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LG3S AND GAIN.
I sorrowed that the golden day was dead,
Its light no more the country side adorning;
But whilst I grieved, behold!—the East grew red
With morning.

I sighed that merry spring was forced to go,
And off the wreath that did so well become
Her;
But whilst I mourned at her absence, lo!—
'Twas summer.

I mourned because the daffodils were killed,
By burning skies that scorched my early
power;
But whilst for these I pined my hands were
filled
With roses.

Half broken-hearted I bewailed the end
Of friendships that which none had once
seemed dearer;
But whilst I wept I found a newer friend,
And I desired.

And that I feared old pleasures are a tragedy
Only that something better may be given,
Until at last we find this earth exchanged
For heaven.

—Good Words.

For the Presbyterian Review.

SCRIPTURE ILLUSTRATIONS OF THE SHORTER CATECHISM.

BY REV. A. N. MACGAY, MONTREAL.

LXXXV.

AT CAESAREA, the sea-coast capital of the Holy Land, in apostolic days, a Roman soldier was quartered. He was an officer in the distinguished cohort, which was the body-guard of the Governor, and, from his name, it has been concluded that he belonged to a noble Roman family. Certainly he was a noble man. He had moved about a great deal in the world. He knew life in many of its phases, and had become utterly sick of all the religions that were popular throughout the Roman Empire. He despised the antiquated stories that were told about the innumerable gods and goddesses whom the common people worshipped. They seemed to him defiled brutes. He was pained and oppressed by the utter inability that was fashionable among the learned and the high, and he was disgusted with the universal wickedness.

In his wanderings he fell in with that strange people, the Jews, and found that they had a religion very different from all other religions. He became greatly interested in it, and when he came to be quartered in Palestine, he gave great attention to it, and the more he studied it, the more he was attracted by it. He read their sacred books, he attended the services in the synagogue, and felt that if ever his soul was to attain rest and strength, it must be in this direction.

Accordingly he became very devout, and attentive to all the religious duties which the Jews practised, at least, so far as a Gentile could do so. He observed the stated hours of daily prayer; he was very generous in his gifts to the poor; and he fasted with all the zeal of a son of Abraham. These three, prayers, almsgiving, and fasting, are looked upon by the Jews as the most important means of spiritual blessing, and therefore this Roman proselyte was very diligent in their use. He was also very anxious that all his household should worship and fear God as he did.

But though he was thus earnest and devout in the use of all religious ordinances, he was far from satisfied. Do what he would he could not find rest. He felt that the fault must be with himself, and so he determined to set apart a whole day in waiting upon God for the good of his soul. Accordingly he went into his room, and shut to the door, and lifted up his heart to the living God, beseeching Him to throw light on his darkness, and lead him in the right way. Thus he continued all day, and in the afternoon, as he lay prostrate in his chamber pouring out his soul to the God of Abraham, Isaac, and Jacob, he was startled by hearing a strange voice kindly saying, "Cornelius!" He looked up, and was filled with fear as his eyes rested on a bright majestic form that stood before him. In awe, he asked, "What is it, Lord?" and the angel answered, "Thy prayers and thine alms are gone up for a memorial before God, and now, send men to Joppa and fetch one Simon who is surnamed Peter, who shall speak unto thee words whereby thou shalt be saved." Then the angel vanished.

Here was the answer to his prayers. Salvation is at last put within his reach. He knows that by the reception of a message from the lips of this Simon, he will get what all his prayers and tears and alms and fastings could never bestow, the salvation of his soul. At once he sent of two servants and his orderly to Joppa for this Peter who was to make his path plain, and speak to him the words of eternal life.

But Peter was not so ready to come as Cornelius was eager to send. The Gentile was knocking loudly at the door of the kingdom, giving no sleep to his eyes nor slumber to his eyelids till he found an entrance, but the Jew who kept the keys of that kingdom was asleep, and even when awakened by God, slow to unlock the door, and let the stranger in. As Peter was praying on the housetop, in all likelihood concerning that work of preaching which had brought him to the border of his native land, he became hungry, and as his friends prepared food he fell into a trance. He saw the sky opening, and down, down, there came a great cloth, as if bearing some great burden, and held up by invisible hands at each of its four corners. It came so near that he could look over the edge, and inside he saw a strange menagerie. It looked as if all the living creatures Peter had ever seen or heard of, were gathered together there, clean and unclean alike, those which a Jew was allowed to eat and those that were forbidden. As he looked, a voice cried, "Rise, Peter, kill and eat." But Peter was horrified, though he knew that the voice was the voice of God, and answered, "Not so, Lord, for I have never eaten anything that is common or unclean." Then the voice answered, "What God hath cleansed make not thou common." This was done three times, and then the sheet was withdrawn into heaven.

Peter was greatly puzzled by this strange and vivid vision. He did not know what to make of it, till he heard that there were messengers below urging him to come with them to Cornelius, a Gentile. Then his meaning began to dawn upon him, for the Holy Spirit said, "Get thee down and go with them, nothing doubting, for I have sent them." So he went, and when he arrived at Caesarea he found Cornelius and his family and his friends all gathered together with the utmost solemnity to hear the message God had sent for their salvation. At once he began to preach Jesus to them, and as he preached the Holy Spirit filled the place and fell upon the congregation. Peter looked on with awe. He had seen the Pentecost of the Jews, now he beheld the Pentecost of the Gentiles. At Jerusalem he had cried, "Repent and be baptized every one of you for the remission of sins," and here he commanded that these Gentiles should also be baptized in the name of Jesus. Then afterwards, when he was questioned about this strange occurrence by the assembled Christians at Jerusalem, he testified what great things God had wrought, and how the Gentiles had been made partakers of the common salvation. When his believing countrymen heard these things, they held their peace and glorified God, saying, "Then hath God also to the Gentiles granted repentance unto life." Thus this story of Cornelius, the Abraham of the Gentiles, shows that "To escape the wrath and curse of God due to us for sin, God requireth of us faith in Jesus Christ, repentance unto life, with the diligent use of all the outward means whereby God communitateth to us the benefits of redemption."

