers in South India are from other Missions. Not long since The War Cry reported that fifteen Brahmins were converted at Trinchnopoly. The Wesleyan missionary, hearing this good news, went to find the Brahmins, but, incredible as it may seem, he could neither see nor hear anything of them; he did, however, find that certain members of his own Mission had been prayed over by the Army, and he charitably supposed they must have been the Brahmins referred to. It is easy to get a large flock if you practise sheep stealing.

It is little wonder if a patient and hard-working labourer on the scene of action reading exaggerated reports of the great success of the Army, should feel

constrained to expose such a mode of estimating results as the above. The same writer, however, goes on to say—(and it is a fair and rational view of the situation) that there is ample room for all, if they will only work among Hindus and Mohammedans and try to get converts from these instead of getting converts from another Mission and passing them off as trophies of the great Salvation War.

Mission Boards, generally, are coming to the same conclusion and are ready, as far as their funds will enable them, to send forth any number of suitable persons who may offer to go as celibates, without laying upon them any vows of asceticism or exacting any undue self sacrifice or hardship. The London Missionary Society has decided to send out bands of celibate missionaries to selected centres to work a term of years at the lowest salary, consistent with health, under the guidance of some experienced head.

The power wielded by the fakirs of India has sometimes been adduced as an argument that the Christian teacher, whose mode of life should more nearly approach that of these fanatics, would be listened to with more readiness and would gain easier access to the people than an ordinary European with home and family, living in the enjoyment of such comforts as a moderate salary might afford. Here, again, is a fallacy. The deference awarded these religious beggars or fakirs is not born of respect for them personally, much less of a spirit of true reverence. They are notoriously evil livers. But for a dread of their supernatural power and a fear of the awful curses which they freely bestow and which few would dare to brave, they would have no weight with their people.

The question, then, arises, over and above considerations of economy, whether or not it is wise or right to set before the heathen as a standard of the Christian ministry the ascetic and the celibate. The good influence of a pure happy Christian home is no small factor in the uplifting of heathen peoples. It may even be poor economy to deprive the missionary of the comfort and support to be found in home and family ties, the helpful counsel of a good wife, her encouraging sympathy during years, it may be, of blank disappointment and apparent failure. The relaxation as well as the experience of domestic life seem almost indispensable to men living under the strain of isolation and of heavy responsibility, coming into daily contact with abominable wickedness and often placed in most trying circumstances, and facing constantly such fearful odds of evil that the forces at command seem, humanly speaking, most inadequate. Surely it seems hard to grudge to these representatives the common blessings of wife and home. The present system may be costly but its advantages are many. It will, we incline to think, prove in the long run the best policy, until in due course a native ministry is permanently organized and established, for after all, by common consent, it is to the native agency, the Church of Christ must look as the great means, under God, of evangelizing the vast populations of oriental countries.

In regard to statements made concerning the comparative results of Roman Catholic and Protestant Missions in India the figures given are very misleading. The census shows:—Native Catholics 365,643, Protestants 417,372. Before concluding rashly, as many do, that these figures are in favour of the Romish Church we must call to mind that Protestant Missions began practically in India at the beginning of the present century, while the Jesuits have been at work for 300 years. They have had also the facilities afforded by great wealth, and living as they necessarily do under the celibate system—the smallest possible outlay. They have acquired immense tracts of land and have by this and other means secured, as they always aim at securing, a hold upon the people among whom they live. Supposing their converts to be genuine the results are nevertheless far behind those of Protestant Missions, when the cheapness of their modes of living and the length of time they have been in the field are taken into account. But we have to look at the quality of the converts as well as to their numbers. And on this point the consensus of testimony is, that Jesuit converts are very little, if any, better than their heathen neighbours. They are allowed to retain caste which is rigidly ignored among Protestants and which is, perhaps, the greatest stumbling-block to the

acceptance of Christianity on the part of the Hindus. They are not instructed in the word of God, so that it is small wonder if the change of religion is little else than a mere name, without any corresponding change of life. Protestant missionaries would not desire to emulate the successes of the Jesuit priests even if arithmetical results should be against them, which they certainly are not at present.

SCRIPTURE ILLUSTRATIONS.

