the same stinginess on the part of the laity in the support of the Schemes of the Church as there is in the richer Presbyteries of Ontario. Who has such imputation never been cast upon the Supreme Court of the Church until now? Has there not been similar opportunity? The elders, for some reason or other, have always been in the minority in the Church courts. The Assembly has legislated in reference to salary at the time of the settlement of a minister. She has legislated on the subject of an Augmentation Fund for the increase of ministers' salaries. Why has the cry of selfishness and oppression not been raised long ago? Is there to be no legislation on these subjects at all? Is the Church to wait until the elders take the initiative on these questions? The elders take the initiative on the subject of the increase of ministers' salaries all round! Why, the idea in many of our congregations is that the ministers are too well off now. Is not this the secret of the present action? Is not the thought entertained in many quarters that ministers are just as well able to lay up something for a sore foot or a rainy day as any one else, and that it has something like the appearance of a swindle to ask the people for money to create an Endowment Fund for retired ministers? How thoughtful, considerate men and women can have that idea is beyond my comprehension. It is utterly absurd to assume that ministers are so well paid as that they can provide for a comfortable old age. If there is no fund at all for retired pastors, the result must be painful privation or great humiliation in being obliged to accept of gratuities from friends or charity in an almshouse."

ELDER FLINT.—"In reference to the last remarks of the previous speaker, I may say that I know by positive proof that many ministers have no need for any such fund when they retire. Look at the reports of our Banking Companies. Do we not find the names of not a few ministers who are large stockholders in these several banks—some of them country ministers, too, with what they consider no doubt very moderate salaries. We know there are others again who have their mortgages upon lands, others their property in town lots and rented houses—all these, too, from moneys contributed by their congregations."

MR. TEMPLETON.—"How does Mr. Flint know that these ministers referred to have no other sources of income than from their stipend funds? If he does not know this, then he has no business quoting these cases. He has no business in quoting them, at any rate. How many of the 900 ministers of the Church belong to the class specified? Are there 200? Are there 100? We are not instituting a fund for the relief of these 100 or the 50 who have bank stocks and mortgages; but for the 800 or 850, who have no bank stocks or mortgages and never expect to have. The question is not what some can do in the way of laying up money, but are salaries of ministers, as a rule, sufficient to enable them to live in comfort and to lay up money, too? To this we must answer, No! Miserly ministers who are wifeless or childless may have bank stocks and mortgages, but a minister with an average salary and an average family cannot."

MR. SPARKS (the Clerk.)—"Why cannot a minister lay past something out of $800 per annum as well as a farmer or a mechanic? The most of them have $800 now. If a mechanic, on $600 or $500 can live comfortably, educate his family and lay past something for old age, why cannot a minister on $800? A farmer would think himself rich with an income of $800 per year. He could live like a gentleman and lay up money, too."

MR. LIGHTHEIMAN.—"Yes, Mr. Chairman, that is the usual cry among the people—especially in the country districts. The ministers are as well paid as the mechanics—what claim have they for more than the mechanic gets? Well, it costs them something more to get their profession, at any rate. They should be able to find a return somewhat in proportion to the outlay. Congregations would not like to see their ministers and their families dressed as the mechanics can afford to do without any loss of caste. They would not like to see their [illegible] as are, or their rooms furnished as the shelves [illegible] are sometimes [illegible] Books [illegible] education for sons and daughters are sometimes luxuries to tradesmen; they are always regarded as necessities to ministers. Why not put ministers, when you are at it, on a level in this respect with the unskilled workmen—with day labourers—with navvies [illegible] and all of this [illegible] these can live and lay [illegible] too. There are some who would bring ministers down, in point of salary, to even a level with the farm servant. Yes! of course. Why not? Does not the one need the same amount of food as the other? Does he not need clothes and bed and bedding, and a home for himself and his family, as much as the other? Mr. Macdonnell said at the last meeting of Assembly he could live on ($200) two hundred dollars a year if he had to do it. Why not then, bring all ministers' salaries down to ($200) two hundred dollars per annum, when it is readily admitted by one of themselves—and one of the very best of themselves—that it is possible to live upon it? According to newspaper reports, not long ago, ($10) ten dollars per month was the handsome sum upon which a minister in this very Dominion of ours had to subsist. To what denomination of Christians said minister belonged deponent saith not. The idea in many quarters is, the less salary the greater the humility, and humility becometh the priesthood. As to farmers living like gentlemen if they had the income of ordinary ministers, just one remark. Ministers could also live like gentlemen if they had the farmers' income united to their own—the farmers' wheat and oats and hay and cows and horses and sheep, or the interest of the same."