TRANSFIGURED SORROW.

You may not know how it is supposed the pearl is formed. A grain of sand, or some foreign substance, getting entrance within the shell of an oyster, hurts its sensitive body, which, having no power to expel the cause of pain, covers it with secretion, and by degrees, rounds off all sharp angles, moulds it into shape, and finishes it with a polished surface. Thus it accepts the inevitable presence as a part of its life, and when it dies yields up shaped and perfected, a perfect gem, lovely with the tints of the skies, a jewel whose worth is far beyond the pain that gave its existence.

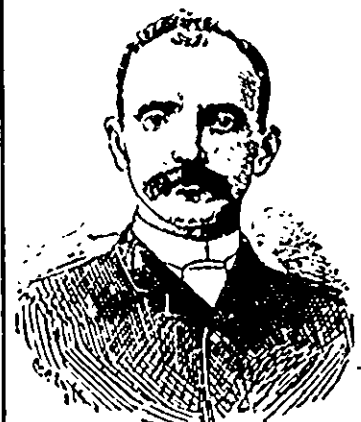
God often introduces into human lives some element of discomfort, unrest, or suffering—a thorn in the flesh, that cannot be plucked out, a burden that must be borne, a daily cross not to be laid down. Some souls thus dealt with chafe against the trial; they contend with it till their sensibilities are lacerated by its cruel edges, and their hearts become morbid and bitter. They make its presence one long perpetual pain and poison. Others, recognizing the trial as Heaven sent, and therefore not to be escaped, accept it not with joy, indeed, but with meekness; and though it presses hard and sharply, they wear it with a sweet patience that, day by day enables them to carry it more easily. It even becomes the source of an inward development, the growth of grace which at the last proves to be the crowning, adorning attribute of their character, the especial quality, which, rounded out to perfect symmetry, reflects the beauty of heaven.—*Illustrated Christian Weekly.*

Have you read our Special Offers to new subscribers?

Mission Work.

OUR INDIA MISSION.

TWO MORE MISSIONARIES FOR CENTRAL INDIA.
FAREWELL MEETINGS.



REV. JOHN H. BUCHANAN, B.A., M.D.

LAST week was an eventful week in the interest shown in Foreign Missions in this city. Following close upon demonstrations tendered to Hudson Taylor's band of recruits for the China Inland Mission, on their departure for China, and the ordination and designation of Mr. MacGillivray for our Honan Mission, came farewell meetings to Dr. Buchanan (on Wednesday), and to Miss Mackay (on Thursday evening) of our own Church, who go shortly to fill up the depleted ranks of the Central India staff. The rousing meeting in Association Hall, also on Thursday evening, to bid farewell to Messrs. Gale and Harkness, of Toronto University, who go to Cores, and the leave-taking tendered by the Salvation Army to the detachment of twenty soldiers for work in India; as well as the Woman's Missionary Society of the Methodist Church, which was in session at its annual meeting in the Metropolitan church, attracted much attention. The missionary spirit has indeed been in the air, and the interest awakened generally has been very remarkable, and cannot fail to have a good effect upon all the Churches.

The farewell meeting to Dr. Buchanan was given by the congregation of St. Andrew's, and was held in the school room of the church. The meeting was composed almost entirely of the congregation, being called for the purpose of allowing members of the Missionary Association to become acquainted with Dr. Buchanan, whose support, as has been previously stated in these columns, is most generously undertaken by them. It is now nearly two years since the congregation signified their desire to assume the support of a missionary in our Foreign Field, but it is only within the past few days that they saw their desire realized. Accordingly, on Wednesday evening the weekly prayer-meeting was turned into a farewell service to Dr. J. H. Buchanan. Rev. D. J. Macdonnell presided, and wished the departing missionary a warm "God speed."

The key-note of Dr. Buchanan's address was the passage, 2 Timothy 1, 7, "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." His remarks were very appropriate, and showed the true spirit and dependence on the power of God's spirit, which is sure to win success. Dr. McCurdy, President of the Willing Helpers' Society, added some words of encouragement, and invited the company to the lower parlours to enjoy a social hour with Dr. Buchanan.

DR. BUCHANAN.

JOHN H. BUCHANAN was born Feb. 25, 1859, in Washington, County of Bruce, Ont., and is the son of Mr. Wm. Buchanan, a well-known resident of that locality. Mr. Buchanan received his early education in the public school of Glenora, and at the age of eighteen entered Brantford Collegiate Institute. After three years preparatory training there he was matriculated into Toronto University where he remained for two years. The remaining years of his undergraduate course he spent at Queen's University, being graduated in 1885. In his final year he took the First Year Theology also, and the following year Second Year Theology, and the next year concluded his Theological course taking also First Year Medicine. He was licensed to preach the Gospel May 17, 1887, by the Presbytery of Kingston. He then spent a year in New York. He attended while there the University of that city, taking his Second Year in Medicine. He completed his course for the degree of M. D. in the University of Vermont, being graduated in July. From that time almost up to the present he has been taking a post graduate course in New York Post Graduate School. It will thus be seen that Dr. Buchanan is exceptionally well qualified for Medical Mission work.