IN this issue of the REVIEW appears the last of the series of "Scripture Illustrations," from the pen of Rev. A. J. MacKay, of Montreal—the final Question of the Shorter Catechism having in due course been reached. We cannot but express our regret that, in the very nature of things, this admirable series of papers should come to an end. To us the publishing of them from week to week has been a source of deep pleasure, and we have good reason to think that our pleasure in reading them has been shared wherever the REVIEW has circulated. It is not necessary for us here to dwell upon their ingenious construction, the profound knowledge of Scripture which they reveal, the flood of light which they let in through Scripture windows upon the teachings of the Shorter Catechism, the pure evangelical spirit breathing through almost every paragraph, nor yet the skill in narrative and fine literary quality which they discover. All this and more must have been apparent to our readers long since, and will now cause them to join in our regret that the last of them is now in their hands. We hope, however, that the author will yield to the generally expressed wish, that the "Illustrations" should be gathered into a book, and in this form given at an early day to the general public. In such form the "Illustrations" would, we venture to think, be well received in the homes and Sabbath schools of our Church, and by the religious world generally. We hope to be able to announce at an early day that arrangements have been made to accomplish this desirable end.

Our readers, in taking leave of "Scripture Illustrations" for the present, will be glad to be informed that we hope to be favoured with others from the pen of their gifted author. The Committee will submit to the Association work has made on this continent since the last convention. The cost of the work entrusted to the Committee was, for 1887, \$43,266.27; and, for 1888, \$48,248.80. Our readers who are not familiar with the working of Young Men's Christian Associations may be interested in knowing that no Association, organized or reorganized since the Portland Convention (July, 1869), is entitled to representation unless it has the test of active membership prescribed by that Convention in the following resolution:

"Resolved, That the Associations organized after this date shall be entitled to representation in future conferences of the associated Young Men's Christian Associations of North America, on condition that they be severally composed of young men in communion with Evangelical Churches (provided that in places where the Associations are formed by a single denomination, members of other denominations are not excluded therefrom), and active membership and the right to hold office be conferred only upon young men who are members in good standing in Evangelical Churches; and we hold those Churches to be evangelical which, maintaining the Holy Scriptures to be the only infallible rule of faith and practice, do believe in the Lord Jesus Christ (the only begotten of the Father, King of kings and Lord of lords, in whom dwelleth all the fullness of the Godhead bodily, and who was made sin for us, though knowing no sin, bearing our sins in His own body on the tree) as the only name under heaven given among men whereby we must be saved from everlasting punishment."

THE JESUITS' ESTATES BILL.

FOR the past two weeks public interest in the Jesuits' Estates Bill has been greatly intensified by speculations as to the fate of a notice of motion given in the House of Commons by a private member, which, if made, would be practically a motion of want of confidence in the Government for their refusal to advise the Governor-in-Council to veto the Bill. It was arranged that the matter should come up in the House on Tuesday, 26th inst., and probably the action of our representatives with regard to the Bill will be determined before these lines are in the hands of our readers.

We shall be exceedingly surprised to find that Parliament has voted in favour of disallowing the Bill. The fear of the Roman Catholic vote is so great on both sides of the House, that we are apprehensive that but few will be courageous enough to place themselves on record as opposed to allowing the allocation of public funds in a British Colony to depend upon the will of the Pope of Rome.

But whatever may be the fate of the Bill in Parliament, it is now clear that the Protestantism of the Dominion, having been aroused to the dangers threatening civil and religious liberty from Roman Catholic aggression, will not rest until those liberties have been secured from further attack. Thinking men of both parties have come to see that the most cherished institutions of the State—nay, the very existence of the State itself—is imperilled by recent concessions to the demands of the

Roman Catholic hierarchy, and that it is more than time to call a halt and retrace our steps. The conviction is becoming more and more deep seated, that a crisis has arrived in the history of the country when the Romish hierarchy must be made to understand that they will have all the rights that properly belong to citizenship in a country governed by British law, but no privileges. We hope much from the present temper of men who place country before party.

EDITORIAL NOTES.

THE Twenty eighth International Convention of the Young Men's Christian Associations of North America, to be held in Philadelphia May 8-12 next promises to be an occasion of great interest. The topics selected for discussion at the Convention show in a marked manner the practical work in which the Y. M. C. Associations are engaged and the trend of thought in their plans and aspirations. They are as follows: (1) Modern unbelief among young men, and its antidote. (2) The Association librarian and library—the relation they should sustain to the young men of the Association, (3) General Secretaries—the class of men wanted, the training they should receive, their relation to the work; (4) The physical development of our members—how can it best be promoted? (5) Is the use of secular agencies in our work diminishing its spiritual power? (6) What can the members of Young Men's Christian Associations do to promote a better understanding between labour and capital? (7) What lessons can we learn from the building experience of the Associations? (8) Boys' work—opportunities, responsibilities, limitations; (9) Successful college work and its results; (10) The Railroad Association work—opportunities and responsibilities; (11) Association work among colored young men; (12) Non-English speaking young men—the responsibilities of the Associations towards them, and how can these be met? (13) Approved methods of State work—how made more effective; (14) Responsibilities of members of American Associations towards young men in heathen lands. The biennial report of the Committee will submit to the Association work has made on this continent since the last convention. The cost of the work entrusted to the Committee was, for 1887, \$43,266.27; and, for 1888, \$48,248.80.