MR. DARBROUGH.—"But why such an endowment now for aged and infirm ministers, when salaries are so good, when no minister is supposed to have less than $750 per annum and manse, and when so many have much more than this—some of them three or four times over?"

(To be continued next week.)

Church News.

REV. T. J. MCCLELLAND, of Shelburne, Ont., has received a call to the pastorate of Streetsville congregation, Toronto Presbytery, rendered vacant by the translation of Rev. J. Murray to Hamilton.

THE anniversary services of the East Toronto Presbyterian church were held Oct. 28. The Rev. E. D. McLaren, B.D., of Brampton, preached in the morning; Dr. Cayen, of Knox College, in the afternoon, and Rev. J. Neil, of Charles Street, city, in the evening. On Monday evening following the annual tea meeting was held. After a sumptuous tea, provided by the ladies of the congregation, the pastor, Rev. T. T. Johnston, in the chair, addresses were delivered by Rev. Mr. Wellwood, and Rev. Mr. Patterson of Cooke's church, Toronto. During the evening the choir of Cooke's church favoured the audience with a number of fine selections, admirably rendered.

THE anniversary sermons in connection with St. Andrew's, Peterboro', were preached Sabbath, 4th inst., by Rev. R. N. Grant, of Orillia. A special collection was made to extinguish the debt upon the church. It transpired on the following Monday, that in addition to liberal contributions of other members, Mrs. Charlotte Nicholls, a wealthy member of the congregation, had placed a cheque upon the plate for $12,000, thus enabling the congregation to attain their long cherished desire, and that the same generous lady had sent a cheque of $3,000 towards reducing the debt on St. Paul's, Peterboro'. On the following evening the annual soiree was held. After tea, the pastor, Rev Alex. Bell, in the chair, addresses were delivered by Rev. Messrs. Grant, Torrance, and local clergy of other denominations, who all congratulated pastor and people on the present happy state of affairs.

THE Tait's Corners Presbyterian church, connected with the Glencoe congregation, was opened for divine service on Sabbath, October 21. The Rev. Prof. Ross, B.D., of Queen's College, Kingston, preached in the morning, and also in the afternoon, and the Rev. J. R. Johnston, M.A., of Alvinston, in the evening, to large congregations. The services were continued on the following Sabbath, when the Rev. W. R. Sutherland, the "father of Presbyterianism" in the district, officiated in the morning, and the Rev. Mr. Butt (Methodist) in the afternoon. On Monday, October 22, an entertainment which proved in every way successful, was held in the new church. The total receipts in connection with the opening services, amounted to $212. The payment of the debt on the church is about entirely provided for.

REV. DR. SMITH, of San Francisco, late pastor of Knox church, Galt, writes to Mr. J. Perry, of Galt:—"I am greatly delighted that our good Knox church has unanimously called Mr Jackson, and to learn that he is a man of fine Christian spirit, of evangelistic character, and of superior gifts. I earnestly hoped on many accounts that the pulpit would soon be filled, and I now heartily thank God for it. I am sure that the prayers of the people have been answered, and I know he will find a noble band of faithful Christian men and women aiding and cheering him in his Master's service. I am glad to say that Mrs. Smith and Edith are doing well, and there is quite a decided improvement. Our new church is being erected, and will be opened some time about the New Year. We will be almost, if not entirely, out of debt when we enter it, and things are moving forward encouragingly. I find my work is growing on my hands, and I anticipate, if God spares me, a few years of as active work as I can give to the building up of Christ's cause in our new and large field. Cumming likes his work much, and if the new future the people will build a new and larger church."