Dr. Buchanan first united with the Church in 1887 in Glenora, under the pastoral care of Mr. Glendonning. Ever since he united with the Church by profession he has been an active worker. In Brantford he was zealous in Sabbath-school and the Young Men's Christian Association. In Toronto and Kingston he took an active part in Sabbath evening evangelistic services. In 1885 he spent six months in his first Mission field, Alameda, Assa, and the following year another six months at Woodford, Owen Sound Presbytery. In the months of June and July, as many of our readers will remember, he accompanied Dr. Smith on a missionary tour through Eastern Ontario. At the conclusion of the tour which did much to arouse interest in the mission work of the Church, in the absence of Rev. Dr. Archibald he supplied the pulpit of Knox church, St. Thomas. It is also worthy of note that while in New York he had charge of the Roosevelt Mission, conducted by the International Medical Missionary Society. At the University of Vermont he organized a Chinese class for Sabbath school work, of which he gave a most interesting account at the farewell evening meeting.

Dr. Buchanan's thoughts were first turned to the Foreign Field while attending Brantford Collegiate Institute, but he was not fully decided until while at Mt. Hermon in 1886. Contact with Mr. Moody decided the matter finally. In May of last year he made known his wishes to our Foreign Mission Committee, expressing a preference for the India Field. As already stated in our columns his offer was accepted last spring. Accordingly he was ordained and designated for the Foreign Field, the service being held by Presbytery of Paris, Aug. 27, last. Yesterday Dr. Buchanan sailed for India via Montreal for Liverpool, and thence by way of Suez Canal to Bombay.

MISS MARY B. MACKAY, M.D.

She was born in Stellarton, Nova Scotia, her father being James Mackay, Esq., a respected elder in Sharon church, of which Rev. J. H. Turnbull, M.A., is the pastor. Her mother is one of our missionary women, being president for two years of the Pictou Presbyterian Society and for several years president of the Stellarton Auxiliary. She received her early education in her native town, and at New Glasgow High School. In 1882 she entered Mount Allison Academy, N.B., from which institution she was graduated with honours in 1885. Her thoughts were early turned to the study of medicine, and on leaving the Academy it is stated that she made her wish to study medicine a subject of prayer, and solemnly pledged herself that if the way should be opened to the accomplishment of her desires, she would use her medical knowledge in God's service. Her prayers were answered, and in 1884 her way was opened to begin her medical studies at the Women's Medical College, Toronto. Here she remained for four years, completing her course in April last, obtaining the degree of M.D. from the Toronto School of Medicine. She also passed all the examinations of the Medical Council of Ontario, and is therefore fully qualified for the practice of medicine.

During her course at Mount Allison Academy Miss Mackay made public profession of her faith in Christ by uniting with the Church under Mr. Cumming's charge at Stellarton. Though fully resolved to be a missionary, Miss Mackay did not offer her services to the Foreign Mission Committee until her studies were completed. Last spring she made formal application and was accepted at the meeting of Committee held in Halifax at the meeting of Assembly last June. It is worthy of mention that although her desire to go as a medical missionary had not been made the subject of conversation between mother and daughter, yet when the announcement was made of her resolve to go to the foreign field it was found that her mother was not only willing but glad, having long made it a subject of prayer that her daughter's mind might be led in this direction.

The designation of Miss Mackay, by arrangement of the Foreign Mission Committee, took place Thursday evening, 18th inst., in Knox church, of which she has been a member during her stay in this city. Rev. Dr. Parsons, pastor, presided, Dr. Wardrop, Convener of the Foreign Mission Committee, delivered the address to the missionary, and presented her, on behalf of the Woman's Foreign Missionary Society, with a beautifully bound copy of the Scriptures. Rev. Dr. McLaren offered prayer, solemnly designating Miss Mackay to the work, and invoking the Divine blessing on her future labours in India. Mr. W. Mortimer Clark, in behalf of the ladies of the Topp Auxiliary, presented Miss Mackay with a beautiful travelling case, intimating that besides the usual articles, it contained something more valuable. Addresses

were also delivered by Rev. Dr. Buchanan, Mr. H. B. Gordon and also by Rev. J. Wilkie who warmly welcomed Miss Mackay to the foreign staff.

Miss Mackay left this city last Monday evening for Montreal, and sailed yesterday for India.

The Church has much reason for profound thankfulness that these devoted and earnest young servants of God who are so well furnished for medical mission work have found it in their hearts to devote their lives to the Master's service in India at a time when such workers are more than ever needed.

May they be brought in safety to their destined fields of labour, and when there abundantly blessed in leading souls from the darkness of heathenism to the glorious light and liberty of the Gospel.

LETTERS FROM FORMOSA.

FROM MR. JAMIESON.

(To the Editor of the Presbyterian Review.)

SIR:—With to-day's steamer comes a piece of strange news from Canada. In Review of July 19, as well as in other papers, there appears a statement by Dr. C. H. Johansen, who was for some nine years our community doctor at Tamsui, and who dispensed to patients in the Mission Hospital.

As for "letters of introduction to high Presbyterian Church officials," I know that Dr. Johansen had but one letter of introduction from this Mission; that was a short note from Rev. Dr. Mackay to Mr. Croil, of Montreal.

Dr. Johansen is reported as saying: "I simply stop here to see what I can do in the way of making some provision for a 'successor' to Dr. Mackay." Attending news to all here! Dr. Johansen had no commission or instructions from any one in this Church to say or do anything whatever in Canada on behalf of the Mission. No doubt he had good intentions, but whatever he said or did was entirely from his own mind.

