

ple cannot help themselves. They would if they could."

ELDER COLDWATER—"I want to add a little to what the previous speaker has said. I have yet to learn that ministers are, by New Testament law or example, entitled to any salary. If I read the New Testament aright, they can claim nothing, except what may be contributed as the free will offerings of the people."

Rev. Mr. TROUT—"The secret is out at last, Mr. Chairman. Cheap preaching is the popular cry. These men say they are the representatives of others. Perhaps they are. Some others, I know, are in sympathy with them. The extent of their contributions to the stipend fund shows it. What do you think of a man worth \$10,000 giving \$4 per year for the support of his minister? That's the case in many congregations. Do these worthy elders who have spoken wish to represent such Christians? If they do, I do not envy them of their feelings. To such miserable souls we certainly do not owe a well paid ministry. Are these the men who build our churches—who support our Bible Societies of our Home and Foreign Missions? We look in vain for their names on the list of congregational contributions to the Schemes of the Church. These elders who have spoken are in bad company. They are in bad company again in degrading an educated ministry. Will the Presbyterian Church, as a whole, tolerate anything less than an educated ministry? It is incorrect to say that the congregations do not ask for a college training on the part of their pastors. It is absurd to compare the present with New Testament times. If ministers now are to be like ministers then, the Christians now should be like Christians then. Come now, gentlemen, apply the rule which you have laid down. We read that 'the multitudes of them that believed were of one heart and one soul. Neither said any of them that aught of the things which he possessed was his own, but they had all things common.' What will these \$10,000 property owners and \$4 contributors say to that? What is good for the goose is good for the gander. When you get a good principle go through with it. These peregriating preachers I suppose are the ones referred to as being so much better preachers than the stated pastors who are more highly educated. They are better preachers—some of them, at least. Truly, there is but little difficulty in noticing the difference in point of education. No doubt, God does use some of them for good, but not because of their ignorance, only in spite of it. But why are they peregriating? Why can't they settle down as stated pastors? Ah! There's the rub. The people don't want them. They haven't the stuff in them as leaders of the flock from Sabbath to Sabbath for half a century. Some of them have tried the pastorate, but by mutual consent the relationship has soon ceased. Does it look well for good Presbyterian elders, who hail from the land of Knox or of Cooke, to denounce those who plead for the higher education of candidates for the holy ministry?"

Mr. LOVE (elder)—"Mr. Chairman, we are not opposed to an educated ministry. May it not be, however, that the college course is unduly extensive and unduly expensive? If so, why should congregations be called upon to meet the outlay? If this is to go on and if the expenses of a collegiate education are to be met, why not ask the high salaried ministers to help the low salaried ones? Two thousand dollars or three thousand dollars per year is surely more than a fair return for outlay in the preparation for the work. College expenses are much the same to all. Let the ministers help the ministers. It will be all the better for both classes, and it will be a good example to the people. It will help to prove that ministers are themselves what they want us to be."

Mr. PAINE (elder)—"Mr. Chairman, another objection to the expensive college course is that many in consequence are kept back from the work who would like to enter upon it and who would no doubt be eminently successful in it."

Rev. Mr. BANNERMAN—"Mr. Chairman, the last speaker has spoken sensibly. He will have our notice first. We are happy to inform him that provision has been made by the Supreme Court of the Church for the ordination of acceptable and useful catechists even in the absence of an expensive college training."

Mr. LOVE—"When was that provision made? It is something new to me, and I think to us all. I am of opinion that Mr. Bannerman is drawing a little on his imagination for the sake of making his cause appear in as good a light as possible."

Mr. BANNERMAN—"I will read it to you if you give me a copy of the Minutes of Assembly of 1885."

The Clerk of Presbytery here walked to the table and handed to Mr. Bannerman a bound volume labelled "MINUTES OF ASSEMBLY, 1885-86."

Mr. BANNERMAN at once turned to the minutes of 1885, page 48, and read as follows:

"The General Assembly having fully considered the Report of the Committee on the Supply of Labourers for the Home Mission Work, instructs Presbyteries to use diligence in looking out and employing as catechists, such members of the Church as are pos-

sessed of suitable gifts, and are willing to place them at the Church's service; and when such labourers give promise of becoming, by larger experience, fit for the full work of the ministry, but are disqualified either by age, or disadvantages of early education, or by taking the usual course of study prescribed by the Church, to report them to the General Assembly with the view of securing its approval of attendance on such classes at one of the colleges of the Church, or of such course of study under the Presbytery as may, in conjunction with their work in the Mission field, fit them to exercise with acceptance and profit, all the functions of the Christian ministry. The Assembly contemplates, however, the bestowal of full ministerial status in such cases—only where, after a lengthened trial, Presbyteries are able to give to it assurance of the efficiency and general acceptability of those for whom this status is claimed."