FOREIGN MISSION COMMITTEE (W.D.)

EXECUTIVE.

A MEETING of the Executive of the Foreign Mission Committee (W.D.) was held Thursday, Nov. 1, in the Board Room of Dr. Reid's offices in this city. The following members were in attendance:—Rev. Dr. Wardrope, Convener; Mr. Hamilton Cassels, Secretary; Rev. Drs. MacLaren, Kellogg, Macdonald, and Fraser.

At the meeting of the General Committee, held on the 1st of September, the Executive was instructed to make as possible to work out and develop new fields of mission, if opened up, in Central India.

The Convener reported that he had ascertained by correspondence and interviews with Miss M. Scott, of Whitby, and Miss J. Sinclair, of Madoc, both of whom had previously offered themselves for service in the foreign field, and who are in the second year of their medical course in Queen's College with the intention of qualifying themselves as medical missionaries, that, in view of the present urgent need of help in the schools at Indore and in Zenana work there, they were willing to relinquish their fondly cherished purpose of taking a full medical course, and to go at once to India to do any work with which they might be entrusted.

Miss Sinclair and Miss Scott were introduced to the committee and, in short but impressive addresses, related the steps by which they had been led to devote themselves to mission work, and in the present emergency to give up their medical studies, that the work in India might not suffer by delay in sending out much needed help. The ladies made a most favourable impression on the members of the Committee, and the Church is warranted in cherishing high hopes for their future success and usefulness. They were unanimously appointed as missionaries to India, and arrangements were made for their designation in Chalmers' Church, Kingston, on the 9th inst. They will sail from Montreal by the S. S. *Parisian*, on the 14th, and will reach India, it is expected, before the New Year.

The committee spent much time in reading and considering important and voluminous correspondence from Formosa, respecting the position and work of Mr. and Mrs. Jamieson in that field. These letters bore date of August 17th, 25th, 27th, 31st, Sept. 6th, 7th, and 11th, and gave occasion to the Committee for great perplexity and concern. After deliberation, the Committee agreed to request the Convener to prepare for publication a statement informing the Church respecting the case. It was further agreed to call a meeting of the whole Committee for the 27th of December, to consider the question of Mr. Jamieson's future relation to the Missions, in the light of his response to the request above referred to, and of all the correspondence in the case.

TORONTO PRESBYTERY.

DISCUSSION ON THE CASE OF REV. GEORGE BURNFIELD.

AT the meeting of the Presbytery of Toronto, Tuesday, 6th inst., the case of Rev. Geo. Burnfield, to which reference has already been made in our report of the previous meeting of the Presbytery and in our correspondence columns, was considered. There was present a large number of Mr. Burnfield's congregation and others who manifested much interest in the proceedings. Following is the *Mail's* report of the proceedings in this matter:

AN EXPLANATION WANTED.

The Moderator, Rev. ALEXANDER GILRAY, opened the proceedings by calling upon Rev. Mr. Burnfield to explain his relationship to the Presbytery.

Rev. Mr. BURNFIELD stepped forward and said: "I would first like to know the reason why I am brought here? The resolution summoning me to the Presbytery stated that I was to be called 'in view of certain proceedings which have come to the knowledge of the Presbytery in the settlement of Mr. Burnfield in the church.' Now, I would like to know what proceedings are referred to before I answer?"

The MODERATOR—"What we meant was that the settlement had not been made according to the proper mode of procedure. We want you to explain your relationship to the Toronto Presbytery."

Rev. Mr. BURNFIELD—"I would like now to ask what the Presbytery would have done if there had been no induction?"

Rev. D. J. MACDONNELL did not think the Presbytery was called upon to answer these questions. Mr. Burnfield had been irregularly inducted into a Presbyterian church, and was simply asked to explain his position."

A MATTER OF CHURCH LAW.