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Nothing could more clearly show that the kingdoms of this world are not yet become the kingdoms of the Prince of Peace than the announcement that the British Government has decided for purposes of national defence to build seventy new ships of war at a cost of twenty-one and a-half millions of pounds. The proposed expenditure of this enormous sum sets in clearest light what has too long been apparent enough to thoughtful minds, that Europe is moving slowly to a general war. Every country is groaning under the weight of military preparations, while all the while the rulers seem to think of nothing but adding battalion to battalion and exhausting science to discover some

new method of speedily exterminating their enemies. In all their sleepless activity it is not easy to discern the slightest evidence of any belief in the justice of Christian principles or any fear of Him who disposes all events after the counsel of His will. Millions for war and nothing for Missions is the state of the national ledger in every country in Europe to day. Well may the Church of Christ, in view of the impending catastrophe in Europe, ask herself if she has been faithful to the charge committed to her. The answer must be in the negative. If the Gospel of Christ had been faithfully proclaimed the dove of peace would now be brooding over the world, and not, as now we see, the waiting birds of prey gathering together.

Work has just reached this city from India, that Miss Dr. Beatty, of our Indore staff, has again been laid aside through fever, and the fear is expressed that she may be compelled to return to Canada at an early date to recruit her health. In connection with the hospital work at Indore, two native women have been baptized—the first fruits of the Ladies' Medical Mission work there. The baptisms occasioned much excitement in native circles in Indore. Happily this excitement has been allayed with a result favourable to the interests of the Mission. We hope to be able to give particulars next week.

A FULL report of the Lord's Day Alliance meeting, held in Ottawa last week, is held over till next issue.

Literary Notices.

THE INDIANS. THEIR MANNERS AND CUSTOMS. By John McLean, M.A., Ph.D. ("Robin Rustler.") With eighteen full-page illustrations. Toronto: William Briggs. pp. 351.

A RESIDENCE of nine years as missionary of the Canada Methodist Church among the Blood Indians on the Reserve near Fort Macleod, Alberta, N. W. T., and a close study of their language, customs, mythology and traditions, entitle Mr. McLean to speak with authority upon matters that have for a long time engaged the attention both of the Churches and the State. The Indian problem will probably remain a problem for some years to come; but Dr. McLean's book goes to show that the perplexing question is being gradually solved in a manner that is on the whole worthy of a Christian people. Our readers will find in this attractive little volume a mass of condensed information—the fruit of much observation and study—entirely devoid of sensationalism, but full of incident, instruction and valuable opinion. The contents are briefly: "Indian Customs," "Camps and Wigwags," "Indian Heroes," "Indian Traditions," "The Land of the Red Men," "Frontier Tales," "Indian Languages and Literature," "The Indian Problem," "Christianity and the Red Race," and "Do Indian Missions Pay?" The three last chapters are of special value and interest to those in any way engaged in the promotion of mission work among the Indians of our North-West. Dr. McLean is clearly of opinion that the hindrances to civilizing the Indian race are not insurmountable, and that their distaste for manual labour as introduced by the white men, is not owing so much to natural laziness, as to their inability to exercise without much tedious practice, new sets of muscles and to the disappointment at failure to reach immediate success. We quote a few sentences to show the gist of his opinions:

"The work of civilizing the Indians will always suffer so long as men study it in the light of party politics, but progress will be seen when affairs are managed by men whose creed is broader and purer than party. The past few years have seen a change in that direction, and success has followed the labours put forth." "The Church must recognize the religious element in politics and assist in training the Indians in manual labour, while the Government must suppress all kinds of immorality and set an example of purity and justice in all things. The machinery employed by the secular power is working well, and the results are satisfactory to those who understand the difficulties attending the work. Indian mission work in Manitoba and the North-West has been successful, but it is not the kind of success desired by those who know nothing of life and labour among the Indians. The average Christian's idea of success is all impossibility. More is asked from the Indian missionary than any other labourer in the field of religion."

Financial help is a necessity to carry on labour in any field. It is sad to be compelled to state that it is much easier to raise funds for missionary work in India, China and Japan than for the Missions carried on among the aborigines of the Dominion. "The child of sorrow" of Missions is the work of Christianizing the red men. The modern student of Missions and the general Christian public, have raised a wrong standard of Missions, and by this they judge all Missions. Missions cannot all be measured by one stand-

ard, and the Indian missionaries who toil for many years and report few conversions are doing God's work as effectually as those whose lot is cast among a people who are born again in a single day.