"What does Mr. Love say to that?"

Mr. LOVE—"I do not understand it."

A VOICE—"None so blind as those who do not want to see."

Mr. BANNERMAN continued—"No doubt, Mr. Chairman, many of our people would like to see the ministers help one another for the sake of relieving the congregations of the grievous burdens under which they are lying—burdens represented by contributions of from four dollars to six dollars a year. Let me say in passing that the ministers do help one another. The ministers, as a rule, are by far the largest contributors to the Schemes of the Church. Some of the speakers who have preceded me seem to think that the less money a man has the less worldly he is. Now, sir, we who know have to inform these gentlemen that the opposite is nearer the truth. How can it be otherwise? The poor minister and his family must eat and drink and be clothed. Where the necessary funds are to come from is the soul-stirring, the harassing question. The worldly man is the man who wants more money. Somebody has asked the question, 'When is a man rich enough?' The answer given is, 'When he has a little more.' The poor minister oftentimes would like a little more for the sake of himself—for the sake of his wife—for the sake of his children—for the sake of the Church of God." "I wonder if these gentlemen ever heard of the Archbishop of Canterbury. He is a good authority on this subject. He says, 'An unworlly Church, an unworlly clergy, means not a poor Church or poverty stricken clergy. A poor, unprovided, dependent clergy is scarcely able to be an unworlly one, and certainly cannot be taken an unworlly laity. A laity which breaks the bread of its ministers into smaller and smaller fragments, and has none of the Divine will to multiply, works no miracle and has no honour. Unworldliness is not emptiness of garners, but the right and noble use of garners filled by God.' Who are the worldlings now?"

Mr. PIERCE—"I move that we now take the vote."

THE CHAIRMAN—"Are you prepared for the vote?"

Mr. DANGERFIELD—"Mr. Chairman, I beg leave to be permitted to withdraw the petition."

The sought-for leave was granted and the Committee rose.

T. SPARKS, Secy of Committee.

Mr. DANGERFIELD to Mr. COLDWATER (who rose).—"I feel a little ashamed of my action."

Mr. COLDWATER to Mr. DANGERFIELD—"I am very much ashamed of mine."

Mr. DANDROUCH to Mr. FLINT—"If the Agent comes my way I shall give him ten dollars."

Mr. FLINT—"I shall do as much, perhaps more. I never saw the matter in its true light before."

SIMON SMILES, Clerk.

Correspondence.

DR. JAMES' PROPOSAL AS TO UNION.

(To the Editor of the Presbyterian Review.)

SIR.—I see it stated in your column that the Rev. Dr. James has proposed that an overture should be presented to the General Assembly, proposing an incorporation union between the Canadian Church and that is the United States. I presume with the northern organization of the two large Presbyterian bodies in that country. I do not think that such a suggestion can be any possibility be entertained by any Presbytery in the Presbyterian Church in Canada.

The Northern American Assembly is already large enough and unwieldy enough to be overwhelmed with the magnitude of its own affairs, while we in Canada have a grand and growing work before us which it is taxing all our energies to undertake. God has blessed the union of our Churches, and our efforts are being owned by the Great Master. In the home and foreign fields of enterprise, great good is being done. Do not then let us have any impracticable suggestions such as this thrown upon us. The American Church has its responsibilities, and its difficulties and duties, and its own peculiar idiosyncrasies. We have ours, and our characteristics have been moulded and shaped from the British type, from which we have sprung. With a home and foreign field of vast extent, and wide enough to engage and embrace all our efforts, let us continue to address ourselves to the simple duty to our own land, of doing our utmost to enlarge our borders and obey the Master's

command to evangelize the world, and let our American brethren go their own way in the discharge of their own peculiar duties. As the patriarch of old decided, the land is wide enough for us all—but the Presbyterian Church in Canada has its own mission and its own field. Let us strive to widen our borders, to increase our missionary zeal, to evolve more and more the liberality of our people and to work with and for the Master, and the Great Head of the Church will more and more honour our feeble and even faulty efforts in His cause.