Rev. Mr. BURNFIELD—"Then allow me to say, Mr. Moderator, that the Presbytery has acted a little inconsistently in this matter. Why did you not demand an explanation from the Rev. Mr. Burton, a Presbyterian minister who took charge of the Northern Congregational church? There is a more recent case, that of Rev. Mr. Wilson starting an entirely new cause on Centre street. I have been asked to become the pastor of a people who are thoroughly Presbyterian in doctrine and polity, and I alone am called to account. Besides this, the opening services of my church were conducted by two prominent members of this Presbytery. (Applause.) I am a minister of the Presbyterian Church of Canada in good standing. I am here working within the limits of the Presbytery of Toronto. I suppose it is a matter of Church law. It is not yet decided whether the Presbytery within whose boundary a minister lives without a charge or whether the Presbytery to which he comes, exercises judicial functions over him. The question is *sub judice*, and I do not feel capable of deciding it. The work undertaken by this church is an important one, and will interfere with no other congregation."

Mr. Wm. WARWICK, a member of the new congregation, rose to speak, but was refused a hearing.

Rev. D. J. MACDONNELL said that only those who had a right to speak should be heard or there would be anarchy.

Rev. Dr. GREGG thought that under the discipline the matter should be simply reported to the Brockville Presbytery.

A LITTLE BREEZE.

Rev. D. J. MACDONNELL—"There is no need for this array of witnesses. We were aware of all the facts, and instead of reporting the matter to the Brockville Presbytery, took the friendly course of writing a letter to Mr. Burnfield. I do not attach undue importance to Presbyterian Church government, but I do attach importance to government of some sort. This Presbytery simply asks Mr. Burnfield to explain how he stands with reference to it. He comes here to-day in a position of antagonism, a position entirely uncalled for, and seems to throw the question back upon us. He virtually says, 'Try to find what my relationship is. He owns no jurisdiction. He is not quite clear whether there is any Presbytery on the face of the earth that could take him to task for anything he does. He is not under this Presbytery nor the Brockville Presbytery. Surely he must be somewhere—the Mahomet's coffin."

Rev. Mr. BURNFIELD—"I did not say that I made the statement that it was a question which Presbytery had authority over a minister without a charge. (Applause.)

Rev. D. J. MACDONNELL—"I think I have the floor."

Rev. M. BURNFIELD—"I rose to correct you." (Applause.)

The MODERATOR—"There must be no more applause from outsiders."

Rev. Mr. BURNFIELD—"I simply say that no Presbytery had jurisdiction over a minister without a charge."

Rev. Mr. MACDONNELL—"We must be allowed to use our reasoning faculties. My statement is what I infer from your remarks. I maintain that Mr. Burnfield is bound by his ordination vow not to follow any divisive course. We have no more to do with Mr. Burton than we have with Dr. Wild. Mr. Burnfield has parried the question put to him, and we are entitled to a fair answer."

A DIRECT ANSWER DEMANDED.

The MODERATOR—"What position, Mr. Burnfield, do you assume towards this Presbytery?"

Rev. Mr. BURNFIELD—"I have explained, so far as I am capable of explaining, my position. I have endeavoured to do so in a kindly spirit. My answer to that question is simply what I said before. I am a Presbyterian minister residing within the bounds of the Toronto Presbytery. If I have done anything wrong I am willing to undergo the discipline."

The MODERATOR—"We expect a more direct answer. What is your relationship to us? Are you amenable to our rules and regulations?"

Rev. Mr. BURNFIELD—"I am unable to answer further. It is not for me to decide what course you should adopt, or my relationship with you."

Rev. Dr. GREGG—"Have you taken up your certificate from the Brockville Presbytery?"

Rev. Mr. BURNFIELD—"No; I have not."

The Presbytery then began to discuss the situation.

Rev. Dr. GREGG moved that a committee be appointed to confer with Mr. Burnfield. He had a good deal of sympathy for a congregation that adhered to the old practices and rejected organs and uninspired hymns. He liked the good old times and did not wonder that Mr. Burnfield avoided a direct answer in order not to incriminate himself.

A MEMBER—"That statement comes strangely from the chairman of the Hymnal Committee." (Laughter.)

Rev. Mr. FRIZZELL seconded the motion.