In the concise account of what missionaries have accomplished in mastering Indian languages and making them the vehicle for imparting religious instruction, there is alone sufficient ground for concluding with Dr. McLean that "Indian Missions pay."

The volume is well printed and bound, and if the eighteen full-page illustrations are not in the very highest style of art they are at least effective. We can cordially recommend the volume to all who wish to obtain accurate information as to the Indians of the North-West and the efforts of the Methodist Church to Christianize them.

In according to the request of some who heard his sermon on "Pharisaism," recently preached in Chalmers' church, Quebec, to give it to the public in printed form, Rev. Thomas Macadam, pastor of St. Andrew's, Stratroy, Ont., has been well advised. The sermon in choice and perspicuous language gives a brief sketch of the history, principles and spirit of the Pharisees and traces the gradual degeneration of a once useful and admirable conservatism till it became justly subject to the condemnation visited upon it by our Saviour. The preacher does not fail to point out that it was among the religious people of the day—"the professing Christians"—that the evils of self-righteousness and sham-righteousness arose, and that to-day, as much as in the times of the Pharisee, there is a real danger of Christian people falling into an unreal and hollow religious profession and that without deliberate hypocrisy, "Pharisaism" deserves to be widely read.

THE contents of the Popular Science Monthly, for April are:—(1) "The Psychology of Spiritualism," by Prof. Joseph Jastrow. (2) "The Chemical Elements," by Prof. Josiah P. Cooke, LL.D. (3) "Agnosticism," by Prof. Thomas H. Huxley. (4) "Domestication of the Buffalo," by John W. Daeffe, (illustrated). (5) "Zoological Gardens; their Uses and Management," by R. W. Shufeldt, M. D. (6) "The Derivative Origin of the Human Mind," by G. J. Romanes. (7) "Science and Christian Science," by Frederik A. Fernald. (8) "On the Causes of Variation," by Prof. C. V. Riley, Ph.D. (Conclusion.) (9) "Curiosities of Natural Gas," by Prof. Joseph F. James, M.S. (10) "Plants in Witchcraft," by T. F. Threlton Dyer. (11) "Sketch of James Polard Esq.," (With Portrait.) (12) "Correspondence." (13) "Editor's Table." (14) "Literary Notices." (15) "Popular Miscellany." (16) "Notes." [D. Appleton & Co., New York.]

Contributed.

HOPEFUL AND DISCOURAGING ASPECTS OF MISSIONS.

I HAVE thought it might be both useful and interesting to give a short summary of the results of modern Missions, as far as the advancement of non-Christian races is concerned. In this sketch it will not be our purpose to give statistics of the number of Mission stations, missionaries and converts in the different fields, but rather to cite some indirect results of missionary labour, which are just as real and necessary a consequence of Missions as those great gatherings—the results of direct work for souls. I would, therefore, like to show, by the citation of a few general facts, how Christianity and Christian civilization have affected the heathen as a class, and what are some of the hindrances which have been in the way of their advancement.

Looking first at heathen or savage nations as distinguished from those of India and China, or Japan, whose civilization, if not so good, is older than our own, we notice that Missions have been and are pioneers of commerce. The missionary, as soon as possible, must have his simple house; then church and school follow. He induces the natives to help him, and patiently instructs them. Next we find, as a result of his example and teaching, the converts from heathenism begin to build better dwellings for themselves. The need for clothing soon awakens manufacturing activity—manual labour, in numberless ways, is encouraged and developed. Hand in hand with Christianity comes civilization. Think for a moment what this means to the individual and to the community hitherto savage—to hear of the "one God and Father of us all," and thus learn that "all men are brethren with equal rights!" What a world of new thoughts and feelings, what a wealth of humanizing influence is opened up as those grand ideas are gradually taken in! What foundations of culture does the Gospel of Christ lay, even in the lowest strata of human society, when through it men learn thus of the rights and dignity of the individual and of humanity, and of the equality of the sexes? The regeneration of marriage and of family life, the education of children soon follow, and, as the work of civilizing advances, it may at length truly be said, "old things are passed away, behold, all things are become new!"

* A paper read at the meeting of the Toronto Presbyterian W.F.M.S., Feb. 27, 1889.

Church News.

We are thankful for the Church News...

The church at Sunnyside is to have a...

Rev. G. E. Freeman, of Deer Park, Toronto...

Mr. McKelvie has been conducting a very successful series of union revival meetings...

The Commissioners to the General Assembly, Ottawa, Presbytery, etc. Dr. Moore, of Bank Street Church, Ottawa...

At a meeting of the Presbytery of St. John, held at Bucouche, Feb. 13th, Rev. Geo. J. Kinnear was inducted into the pastorate of the Bucouche church...