Yours, etc.,

AN ELDER.

TORONTO, November, 1885.

FORMOSA AFFAIRS AGAIN.

(To the Editor of the Presbyterian Review.)

SIR.—In reply to Rev. K. F. Junior's letter which appeared in your issue of the 8th inst. about the statement in one of Rev. J. Jamieson's letters "that fifteen churches were in ruins when Dr. Mackay returned from Canada," if "Hong Kong" be inserted in place of "Canada," you will have what Mr. Jamieson intended to say, and what is perfectly true. At the time of the Franco-Chinese war Mr. and Mrs. Jamieson retired to Hong Kong and Dr. Mackay accompanied them for his health, as he was just recovering from a fever. While he was absent the island was blockaded, and on returning he could not gain admission to it for a considerable time, and when he did succeed he found, as stated, "fifteen churches in ruins."

Since that time all there have been replaced and several others built. And when we consider that Dr. Mackay had personally superintended the building of these churches and at the same time look after all the other work of the Mission, a work which occupies twenty out of every twenty-four hours, it is to be wondered at that Mr. Jamieson calls him "an extraordinary man."

Yours, etc.,

J. B. STRAITH.

DELMORE, Nov. 13, 1885.

MR. AND MRS. JAMIESON'S LETTERS.

STATEMENT BY THE CONVENOR OF THE FOREIGN MISSION COMMITTEE.

(To the Editor of the Presbyterian Review.)

SIR.—Some letters of Mr. and Mrs. Jamieson recently published in the Review and other papers, and also correspondence now circulated in pamphlet form, have doubtless occasioned much anxiety to the friends of our mission in Formosa. They are in the meantime about as enigmatical to the Committee as to the Church at large. Desiring to take the whole Church into our confidence and to let our people know all that we can tell about the doings and intentions of the Committee, I ask you to publish the following extracts from the minutes of the last meeting of the Executive:

"It was agreed (1) That a meeting of the Foreign Mission Committee be called for the 27th December at 11 o'clock, to consider the question of Mr. Jamieson's recall and other business; (2) That the Convenor be requested to write for publication a letter informing the Church that Mr. Jamieson's recently published letters had been given to the public before the Committee had been informed of the facts respecting his inefficiency as a missionary therein set forth; that at its last meeting the Foreign Mission Committee, having received through another channel letters from Mr. and Mrs. Jamieson conveying substantially the same impression, the Committee adopted a resolution in the following terms, viz:—

"That in view of the explicit statements of Mrs. Jamieson respecting her entire inability to render any useful service to the Mission, and Mr. Jamieson's deprecatory references to his work, together with the silence so largely observed by Dr. Mackay concerning the labours of his fellow-missionary, the Committee are of opinion that it would be well for Mr. Jamieson to inform the Committee whether he considers that he is rendering any service to the mission such as warrants the Committee in continuing his employment when it appears there is such an urgent need for funds to support an increased staff of native labourers."

The Convenor is also requested to state that the Executive have agreed to call a meeting of the Foreign Mission Committee for the 27th of December next, to consider the question of Mr. Jamieson's recall.

Yours, etc.,

THOMAS WARDROPE,

Convenor Foreign Mission Committee.

QUELPH, Nov. 16, 1885.

AN OPEN LETTER FROM THE ANTI-POVERTY SOCIETY OF TORONTO

TO THE MEMBERS OF THE MINISTERIAL ASSOCIATION.

REVEREND SIR.—In consequence of your declining to receive a deputation from this Society, we are instructed to send the following letter:

Many of our members have long looked to you as their Pastors and leaders in religious thought, and from the kindness which you individually manifest, they feel a little disappointed that a request which seemed to them very reasonable should have been declined. We cannot recall any instance in which Christ ever refused audience to those who came to Him, solemnly declaring the truth, but we have some remembrance that He had to rebuke His disciples for so doing. Since you decline to receive us in person, we trust you will pardon our intruding on you in another way and asking your consideration to some thoughts—thoughts of overwhelming importance respecting our social relations.

You are recognized by the majority of the community as the teachers of ethics, as the propounders of the Gospel of justice. If any party is looked to, as the teachers of questions of right and wrong, it is you. Therefore, we come to you in matters pertaining to honesty, to righteousness.