Rev. Mr. PERCIVAL, of Richmond Hill, thought this looked like putting a premium on the violation law.

Rev. D. J. MACDONNELL moved that the matter be referred to the Brockville Presbytery. He did not think Mr. Burnfield had unwittingly fallen into error. If he had been drawn to the congregation by sympathy with the objection to uninspired hymns and the use of instruments called organs, there might have been some excuse.

Rev. Dr. GREGG said that Rev. Messrs. Simpson, Inglis, and himself were present at the induction.

Rev. Mr. BURNFIELD having obtained leave to reply before the resolutions were put, said:—"I merely wish to add that this congregation will not injure any church, but on the contrary will do a great deal to advance the cause of Christ in a field which has been neglected for years. I have been called upon to visit families who have not been visited for many years. At the last communion forty new members were received, and only two had belonged to other churches. Are you going to put your hands upon this work because of an irregularity? Call to your minds the fact that St. Paul did some things that were irregular. If everything must be done in a regular way we will soon become involved in difficulties. I have suffered a great deal of affliction in my family since I came to Toronto, but have not been encouraged by my Presbyterian brethren. These and other circumstances prevented me from coming here. I admit the irregularity, but that cannot stop the work of Christ. I will submit to any discipline, still I must do the work of the Lord in the field He calls me to labour." (Applause.)

Rev. Mr. MACDONNELL said this statement threw new light upon the matter, and he withdrew his amendment.

Rev. Dr. Gregg's motion was carried. The following were appointed a committee to confer with Mr. Burnfield and report at the next meeting:—Rev. Dr. MacLaren, convener, Rev. R. P. McKay, Rev Dr. Gregg, Rev. D. J Macdonnell, Rev. Principal Caven, Mr. Robert Gourlay, Mr. Thomas Yellowlees, and Mr. Harvey Graham.

POSITION OF THE CONGREGATION.

Mr. WM. WARWICK was given permission to make a statement on behalf of the congregation. He said the position had been entirely misunderstood. Those who objected to the organ and ritualistic practices at East church were laughed at, and not even allowed to state their objections. They were virtually driven from the church. Not wishing to form a schism they decided to start a mission. They had prayed for a worker, and the Lord sent Rev. Mr. Burnfield along. Owing to the desire which some of the members of the Presbytery had expressed to crush out the mission, they had felt that to come to the Presbytery would be simply to put their heads into the noose. The Sunday school had grown to 200, and the membership of the church was rapidly increasing. They were working in a neglected district and believed they were advancing the cause of Christ. (Applause.)

Rev. Prof. MACLAREN regretted that the congregation had been so ill-advised as not to make their application to the Presbytery.

This ended the discussion.

VALUABLE BOOKS.

PRESBYTERIAN BOARD OF PUBLICATION

Revised Price List.

[illegible]

Hodge's History of Presbyterian Church [illegible]

Memoirs of Presbyterian Church [illegible]

Calvin's Institutes, 2 Vols. [illegible]

Pilgrim's Progress, Illustrated. [illegible]

Bogatzky's Golden Treasury, Fully Illus. [illegible]

Gaussen's Lectures, Vol. 1. [illegible]

[illegible]

Lectures on 1st Peter, 2 Vols. [illegible]

Works of Samuel Rutherford (Witness) [illegible]

Spurgeon's Treasury (Morgan) [illegible]

Life of John Knox, 2 Vols. [illegible]

Fairbairn's Lectures on Prophecy [illegible]

[illegible] Regeneration [illegible]

[illegible] Baptism [illegible]

[illegible] Christ [illegible]

[illegible] Christ and Protestantism [illegible]

AGENT— H. T. WILSON, London, Ont.

COLD WEATHER MUSIC BOOKS

The cold winter nights, the whistling whirlwind leaves [illegible] with the sweet music and cheerful songs that are to make home attractive. With your food, have a goodly quantity of new music.

NEW MUSIC BOOKS.

These new books are every day more in favor.

Classical Pianist. Piano Classics. Song Classics. Song Classics for Low Voices. Classic Tenor Songs. Classic Baritone and Bass Songs. Each $1.