The idea of proposing a "successor" to Dr. Mackay seems most ridiculous to those here in the Mission. Here are facts:—

1. Dr. Mackay is in the prime of life. He is strong, vigorous and healthy as I ever saw him, and has gone through a vast amount of work since the beginning of this year. Foreigners fresh from their native land cannot, and do not pretend, to be able to take a trip to the country even for two or three days side by side with Dr. Mackay. All acknowledge his great physical strength and wonder at it after all the work he has done and the years he has spent in this climate. He had far more fever before going home to Canada than he has ever had since. During the past months of hot weather the strongest natives round him have succumbed, and Dr. Mackay has treated them, attending some day and night, while himself strong as ever.

2. While it is true that neither in Canada nor yet in Formosa is there a man who could be able to step into Dr. Mackay's place and fill it, there are here in the field able, intellectual, devoted men, ready to act as his successors. Would that Canada knew some of the men who have sat under Dr. Mackay's own teaching, and have had a college course not of seven, but of sixteen years! That would put an end to all such talk. Conspicuous among all these men, day by day beside Dr. Mackay, taking his share and overseeing and managing the entire field, is Rev. Giam Chhang Ho. For ability, educational standing, power in debate, devotion to the Church and gifts that well fit him to control, Rev. Giam would, if in Canada, be considered one of the brightest stars of the Presbyterian Church.

Dr. Johansen thinks if Dr. Mackay should die, the "flourishing Mission" would be broken up. Dr. Johansen saw but a little of the outside of the Mission, he knows nothing of its internal working, and is not acquainted with native ministers and evangelists here, any more than to be able to recognize a few of their faces. Dr. Mackay has not for sixteen years been acting the part of one dreaming. From the day he landed in Formosa he had in view the future, and has made the very best provision for all contingencies. No foreign missionary, coming on the ground, even after ten years of study and experience, would be at all prepared as one of these native missionaries is prepared to take up the work, in case, in the providence of God, their pastor should be called "home."

In the article in Review, notice is taken of what Mrs. Jamieson says in a letter, that on our visit to the East Coast I addressed the people at each place where we had service. It is true I did so, but my vocabulary of Chinese is small, and pronunciation far from accurate, and I know the people were not benefited by what I said. It is one thing to stand on the platform and speak; it is another thing to bring converts into the Church. With regard to my own ability—what I can or cannot

do—I have already sent letters to Canada.

When here in May, before leaving, Dr. Johansen made no mention of intending to do anything in Canada with regard to the Mission. Giving him all credit for good intentions, it is a pity that the Church there should have been troubled on account of the remarks of one, who though faithful and successful in medical work, has truly "no personal interest" in the Mission. Yours, etc., JOHN JAMIESON.

TAMSUI, FORMOSA, Aug. 30, 1888.

FROM MRS. JAMIESON.

(To the Editor of the Presbyterian Review.)

SIR:—Mr. Jamieson is writing to you with reference to an article in Review of date July 19, headed "News from Formosa." In that article is the following:—

"A letter lying before us from Mrs. Jamieson, of the date of March 12, 1888, describing a tour of Mr. Jamieson's and herself among the native churches, says: Mr. Jamieson addressed the people at Tamsui as he did at every place where we had service." Now let me state:—

1. Mr. Jamieson went on that "tour" and I accompanied him purposely to see the great work Dr. Mackay has accomplished in Kapietan and to let native missionaries and church members laboring there see us in hope that we all might be mutually benefited, they, not by addresses but simply by seeing one who they know lives at Tamsui as the friend of their beloved pastor, Mackay.

We did see many chapels, and we saw many native evangelists, elders, deacons, and Church members all at work.

They were not cheered as they might have been, had we been more thoughtful as to all we said and did when among them.

2. Mr. Jamieson did address the people at each place where we had service; but I know, for I listened to him, that the natives who heard him could not be profited by his addresses. Mr. Jamieson is by no means gifted as a speaker in English, and the little Chinese he has been able to learn he fails to speak plainly.

3. Even though he could speak like a native, the fact of Mr. Jamieson's giving a single address at a station, or half a dozen addresses, would not weigh one grain in the burden of power at work under an organized system here as a means of winning converts. How many, many times I have heard native missionaries repeat, with bitterness in their sarcasm born of their own hard experience, "So easy as that indeed! Stand up on the platform and tell the doctrine! Easy times if that's all! Pastor Mackay needn't trouble himself planning and arranging and thinking for us all, and we can do platform preaching every day in the week!"

I was fool enough in Canada to think if only men and women of faith and zeal went out with their Bibles and would tell the Gospel to the heathen the Chinese would be won. Sentimental nonsense! If others think China is to be thus converted the sooner all Canada wakes up from that dream the better.

4. At each chapel we visited we were welcomed by the native missionary in charge, who takes responsibility for and fulfils all the duties of his office, so that the people are not left dependent on an address from a foreigner. I heard scores of ministers in Canada, and judging from the standpoint of an ordinary hearer in a Canadian Church, I declare that Chinese ministers and evangelists here compare most favorably with them. Why? Simply, as they themselves very well know, because of the college course they have had under one of the ablest teachers of the present century. I am well within the mark when I say so. You only hear at a distance. In Canada you don't know Dr. Mackay, and you little guess what his students are. There is a great deal more than devotion and zeal at work here in Formosa.

Hoping you will publish these statements, as I did not feel called on to make them in my letter of March 12.

Respectfully,

ANNIE C. S. JAMIESON.

TAMSUI, FORMOSA, Aug. 30, 1888.

AFTER a long and somewhat animated discussion the London Baptist Association has declined by a majority of twenty eight to adopt a "Credal Basis." A committee has, however, been appointed to "prepare a Declaration expressive of the Evangelical views of the Association."