You teach that at the foundation of religion, and as an essential to religion,

there must be honesty, there must be justice; that without honesty any pretension to religion must be but sounding brass or tinkling cymbal. We were exceedingly anxious to submit to you some questions respecting the meaning of honesty and justice. You can easily understand that your preaching of honesty, justice and righteousness must be vain until we can understand what these terms mean.

In your preaching you lay a great deal of stress, very great emphasis, on the authorship of the earth. From the words of revelation and from the adaptations of means to end, you establish the doctrine that there is an Infinite Creator, that "in the beginning God created the heavens and the earth." The denial of this doctrine you denounce as blasphemy. But there exists another and equally important question: for whom did He make the earth? to whom did He give it? Did He make it for a few men to hold as their exclusive possession the rest of mankind to be tenants at will, not to own one foot of land, and to be compelled to pay for all time for the mere privilege of getting access to the earth. Does the Psalmist speak truth when he says, "The earth hath He given to the sons of men."

There are thousands of people in our cities who do not, and according to our present arrangements, cannot own a foot of land; by our laws they are dispossessed, and their title to a share of the earth is practically denied. Our laws give over the possession of the face of the earth to one part of mankind to be their exclusive possession, thus denying that the earth was made for the whole race.

Your preaching emphasizes the doctrine of a Creator. Do you insist with equal emphasis on the second doctrine, that God made the earth for mankind, the whole of mankind, and not merely for a part.

Let a man profess himself a Creator, you exclude him from fellowship; you call him an infidel, an agnostic. You do not even allow it to be an open question. To doubt it is sin. But is it not true that the denial of this second doctrine—that the earth was made for all—in no way disqualifies a man from the title of Christian? To disbelieve in a Creator you say is sin, what then can we say of a disbelief in His justice?

The first question, therefore, we wished to ask was one of prime importance, as it affects some of us in a terrible manner, depriving us of our share to the common bounties bestowed by the hand of a common Father. If those to whom the exclusive possession of the earth has been given are the children of the eternal Father, what must we be who find ourselves born into a world without a foot of land reserved for us?

Does not the denial of this equal right deny the Fatherhood of God and the brotherhood of man?

We ask your attention to the extraordinary relationship this arrangement produced. Wherever society collect there comes something called a land value—not a commodity produced by toil, such as clothing, food or houses. It represents not that the so-called owner of the land is producing wealth or rendering service. It comes always with the crowd. It is caused by the crowd and in no way represents a service done, or a commodity produced by an individual. Every increase of population increases this land value. Now, we again want to know what is honesty, justice and righteousness. Should this value caused by the community belong to the community or to the individual? Our laws decree this value to the individual—the value caused by the community is appropriated by the individual. We would like very much to know if this is honest.

When one man makes a coat and another makes potatoes and they exchange, we see an act of the justice of which is never questioned; but when a man appropriates a ground rental, a value caused by the community, what does he produce in exchange for the enormous surrender of an obligation to produce so much as a shoe latchet in exchange. The toiler must furnish supplies to him, but he need furnish nothing in return.

Is not this legalized parasitism? Is it not legalized spoliation?

At first, with a scant population, his power to appropriate is small; but with every increase of population we have to surrender more. The more we pay the more we have to pay. With greater density of the community our obligation continually increases. The more we pay, the deeper we sink in debt. The debt is increasing and continuous. To this law of impoverishment we must submit, and unless a change is effected we must leave to our offspring an everlastingly burden of indebtedness.

Here is an arrangement by which one who produces not is allowed to appropriate the product. Are we intruding an improper question when we ask in this regard, is it honest?

What is the prospect to which we can look?

With an increasing obligation to leave to our offspring, on a planet to which we have no statutory claim, having to toil as long as strength endures, to see our product surrendered to those who claim the earth, and thus see ourselves and our children inevitably doomed to impoverishment, were we asking too much when we asked an interview to enquire if this is right? Is the justice, or is it spoliation?

The holder of a land value as such sows not in spring and reaps not the harvest; he need organize no business, he toils not, any yet Solomon in all his glory was arrayed no better than he. In his growing luxury we see the growing poverty, the grinding, hopeless toll of a large portion of the masses.

Does this harmonize with the Divine law? "Love thy neighbour as thyself. Let love be without dissimulation. Be kindly affectioned one to another, in honour preferring one another?"