A PLEASANT feature in connection with the departure of the Rev. J. Myles Crombie, late minister of Cumberland, Montreal...

On Sabbath, 3rd inst., Rev. C. Fletcher, in a retrospective glance at the past ten years of his ministry...

The fourth annual meeting of the Huron Presbytery, W.P.M., was held in Willis Church, Clinton, on March 12th.

The annual meeting of the Brucefield Auxiliary W.P.M.S., was held on Tuesday evening, 5th inst., in the Union Church.

THE LATE REV. JOHN GIBSON. FOLLOWING is the resolution of the Foreign Mission Committee...

SPEAKING at the induction of Rev. E. D. McLaren, B.D., late of Brampton, to the pastorate of St. Andrew's, Vancouver...

boats, they may be too large or too small for the boat. It is sometimes with a minister. But he hoped and felt sure that the Rev. E. D. McLaren...

They followed the promising opening of his work in the Foreign field with deep interest, and they hoped to see him spend many years of faithful labour in the Master's service...

MEETINGS OF PRESBYTERIES. MEETING in Palmerston on the 12th of March. Session records are called for examination at the next ordinary meeting.

THE new Hall in connection with St. Mark's Mission church, corner of King and Tecumseh streets, Toronto, was opened for Divine worship on Sabbath, 10th March.

MEETING in St. Andrew's church, Victoria, on the 6th inst. The congregation of Richmond presented a petition, asking to be put on the list of augmented congregations...

Assembly's Foreign Mission Fund will be in such a condition as to warrant the Committee assuming the comparatively slight financial responsibility...

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Baking Powder. THE STERLING OLD COOK'S FRIEND Baking Powder. It still at the service of its patrons and the public in general.

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J. C. CONNELL, M.A., M.D. Diseases of the Eye, Ear, Throat and Nose. No. 279 King Street, KINOSTON.

DR. ANDRUSON & BATHIN, Eye, Ear, Nose and Throat Specialists. 11 George Road (near St. Paul), Toronto.

THOMAS H. HARRISON. SURGEON DENTIST. Gold Medalist and Honour Graduate of R.O.D.S. 701 Yonge St. Toronto.

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H. W. MICKLE, BARRISTER, SOLICITOR, ETC. OFFICES—14 Manning Arcade, Toronto. Telephone No. 668.

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W. H. FERGUSON, ARCHITECT. 81 Bay Street, Corner Malton, Toronto.

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AT HOME. Call at once, and come in without knocking. Dress Goods, Carpets, Blankets, Underclothing, Hosiery, Oil Cloths.

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British and Foreign.

Her Majesty has again approved of Lord Hopetoun's appointment as Lord High Commissioner of the General Assembly.

The augmentation fund of the U. P. Church this year will probably admit of a dividend of only £19, thus making the minimum stipend £179, instead of £180 at which it stood last year.

A CONYER of the mission of the Reformed Presbyterian Church of Ireland at Antioch, where Rev. Dr. Martin is stationed, has been murdered on account of his religion in a riot by Greek churchmen.

REV. J. E. SOMERVILLE'S services at Mentone have been so successful that it has been found necessary to enlarge the hall used as a preaching station. Mr. Spurgeon has cordially aided Mr. Somerville and other ministers at this continental station.

REV. J. M. WILSON suggests in an article in the United Presbyterian Magazine, two remedies for the congested list of probationers. The first is the establishment of assistantships, and the second that students should take a year's work in Canada.

It is said by some one who is "up" in Church statistics, there have been seven Presbyterians occupying the place of President of the United States, five Episcopals, three non-classical, two Unitarians, two Methodists, one Dutch Reformed and one Disciple.

MISS CHRISTIE, the eldest daughter of Professor Christie, of Aberdeen, has offered her services to the Ladies' Association for mission work in East Africa, and has been appointed to the station at Domasi. As at present arranged she will sail for Africa in the beginning of May.

HADDINGTON Established Presbytery has ordered steps to be taken for the preservation of session and other records within the bounds. A valuable kirk-session record was recently found in a private house; a striking instance of the carelessness hitherto manifested in the custody of these important historical documents.

THE desire to hear Mr. McNeill is so great that the office bearers of Regent square church, London, have arranged that for the present the doors of the church will not be thrown open to the public until five minutes to the hour of service, for, large as the church is, the accommodation for non-seatholders is very limited.

THE Moderator of the Assembly, Rev. R. J. Lynd, has accepted the invitation of the Church in Australia, that he should represent the Irish Presbyterian Church, from which so many of its members have sprung, at the great jubilee celebrations to be held there next summer, the mid-winter in the southern world.