Rev. GRIFITH JOHN, of China, lately declined the honour of acting as chairman for next year of the Congregational Union. His heart is set on the completion of the version of the Bible in "Easy Wenli." As this is near, his eagerness to give to all Chinese speaking populations a Bible easy to be comprehended, instead of that colossal of learning which has for so many years towered above all but scholars, must be indeed an all absorbing pursuit.

The Family.

INCOMPLETENESS

Not for what he has done, but for what he has not done... The perfect blossom after might meet the eye... Perhaps he has no persistence of its hue...

SWISS NOTES

III

SWITZERLAND'S PROSPERITY

SWITZERLAND generally is due to its communal system, its thrift, its agriculture, its pastures on which cattle are raised for sale to Germany and other countries...

WATCHMAKING

being their chief occupation. In Chaux-de-Fonds, for example, which lies in a remote and sterile valley—its climate ungenial, fruit trees rare, and crops ripen only in warm summers—watchmaking is carried on to a large extent...

WOOD-CARVING

marquetry and the making of artistic furniture. This began about half a century ago, at Brienze on the lake of that name, by Christian Fischer, who may be called the father of the art...

and carved figures brown with age, sheltered from avalanches and cold winds by some rocky rampart... PALMANN—FISCHER AND SONS, caused the industry to spread, and wood-carving soon became the winter occupation of every household in the vale of Hasli...

in whose workshops several hundred sculptors of the Oberland find regular employment. As in other industries, so in this, the best results are obtained by division of labour. Every carver has now his or her speciality—some preferring groups of animals, others liking better plants and flowers...

SCHOOL OF DESIGN at Brienze, which is supported by the State, the communes and the fees of the pupils, which are only nominal. In 1869 a master-modeller, maintained in the same way, was appointed for the carving of Interlaken...

opened this summer, Brienze is likely soon to attain a still higher degree of prosperity. The number of male and female sculptors employed here and at Meyringen, at which the railway also touches, is stated to be some 2,500, whose labour adds yearly about two million francs to the income of the district...

has long been famous for its park-like and habitable chalet building, and is now one of the most beautiful places in all Switzerland. During our stay we were told that 4,000 visitors pass through it daily in summer...

In the Bernese Oberland another trade has sprung up, in the indigenous stone of the country, of which slabs, table tops, etc., are made. A beautiful red stone, soft at first, but when exposed to the air, becomes very hard, is extensively used...

where they earn as much in a day as they gain at home in a week. Of course the Bernese newspapers have tried to keep them at home by appealing to their patriotism. Still, although Swiss patriotism is proverbially strong, high wages may occasionally prove the stronger passion...

is mostly confined to two Cantons, bordering on Italy, those of Tessin or Ticino, and the Gisons, where there are produced 40,000 kilogrammes of raw silk yearly. There are spinning mills as well as weaving mills for silk in other Cantons, but of these I cannot write more at present.

SWITZERLAND, September, 1888.

LADY ABERDEEN ON THE EDUCATION OF WOMEN.

At a time when such unwomanly utterances as those of Mrs Caird and Mrs Lynn Linton are aiding an unwholesome public excitement, we are glad to listen to the words of a gifted lady of high position who speaks in a very different manner on an urgent question of the day...

It is impossible to hit a tender child a blow on so delicate an organ as the ear, and one having such close connection with the brain, without doing an evil and unseen work, even when the blow is given with the flat and open hand...

THE habit which many people have of contradicting and checking, and "setting right" others who are talking, is very trying even to good natured men and women...

PLEASE bring our Special Offers to new subscribers under the notice of your friends and neighbours.

INTERRUPTED. Mr. B. begins to tell a trifling incident to his wife. He says "My wife and I were in town Monday afternoon, and—" "You are mistaken, my dear; it was Tuesday," interrupts Mrs. B. mildly...

WHAT CAN I DO? "WHAT can I do for Christ?" is a frequent question raised by young converts. The answer is, first of all, "Live for him." Your conscientious observance of the fourth commandment is your sermon for the Sabbath, and your refusal to touch or to offer the wine...

glass in your temperance lecture, your strict honesty in the smallest item is your rebuke of trickery in trade; your open obedience to your Lord and Saviour is as eloquent in its way as Spurgeon's best discourse is of its kind...

A BOX ON THE EAR. ONE of Browning's most beautiful and pathetic poems, and one intelligible to whosoever runs, commemorates the act of an old Earl of Arundel, who having struck his little child on the head, had the picture of himself and the child painted, the child, as he became in after years, imbecile from the effects of that blow...

PRAYING FOR WHAT WE DO NOT EXPECT. I HAPPENED once to be staying with a gentleman—a long way from here—and a very religious kind of a man he was...

HOW A LITTLE BOY CAMPED OUT. ONCE there was a little boy who all summer long had been very anxious to camp out over night. Behind his mother's house was a large garden—as large as a whole city block—and at the far end of it was a little knoll, or hill, with rocks cropping out. It was behind this hill that little Paul wished to camp...

THE CHILDREN'S CORNER. A HOUSEKEEPING SONG. How many of our readers are acquainted with the "Kitchen Garden," which are now organized in large cities, to teach children how to do housework? Here is one of the songs they sing, while they are using the "beans and leathers," etc.

Don't make your bed as soon as you lie, Its feather side nor very wise; Fresh air and sunshine you won't despise When keeping the house in good order.

Oh! don't you think it is pleasant to know About the daily work, just so And what the way we all must go When keeping a house in good order?

And, when the table you wish to clear, Obey the rules, and eat every far; But you will yet do well, my dear, With keeping a house in good order!

Water for rinsing never forget! "Wash clearest things first," and then you will not Miss keeping your house in good order.

Oh! don't you think it is pleasant to know About the daily work, just so And what the way we all must go When keeping a house in good order?