We trust you will receive this in the kindly spirit in which it is intended; for to those questions are of terrible import. On your answer will depend very largely the faith of a multitude in the creed of the Churches.

In every workshop in this city your answer has been noted, and however mistaken may be the inference, it is felt that your conduct lacked sympathy with those whose struggle in life is hard enough.

The questions we wish to ask are now being discussed in every assembly of workers in this Province, and a compliance

with our request would have been taken as a kindly act.

A kindly act is an eloquent sermon. We have read that "Charity suffereth long and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil." It is reported that one of your members thought it asking an interview we were seeking a little cheap notoriety. We trust the report is a mistake. Should it be true it proves at once that the statement of our letter was quite correct when it said that our aims were misunderstood and misrepresented by the clergy. You sometimes read us sentiments of surpassing sublimity, and our hearts long for their realization.

"Render to all their dues; tribute to whom tribute, custom to whom custom, fear to whom fear, honour to whom honour. Owe no man anything; but to love one another, for he that loveth another hath fulfilled the law. For this, thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not bear false witness, thou shalt not covet, and if there be any other commandment, it is briefly comprehended in this saying, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour, therefore love is the fulfilling of the law."

Do not our present social arrangements set all these commands at naught? Do not they kill by dooming the toiler to a low, brutish existence—muscle and stomach—and kill the best part of his nature by making intellectual culture an impossible attainment? Do not they steal by depriving him of his share of the earth and its vast store of wealth given by God for a common heritage? Do not they bear false witness by denying the justice of God, the falsehood of God and the brotherhood of humanity, by teaching that one man may earn his bread by the sweat of another man's brow. Do not they manifest the most unmitigated covetousness, a covetousness so terrible that it would be a wonder, an amazement were it not so common—men wealthy, often far beyond the point of satiety, yet grasping more, when that more means the crushing of some one already far too poor?

If the views herein expressed are erroneous, we shall be thankful for their correction; but if they are correct, or so far as you regard them as correct, we ask your approval and confirmation.

Yours respectfully,

W. A. DOUGLASS, President.

S. T. WOOD, Secretary.

AN excellent example of the good results of well-directed Home Mission effort is seen in what has been effected with in a comparatively short time by an energetic worker. In August, 1884, Rev. J. J. Richards, of the Presbytery of Brockville, began holding services in the Town Hall of Mallorytown, a village on the line of the Grand Trunk R.R., a few miles west of Brockville, an entirely new field. Since that time services have been held regularly and with such good result that, Sabbath, 11th inst., a new brick church, capable of seating 300, erected at a cost of \$3,500, was opened. The work of building was commenced only this summer, but under the ener-

getic superintendence of Mr. Mallory, who gave largely of time and money, the work was satisfactorily completed. The Rev. Wm. A. Mackenzie, of the First Church, Brockville, preached at 2.30 p.m., and in the evening Rev. Alex. MacGillivray, of St. John's, Brockville, to large congregations. The Rev. Mr. Richards, the esteemed pastor of the church, is to be congratulated on the successful completion of an additional church in his charge, and the people of Mallorytown are to be congratulated on their energy and liberality.

In accordance with the arrangements made by the Presbytery of Guelph, Presbyterian visits have been made day to St. Andrew's Church, and Chalmers' Church, Guelph, and public meetings held in the evening. In the former the Rev. Dr. Torrance, Rev. Mr. Hamilton, Winterbourne, and the Rev. J. C. Smith, the pastor, were present. The questions formulated by the Presbytery to the ministers, elders and managers as to the spiritual and temporal condition of the congregation were satisfactorily answered, and Mr. Hamilton congratulated the people of St. Andrew's on the prosperous state of the church. At the Chalmers' church meeting Rev. Dr. Middlemiss, of Elora—an old and valued friend of the congregation—presided, and there were with him the Rev. R. J. Beattie, of Guelph, Rev. Mr. Gardiner, Elora, Rev. Mr. Norris, Guelph, and Rev. Dr. Wardrop, pastor. Dr. Middlemiss gave the substance of the answers to the questions put by the deputation, which were also of a very satisfactory character, showing the prosperous condition of the congregation. Although his membership ranked third among the congregations in the Presbytery as regards numbers, their contributions to the different Schemes of the Church stood highest. Dr. Middlemiss congratulated the congregation on their prosperity, and he was followed by the Rev. Mr. Beattie in the same strain, who also gave a short address on the principles and policy of Presbyterianism.

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