REV. JOHN SMITH has decided to remain in Edinburgh. The call came before the Edinburgh United Presbyterian Presbytery on Tuesday afternoon, when there was a large attendance of the congregation of Broughton-place church and the general public. Mr. Smith's decision in declining the call was received with loud applause.

THE Jewish Mission Committee of the Church of Scotland has appointed Mr. Alex. Buchanan, M.A., assistant master in the Knox Institute, Haddington, to be head master at their school at Alexandria, Egypt, in room of Mr. Douglas Dunlop, M.A., who has received an educational appointment under the Egyptian Government.

THE University of Aberdeen has resolved to confer the degree of D.D. on the Rev. Michael Watt, professor of Greek and Hebrew in New Zealand, and that of LL.D. on Mr. John Shand, professor of Natural Philosophy in the same colony. The other recipients of the former degree are to be the Rev. Henry Angus, of Erskine U.P. Church, Arbroath, and the Rev. Alexander Gray, of the parish of Auchterless, Ayrshire.

THE appeal of the Dromore congregation, near Coleraine, to the original Session Synod, held in Glasgow, against the decision of the Presbytery at Aberdeen, which refused to sanction the translation of Rev. Edward White from Mr. Muir, has been sustained by a majority of the Synod. The decision of the Presbytery has been reversed, and instructions given to proceed with the induction, at an early day, of Mr. White as pastor of Dromore congregation.

THE offertory was taken from pew to pew at Regent-square, London, on Sunday, March 3rd, for the first time in the history of that church. Visitors to Regent square in times past will remember the quaint "pedestal stools" bearing a huge bronze "plate" which stood in the vestibule, and into which members dropped their offerings as they entered. These "stools" were presented to the church when it was opened sixty years ago. Edward Irving wrote to thank the donors, and the letter is still preserved as a relic of historic interest.

THE Scottish Missions in Nyassaland are in a critical condition. Dr. Alexander Hetherwick, from the Church of Scotland Mission at Domasi, contended that, if Portugal is allowed to possess Nyassaland, she will be the preaching of the Gospel, and missionary effort, and introduce the bank traffic, which, in the doctor's opinion, would be even worse for Africa than the infamous slave trade. At a meeting in Edinburgh it was re-

solved to lay before Her Majesty's Government the necessity for missionary effort having undisturbed freedom in Nyassaland.

TEN months ago, Mr. J. T. Morton, of London, offered to the Free Church of Scotland the salaries of a medical missionary and two native assistants for three years to start a mission where no medical missionary had hitherto been. Dr. William Walker and his wife sailed for Bombay in the end of December to found this mission in Conjevaram, a city of forty thousand inhabitants, forty five miles to the south west of Madras temple, and every May its shrines are visited by one hundred and fifty thousand pilgrims. The district around contains about a million of inhabitants, and is just the field for a new mission.

At the Greenock Free Presbytery a petition was received from a body of gentlemen calling themselves the Deacons' Association of Greenock, which stated that "the time has now come when it will be for the interests of the Church that the deacons should receive a fair and full representation in all the Church Courts and have a voice in the settlement of all questions in which financial interests are concerned." The petitioners, therefore, requested that the Presbytery should overture the next General Assembly to take immediate steps to effect this object, and to delay filling up the office of Secretary to the Sustentation Fund for at least another year. This hints at a new departure in Presbyterian polity, but it is needless to discuss it till it takes more practical shape.

THE Presbytery of Edinburgh has taken action in regard to much needed reform in the matter of ecclesiastical labels and the expense thereof. At present the whole costs of these are borne by the members of each Presbytery whenever a *fama clamosa* arises in their midst. At last meeting of the Edinburgh Presbytery, Dr. Scott laid an overture on the table desiring the Assembly to enact that in future the expense of these labels, and the proof following thereon, should be borne equally by the Church out of a fund raised by subscriptions of 5s. per annum contributed by each congregation, the expenses of such labels being ascertained and taxed by the Finance Committee of the Church, and voted annually by the General Assembly. This overture will be discussed at next meeting of Presbytery.

INTERESTING services have been held in Rosemary-street church, Belfast, to bid farewell to a mission party designated to China. Dr. J. C. Greig goes to medical mission work, and Rev. W. W. and Mrs. Shaw and Miss Nicholson accompany him. Dr. Young, who is being sent out by the United Presbyterian Church of Scotland, was present on the occasion. A sermon was preached by the Moderator of the General Assembly, and the designation prayer offered by Rev. John Young, of Greenock, father-in-law of Dr. Greig. Rev. Wm. Park, pastor of the church, and Convener of the Foreign Mission Board, addressed the mission party generally and personally. Dr. Greig goes out at the expense, for three years at least, of Mr. Morton, of Caterham, Surrey, and Miss Nicholson at the expense of two young ladies who cannot go themselves.