Heads and hearts are houses in good order (May they be wise, may they be true) Let each one try the best we can do Toward keeping these houses in good order.

It was nearly half past eight. Mamma was knitting, the aunt was sewing, and the big sister was standing on the dictionary, rehearsing her elocution exercise. Nobody but mamma heard the back hall-door softly open, and the tiny feet go stealing up-stairs. When the elocution exercise was over, mamma said she must go and find the mate to the stocking she was knitting.

So she went upstairs; but, before looking for the stocking, she went into Paul's room. There, in the starlight, she saw the brown curly head cuddled into its customary pillows. She was a good and faithful mamma, and so she did not laugh—out loud. She stooped over the half-hidden head and whispered, "Were you lonesome, dear?" and Paul whispered back, "Kind of lonesome,—and I heard something scolding, very close to my head. And so I came in. And—you won't tell, will you, mamma?"

Faithful mamma didn't "tell,"—not until long afterward, when Paul had grown to be so old and so big that he went "truly camping" far away to the Rocky Mountains.

And what was the "scolding" that Paul heard so close to his head? I think it must have been an imagined noise. Don't you?—S. Nicholai.

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Our Story.

JANET MACFARLANE'S PRAYER.

BY MRS. AMELIA E. BARR IN THREE CHAPTERS. CHAPTER I—(Continued)

In his own class Malachi soon became a great favourite. He possessed, indeed, an almost irresistible personal magnetism. When he entered the hall, many an eye watched the noble pose of his head, the swing of his broad shoulders, and his ruddy, handsome face. His eyes were specially attractive. There was in them a gleam as of the morning star, and they laughed out upon all with boundless good humour and sweetness. He had other advantages rather exceptional in a student of his social position. Though in some sense a peasant's son, he was not poor. John and Janet had not put their savings into a bag with holes in it. Year by year the increase, if modest, had been sure, and John had remembered his son's needs in no scrupling spirit. Malachi was well clothed; he had a comfortable room, and all reasonable money for college expenses. Besides which, if he ranked as a peasant's son, he felt himself to be by birth a Highland gentleman. He was a MacFarlane, and the same blood flowed in his veins as in those of "The MacFarlane" himself. The poor kinsman of the chief of his family, he inherited, as truly as the chief, all its traditions of civil and military glory; and this feeling, being in-born and natural, was worn with that ease and grace that the vulgar in soul, be they ever so rich, can never successfully assume. His life in Edinburgh was very pleasant to him, and he took care that his parents shared in its pleasure. Each week he wrote them a letter which filled all the next seven days with delightful interest; and every Saturday afternoon John walked to the post-office, seven miles distant, for this pleasant token. Not even Jura rain torrents, nor snow, nor wind, could prevent him, and he was never disappointed. The thick white letter was sure to be waiting. He always put it in his pocket unopened. It was the charmed hour of the whole week when Janet and he sat down together upon their hearthstone, with the tea table between them, and Malachi's letter in John's hand. Yes, indeed, the few sheets of paper had a power beyond that of Ethiopian sorcery or Chaldean magic; they transformed the little house in the Jura mountains to college and kirk, and to the busy streets of a great city. Famous preachers and professors spoke through them. They brought the air and the enchantment of a life new and wonderful within the narrow walls, and made John and Janet breathe an ampler life than they had ever dreamed of. For two years there was very little change in Malachi's nature. Though he increased rapidly in knowledge, he kept all the dew and freshness of his youth. He had still that spirit which has ever a look upward, and is open to the whole noon of sunny influences. The fact was, that the companionship in which he was thrown during this time had no power over him. The home memories were far stronger. For the empty laughter and practical joking, the boyishness and slang which was its tone, he had only a good natured toleration. In his father's company he had learned, even in early boyhood, a dignity beyond such things. The youth whose amusements had been to stalk the wing footed red deer, and bring down the eagle, and spear the leaping salmon, could hardly find any pleasure in silly student tricks. But when he reached the higher classes, and was thrown into the society of men of wider experience, the case was different. It was a time of great mental and spiritual excitement. The Free Kirk Movement was at its height. Temperance was beginning to be a great moral power. Sunday schools, ragged schools, and many hitherto unheard-of charities were exercising the Church; while, on the other hand, German philosophies and doubtful speculations of every kind were rife in the reviews, appealing to the minds of the young and the inquisitive with that peculiar force which novel ideas have for intellects in a state of formation. Young men of twenty-two years set themselves to solve the mysteries of existence and the problems of the Eternal. There was something fatally attractive in this temptation. It was a trap set by the devil for souls which could not be lured by sensual baits. Milton represents the fallen angels discussing such topics; and holy angels in heaven must have gazed with pitiful eyes upon the assemblies of fine young fellows meddling with things as fatally beyond their capacities. In such a club Malachi was at first a silent listener. But it was, perhaps, this very quality which made him so popular that he was unanimously voted its chairman. Even in that capacity he had little to say; but the words he heard, brought him many hours of great unrest. He often found himself walking rapidly about his room in order to cool the fever of spiritual contention; and once he trembled with a new terror when he stopped before the old black Bible with its silver clasps, which he had brought from home with him, and was aware of a question, subtle and cruel, that crept into his soul about it. He repelled it by lifting the book recently and clasping it to his breast.