Praise in Song [illegible] Music for Home and Vocal Singing.

Let the Children Sing [illegible] Music for Kindergartens and Primary Schools [illegible] Book's Songs and Choruses for Little Ones [illegible] Children's Bright Songs [illegible] All have very sweet child's songs.

Give your aid in getting up a rousing good evening singing class to use Song Harmony [illegible] Full of most interesting music, sacred and secular. Song Harmony, Price $[illegible] per doz.) is also a good collection, most popular.

Tell the Temperance People that no Better Temperance Song Book has appeared than Songs of Victory [illegible] per doz.)

Xmas is Coming. Send for Lists of Christmas Cantatas and Carols.

ANY BOOK MAILED FOR RETAIL PRICE.

Oliver Ditson & Co., Boston.

C. H. Ditson & Co. 867 Broadway, New York.

RECENT ISSUES

OF THE

Presbyterian Board of Publication and Sabbath-School Work.

SAVED BY GRACE,

OR,

The Last Week in the Life of Doris Johnston, Jr.

BY REV. J. R. MILLS, D.D.

16mo. Price, 60 Cents.

THE Y'S AND THEIR WORK.

BY REV. J. R. MILLS.

16mo. Illustrated. Price, $1.15.

WHO WINS?

A Story for Boys.

BY REV. T. CRAMPSEY.

16mo. Illustrated. Price, $1.15.

SOME USEFUL ANIMALS.

BY REV. DUNCAN CRAIG.

16mo. Illustrated. Price, $1.25.

THE LOST FAITH.

And Difficulties of the Bible as tested by the Laws of Evidence.

BY REV. T. S. CHENEY, D.D.

16mo. Price, 60 cents.

MR. DARWING'S DAUGHTER.

BY REV. R. WILLIAMS.

12mo. Price, $1.25.

ALTAR OF EARTH.

BY REV. T. S. CHENEY.

16mo. Price, 60 cents.

MANUAL OF LAW AND USAGE

Compiled from the Standards and the Acts and Decisions of the General Assembly.

BY REV. A. V. BITTERS, D.D.

16mo. Flexible Leather. Price, 75 cents net.

Address orders to

JOHN A. BLACK, Business Supt.

1334 Chestnut St., Philadelphia, Pa.

Or any of the Depositaries or Bookseller representing the Board.

Papacy of Modern Times!

PRICE, $1.00.

PRESBYTERIAN NEWS CO.

26 and 28 Front St. W. Toronto.

ANNUALS, 1888

FOR XMAS PRESENTS.

Band of Hope [illegible]

Boy's Own Paper [illegible]

British Workman [illegible]

British Workman [illegible]

Chatterbox [illegible]

do. (With Gilt) [illegible]

Children's Friend [illegible]

do. (Cloth) [illegible]

do. (Gilt) [illegible]

Child's Companion [illegible]

Child's Own [illegible]

Footsteps and Stepping [illegible]

Family Friend [illegible]

do. (Cloth) [illegible]

do. (Gilt) [illegible]

Girl's Own Paper [illegible]

Infants' Magazine [illegible]

do. (Cloth) [illegible]

do. (Gilt) [illegible]

Leisure Hour [illegible]

do. (Gilt) [illegible]

Little Folks [illegible]

do. (Cloth Gilt) [illegible]

Quiver [illegible]

Every Boy's Annual [illegible]

Every Girls Annual [illegible]

Sunday [illegible]

Sunday at Home [illegible]

do. (Gilt) [illegible]

Sunday Magazine [illegible]

The Prize [illegible]

Young England [illegible]

Send for our complete list of Annuals.

WILLIAM BRIGGS,

78 and 80 King Street East, Toronto, Ont.

Annual Volumes for Christmas, 1888.