At the annual meeting of the National Bible Society of Scotland, held in Edinburgh last month, the income was reported as over £34,000, being the largest ever attained. Amidst many proofs of the successful labours of the Society, it was incidentally mentioned at the annual meeting that the native churches of Japan, for whose benefit the National Bible Society of Scotland has taken a share in translating the Scriptures, have resolved to institute a Bible Society of their own. The Religious Tract and Book Society of Scotland have just issued their annual report. The work of the colporteurs is referred to as a valuable agency in spreading wholesome religious literature to counteract the mischievous literature which circulates so largely to the prejudice of the morals of the people. It employs about 200 colporteurs, and there is ample evidence in the report that their work is meeting a real want in the religious life of the country, and has upon it the Divine blessing.

THAT there is a current of feeling in Scotland setting in for union, is shown, says the Presbyterian Messenger, by premonitory symptoms, to which we have more than once called attention. A further indication has been afforded by the action of the Free Presbytery of Irvine. At its meeting last week, the Rev. Dr. Easton, of Darvel, in terms of notice given at the last meeting, moved the transmission of an overture to the Assembly to appoint a committee for the purpose of resuming negotiations with the United Presbyterian Church at the point at which they were interrupted in 1873, and to take further steps in the direction of healing the unhappy divisions of the Reformed Church of Scotland, as, in their judgment, may seem to be best. The Rev. Mr. Landsborough moved an amendment deleting all reference to negotiations with the United Presbyterian Church in particular, and making the overture to refer in general terms to steps being taken to bring about a union of Churches that ought to be united. On a vote being taken, Dr. Easton's overture was carried by a majority of fifteen to five.

Special Notices.

Of the 6,500,000 Jews constituting the Jewish Dispersion, about 4,000,000 are found in the East.

Calvin's old church, at Geneva, St. Peter's, is to be repaired and partly rebuilt at a cost of \$100,000.

Russia continues to persecute and oppress the Lutheran and other evangelical believers. A St. Petersburg pastor of high character is now awaiting his doom for having admitted a young Russian to Church fellowship. Banishment to Siberia is all but a foregone conclusion, as the pastor not only administered the Lord's supper to the convert from the "orthodox" faith, but was previously instrumental in his instruction in Gospel truth.

CATARH.

A NEW HOME TREATMENT FOR THE CURE OF CATARRH, CATARRHICAL DEAFNESS 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 tubes. The eminent scientist, Tyndall, Huxley and Haeckel 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 not one 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 catarrhal troubles should carefully read the above.

In Santa Ana, Cal., recently a notorious infidel, in one of the meetings, openly confessed Christ and renounced infidelity. He said that he was one of six who, years ago in San Francisco, pledged themselves to each other that they would never embrace Christianity. When he was converted he wrote to each of his old cronies. Three of them replied by saying that they also had become Christians. The others wrote calling him a "fool."

ADVICE TO MOTHERS.

Mrs. Winslow's SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea. 25c. a bottle.

At the thirty-first anniversary of Bethany Sunday-school, Philadelphia, Mr. John Wansamaker, who has been its first and only superintendent, said: "The past year put afloat the Penny Savings' Fund, which, so far, has invested \$52,000. It projected the House of Rest by the Sea with the lot, secured and paid for, and \$2,000 cash in hand towards the building. We must get \$3,000 more. We must not drift this year, but put the college along towards a building and get the mission school into a chapel of its own."

READ what our remedies are doing. Hundreds of similar letters from citizens of Toronto whom you can interview. Can be seen at our office.

TORONTO, Feb 11th, 1889
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DEAR SIR,—Words cannot express my gratitude to you for the benefit I have received at your hands and under your treatment. I have used the Carbolic Smoke Ball and Debeltator for four months with the most wonderful results, and I am still using it to great advantage. I was troubled with catarrh for fifteen years and tried all manner of remedies and a great many different doctors, but without success. At last, four months ago, I commenced using the Carbolic Smoke Ball and Debeltator, and to day I am almost, if not altogether, cured. I have no more heavy head aches, no more stuffing up of the nostrils, and my sight, which was greatly affected, is almost perfectly restored. I found a difference after the first application. I would recommend your remedy to all who are affected with catarrh, and pray that God may bless your efforts to relieve suffering humanity. Believe me to be respectfully yours,
HERT GOLDING,
85 Cumberland St.

Full treatment \$3.00; by mail \$3.50 extra. Free trial, Room C, 303 St. Arcade.