But, oh! if that question should come back and back, and each time with fresh power and new doubts, how could he bear it? Would his faith stand the trial, or should he run away from it? But running away, even from a spiritual foe, was not in the MacFarlane nature. "I will write to my father," he said, after a long argument with himself. "I will tell him just what these men say about The Book, and I will do what he counsels." But while the letter was pending, the question was settled for Malachi in a manner that he had not even dreamed of. It was the night of the club, and he had determined to excuse his attendance until he received his father's advice, but a young man called Traquair urged him to go and support his argument upon a subject which he heartily commended itself to Malachi's conscience and reason. There was a stranger present that night, a grave, swarthy man with gleaming eyes, who sat at Malachi's right hand. He seemed very much interested in the debates, and, though he said little, he contrived by adroit questions to lead the discussion frequently from its proper channel. Mainly through his suggestions, dropped now and then in few words and with singular modesty, the argument had drifted in the course of an hour, from a geological problem to the more tremendous issue of the soul's immortality. Then, to his horror, Malachi discovered that there were Sadducees in modern Edinburgh, as well as in ancient Jerusalem. As they spoke, his heart began to burn within him, his eyes to flash, he grew restless, and finally angry. "On what does the evidence of our immortality rest?" inquired the stranger. "The evidence is in the Holy Scriptures," answered Traquair. "You'll not find a word in the Auld Testament to support the doctrine. It's a maist materialistic book 'a' the gither," answered a member. At that moment, swift and penetrating as lightning, Malachi heard these words spoken in his soul, "Arise and shine, for thy light has come!" A trumpet blast in his ear, the noise of multitudes shouting, could not have stirred him like that heavenly whisper. He rose to his feet, his face shone with the light behind it; a majesty and a magnetism far beyond the power of words to express, seemed to pervade and to surround the wonderful and beautiful body and soul, which the speaker was dawning to annihilation. "Will you be silent?" he cried. "How many more of you will blaspheme the Word of the Living God! Stand up, every one, who can daur to say in His Presence, that they have ever read the Auld Testament carefully through, missing not a word 'a' the book." No one moved, and no one spoke. "Not one of you then! If it was a question of an acre of land, or of a bit two roomed cottage, you would have read the title-deed frae end to end. Yet you'll fling awa' your soul's heritage without an fair reading of its rights. If you were familiar wi' the Auld Testament, you would know weel that it is in a' things the charter which the New Testament affirms and confirms." "Iteration is na' any proof, MacFarlane, and we are na' the men to be taken in wi' it," said the doubter. "Just gie us chapter and verse whar the immortality of the soul is taught in it." "I tell you the doctrine is in the whole book as the salt is in the sea water. You canna avoid it. When Jacob is dying, he gives Joseph blessings not only for this world but unto the bounds of the everlasting hills; and he welcomes his sin death wi' these words: 'I have waited for Thy salvation, O Lord.' Do you think he would call the corruption of the grave and the annihilation of his soul 'the salvation of the Lord'?" "Na! na! na!" answered Traquair. "When Moses had taen the people o'er the Red Sea, he anticipates the passage across the grave, with the same strong arm to help, and says wi' a confidence, 'Thou shalt plant them in the mountain o' Thine inheritance, in the place, O Lord, which Thou hast made for Thee to dwell in; in the Sanctuary, O Lord, which Thy hands have established.'" "Thy would mean Jerusalem, MacFarlane." "It would mean nothing of the kind. God doensna promise to hae His tabernacle wi' men until He makes the new earth wi' which there will be nae sin and nae tears. Auld Jerusalem, as you weel ken, was one o' the sinfulest of cities, and one o' the maist unfortunate. And Hannah, rejoicing at Shiloh, whispered in the temple—'The Lord killen and naketh alive, He bringeth down to the grave and He bringeth up.' Balaam, constrained against his will, asks to 'die the death o' the righteous man,' but if there was naething after death, the death o' the sinfu' man would have been the same in its results to him. Job knew that 'his Redeemer lived,' and said, 'Though after my skin worms destroy this body, yet in my flesh shall I see God.' You'll find the doctrine a' through the Psalms. David was weel acquainted wi' it, and sang in his triumph, 'God shall redeem my life from the power o' the grave.' Wi' the Psalms, martyrs hae walked to a fiery death, mothers hae given up their sons, and husbands their wives and wives their husbands. I danna think a book that works miracles is a materialistic book."

"The Ecclesiastes! MacFarlane, what o' that, then? Is na it a bit o' despairing materialism?" "You'll find the key o' the book at the end o' it: 'Rejoice, O young man, in thy youth, and walk in the ways o' thy heart, and in the sight o' thine eyes;—Vera weel, and what then?' 'But know thou that for all these things God will bring thee into judgment.' But what for need I go further wi' men who are wiser i' their ain conceit than patriarchs and prophets, and wha ken mair than the saints on earth, or the angels in heaven? You'll be to get yourself a new chairman forthwith, for if I wouldna sit and hear my father speak ill of in his ain house, or 'The MacFarlane' on his ain hills, it's no vera likely I'll listen to you while you deny the Word of my God, and mak' little o' His promises." He had spoken rapidly, and with a growing indignation. At the last words he pushed back his chair and left the room. An authority of which he was quite unconscious had fallen like a mantle upon him. Even after the door had closed behind him, there was a moment or two of intense silence. Then the stranger who had prompted the question quietly followed Malachi. He looked this way and that way, as if desirous of overtaking him; but Malachi, impelled by a rush of feelings which he scarcely understood, had walked with marvellous swiftness, and was very soon safely locked in the seclusion of his own room. A wonderful happiness had been given him. The call he had longed and waited for, and almost resigned, had come! He had heard it! And he had answered it! Oh, how glad he felt that he had not hesitated for a moment! How doubly precious was the Book which he had defended! He lifted it from the table and clasped it firmly in his hands. At that moment he felt that neither life nor death could part him from it, and that for nothing would he relinquish one jot or tittle of its promise, or prove disloyal to the Divine Lord and Saviour revealed in the Scriptures. (To be continued.)