Boys' Own Annual, $2.00.
Girls' Own Annual, $2.00.
Every Boy's Annual, $2.00.
Young England, $2.00.
Little Wide Awake, $1.25.
Our Darlings, $1.00.
Sunday, $1.00.
British Workman, 50 cents.
Family Friend, 50 cents.
Friendly Visitor, 50 cents.
Children's Friend, 50 cents.
Infants' Magazine, 50 cents.
The Prize, 50 cents.
Band of Hope Review, 35 cents.
Herald of Mercy, 35 cents.
Child's Own Magazine, 35 cents.

JOHN YOUNG,

UPPER CANADA TRACT SOCIETY.

102 Yonge Street, Toronto.

NOW READY.

OUR DARLINGS!!

The Children's Treasury.

EDITED BY

DR. BARNARDO.

VOLUME FOR 1888,

Newly bound in handsome Illustrated boards. Over 600 Illustrations and Colored Plates.

PRICE $1.00 POST-PAID.

A. G. WATSON, Manager,

Toronto Willard Tract Depository.

Corner Yonge and Temperance Streets, Toronto, Ont.

D. T. McAINSH,

Presbyterian Book Room,

Corner TORONTO and ADELAIDE STREETS,

(Opposite the Post Office),

TORONTO, - - ONT.

— THE —

Heath in the Wilderness

Sermons to the People,

— BY —

The Rev. RICHARD NEWTON, D.D.,

TO WHICH IS ADDED

The Story of his Life and MINISTRY, by W.W.N.

1 Vol., with Portrait of Author,

CLOTH, $1.50.

"The volume of sermons takes its title from the first discourse it contains, 'The Heath in the Wilderness.' There are often fresh and striking titles, e.g., 'The Golden and the Gilded Gospel,' 'The Sound Heart Safe from Shame,' 'The Romance of Revelation,' 'The Snow of Lebanon' and 'Its Cold Flowing Waters.' The sermons do not belie their titles. They are strikingly simple, fresh, clear. They abound in luminous illustration, are full of love, and above all, are evangelical, exalting the Cross of our Lord Jesus Christ. The writer of the preface modestly says of them, 'For home reading, for the sick and the solitary, for lay reading in schools and chapels, this volume of sermons will find a special and useful field.' We would add that they are worthy of earnest study by all ministers who want to learn how to make themselves understood by plain people, and how to present in a winning way the central truths of the Gospel."—*Presbyterian Review.*

THE CHEQUE BOOK OF THE BANK OF FAITH,

Being Precious Promises arranged for daily use, with brief expo mental comments.

An entirely new work by Rev. C. H. SPURGEON.

Nearly 400 pages. Cloth, $1.25.

"God has given us pledges which He will not redeem, and encouraged us hope which He will not fulfil. To help my brethren to believe this I have prepared this volume. The sight of the promissory instruments is good for the eyes of faith—the more we study the words of grace the more grace shall we derive from the words. To the cheering testimonies I have added testimonies of my own, the fruit of trial and experience."—*From Author's Preface.*

The Reformers!

LECTURES

Delivered in St. James' Church, Paisley, by Ministers of the U. P. Church, graduates of the University of Glasgow.

CONTENTS:

WYCLIF, by Joseph Corbett, D.D.
HUS, by Daniel McLean, B.D.
SAVONAROLA, by J. P. Mitchell, M.A.
ERASMUS, by John Mathieson, M.A.
LUTHER, by M. M. Dickie, B.D.
CALVIN, by James Orr, B.D.
LOLLARDS OF KYLE AND OTHER PRECURSORS OF THE SCOTTISH REFORMATION, by Wm. Dickie, M.A.
PATRICK HAMILTON AND GEORGE WISHART, by James Kidd, B.D.
JOHN KNOX, by James Brown, D.D.

CLOTH, $2.00.

Corea,

THE HERMIT NATION.

By Wm. Elliot Griffis.

New Edition. With Numerous Maps and Illustrations, and Additional Matter.

8VO. $2.50.

In this new and revised edition the author brings his great work down to date, increasing its previous value, and creating renewed interest in what is recognized to be the most authoritative work on the country of which it treats.

D. T. McAinsh,

PRESBYTERIAN BOOK ROOM,

OPPOSITE POST OFFICE,

TORONTO, ONT.