DR. ALEXANDER, of the Presbyterian College at San Francisco, laughs to scorn the allegation that Calvinism is dead. "From the professor's chair," he says, "from the pulpit of the great preachers, in the leading evangelists and revivals of religion, in the work of missions and in the religious press, its voice is heard, and its power exerted with an efficiency and force a thousand fold greater to day than ever before in the world's history." Dr. Alexander adds that San Francisco, the metropolitan city of the Pacific Coast, where the Occident and the Orient meet and clasps hands, is the centre of what is to be the Church's grandest theatre in the time to come.

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REGULATES THE Bowels, Bile and Blood
CURES
Constipation, Biliousness, Headache, Dizziness, Indigestion, Stomachic Pain, Liver Complaint, Scrofula and all broken down Conditions of the System.

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BEWARE OF IMITATIONS. ALWAYS ASK FOR DR. PIERCE'S PILLS, OR LITTLE SUGAR-COATED PILLS.

Being entirely vegetable, they operate without disturbance to the system, diet, or occupation. Put up in glass vials, in rectangular boxes. Always fresh and reliable. As a laxative, alternative, or purgative, these little pills give the most perfect satisfaction.

SICK HEADACHE.

Bilious Headache, Dizziness, Constipation, Indigestion, Bilious Attacks, neuralgic derangement of the stomach and bowels, are promptly relieved and permanently cured by Dr. Pierce's Pleasant Purgative Pellets.



In explanation of the remedial power of these Pellets, we do not intend to say that they are not truly the best that have ever been devised for the system, but a plain statement of their curative power. Sold by druggists and all mail-order houses. Prepared at the Chemical Laboratory of Wm. C. Bryant & Co., MEDICAL ASSOCIATION, Buffalo, N. Y.

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

SYMPTOMS OF CATARRH. It is a heavy discharge, obstruction of the nasal passages, discharges falling from the head into the throat, sometimes profuse, watery, and at others thick, tenacious, mucous, purulent, bloody, or purged, the eyes are weak, watery, and inflamed, there is ringing in the ears, deafness, hacking or coughing to clear the throat, expiration of offensive matter, together with acute pain in the face, the voice is changed and has a nasal twang, the general condition of the system is impaired; there is a sensation of distress, with mental depression, a hacking cough and general debility. Only a few of the signs named above are likely to be present in any one case. Thousands of cases annually, without manifesting half of the above symptoms, are cured by Dr. Sage's Catarrh Remedy. This disease is so common, more or less, and dangerous, or less, and is not cured by physicians. By its cure, coughing, and sneezing, and other symptoms of Catarrh, "cold in the head," Coryza, and Catarrhal Headache, sold by druggists everywhere, is cured.

"Untold Agony from Catarrh." Prof. W. H. Harvey, the famous oculist, of Boston, N. Y., writes: "Some ten years ago I suffered untold agony from chronic nasal catarrh. My family physician gave me all the medicine he could give me, but it did me no good. I was so miserable and could not sleep that I was nearly driven to a lunatic asylum. I was finally cured by Dr. Sage's Catarrh Remedy. I have now a well man, and I can breathe through my nose. I thought nothing could be done for me. I was advised to try Dr. Sage's Catarrh Remedy, and in three months I was a well man, and the cure has been permanent."

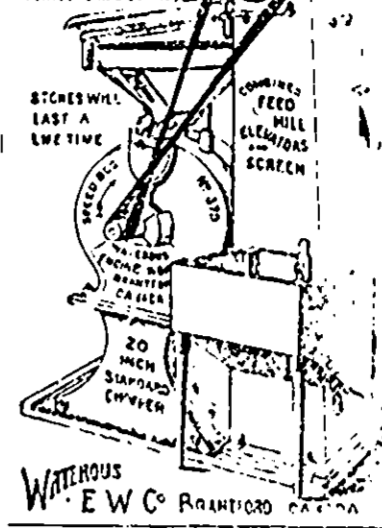
"Constantly Hawking and Spitting." THOMAS J. RICHMOND, Esq., 202 Pine Street, St. Louis, Mo., writes: "I was a great sufferer from catarrh for three years. At times I could hardly breathe, and was constantly hawking and spitting, and for the last eight months could not breathe through the nostrils. I thought nothing could be done for me. I was finally cured by Dr. Sage's Catarrh Remedy, and I am now a well man. I believe it to be the only sure remedy for catarrh now manufactured, and one that is only to give it a fair trial to see whether it will give you a permanent cure."

Three Bottles Cure Catarrh. DR. HOBBS, Nunton P. O., Columbia Co., N. Y., writes: "My daughter had catarrh when she was six years old. I used Dr. Sage's Catarrh Remedy, and she was cured. She is now eighteen years old and sound and well."

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Mention this paper when writing.

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Frooton, Ont., December 17, 1888.

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