THE BANNER OF LOVE. A MAN once left England, came to America, and was naturalized, and thus became an American citizen. He went to Cuba during the time when the civil war raged there. In 1867 this man was arrested and condemned to be shot by the Spanish Government. He was brought out sitting on his coffin in a cart. A grave was dug. The black cap was drawn over his eyes. The Spanish soldiers awaited the order to fire. The English and American consuls came on the ground—one spreading over him the British flag, the other the American flag. Then turning to the Spanish officers they said: "Fire upon those flags, if you dare." They did not fire upon these flags because the armies of two great nations stood behind them to avenge any insult. What those banners were to the poor, trembling man, Christ is to those who flee to Him for refuge. "He brought me to the banqueting house, and his banner over me was love."

Sabbath School Work. LESSON HELPS. FOURTH QUARTER. LESSON V, November 4. DEFEAT AT AI. Josh. vii. 1-12. MEMORIZE VERSES 10-12. GOLDEN TEXT.—Incline my heart unto thy testimonies, and not to covetousness.—Ps. cxl. 36. CENTRAL TRUTH. Sin the source of failure and trouble. DAILY READINGS. M. Josh. vii. 1-15. Th. Josh. vii. 16-26. W. Josh. vii. 1-29. Th. 1 Tim. vi. 6-21. F. Jas. i. 1-15. Sa. 1 Kings xviii. 1-20. Su. Matt. vi. 19-34. TIME.—A.C., 1451, Spring. Soon after the last lesson. PLACE. Ai, a city of 12,000 inhabitants (825) fifteen or twenty miles west of Jericho, and a short distance east of Bethel. It is 3,000 feet higher than Jericho, being situated in the high lands. CIRCUMSTANCES.—When Jericho was captured, the whole city was "devoted" to destruction, and the metals to the Lord's treasury. Any one who took anything for his private use was to be accused—devoted to destruction. It was supposed that all had obeyed. HEIRS OVER HARD PLACES.—1. In the accused thing, that which was devoted to destruction, if it could be burned, or if metal, to the Lord's treasury. 2. Accusation of the Lord: not unreasoning passion, but indignation, the deep sense of justice that would punish all wrong. 3. Belshazzar, host of vanity, or of idols: twelve miles north of Jerusalem. View: spy out. 5. Unto Saraiim: the quarries, or ravines. In the going down: into the ravines or quarries. 6. Rent his clothes: as a sign of anguish, as was putting dust upon their heads. 7. Amorites, mountaineers: to whom probably Ai belonged. 9. Un-: in regard to. 10. Wherefore list

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Presbyterian Review.

GENERAL NOTES... THE REVIEW... ADVERTISING RATES... THURSDAY, OCT. 25, 1888.

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SPECIAL OFFERS. 25 CENTS. In order to introduce the "Review" the Publishers will send it to New Subscribers from this date to January 1, 1889, for 25 CENTS.

THE "REVIEW" 3 FREE FOR 3 MONTHS TO NEW SUBSCRIBERS FOR NEXT YEAR.

OUR FORMOSA LETTERS. THE letters from Mr. and Mrs. Jamieson, which appear in other columns, our readers will observe have been occasioned by some remarks which we made in our issue of July 19, in reference to an alleged interview with Dr. Johansen, reported in the Montreal Star of July 10th last.

ing man, not afraid of work, and able to stand some pinnacles if necessary. Such a man would make a good successor for Dr. Mackay. I have letters of introduction to high Presbyterian Church officials in this city, and if they wish me to stay over and lecture on the Mission I will do so. If not I leave for home, via New York, to-morrow.

The allegations of Dr. Johansen seemed to us so incredible at the time that we drew attention to them in order to prevent the public from forming too hasty conclusions with regard to statements apparently so improbable, but notwithstanding made by a gentleman high in the favour of Dr. Mackay, and whom he had accredited by a letter to at least one prominent Church official.

In view of the absence of official information to the contrary, and the general understanding that Mr. Jamieson was satisfactorily fulfilling the duties which he had undertaken for the Church at Dr. Mackay's special request, we promptly challenged the statements of Dr. Johansen as to our missionary's incompetency, and adduced in support of his supposed ability to preach and teach in Chinese, some extracts from a letter written by Mrs. Jamieson which had incidentally come under our observation. We may repeat here what we said at the time:

"If the reference to Dr. Mackay's assistant is to Mr. Jamieson—a word of English being presumably for a word of Chinese—the allegation as to his incapacity to speak the language may unhesitatingly be pronounced as wide of the truth. A letter lying before us from Mrs. Jamieson, of the date of March 12, 1888, describing a tour of Mr. Jamieson and herself, among the native churches says 'Mr. Jamieson addressed the people at Tamien as he did at every place where we had service.' So far as known to us there has not been up to the present either from Dr. Mackay or from any other person any charge of inefficiency against Mr. Jamieson."

It now appears from the letters presented in this issue that we were in error in supposing Dr. Johansen's assertions unworthy of credence, and that although by Mr. Jamieson's showing Dr. Johansen was officially irresponsible, these assertions were by no means so wide of the mark as we would gladly have thought them to be.

It would seem, from the perusal of Mr. Jamieson's letter, that he has quite made up his mind that he is totally unqualified to engage in mission work in Formosa. Mrs. Jamieson, also, in her letter emphasizes this conclusion in, if it were possible, stronger terms than her husband, though surely it would seem scarcely necessary in view of his explicit and wholly unreserved avowals that she should feel constrained to confirm her husband's estimate of his unfitness for the work there. We cannot but think that all this pitiful confession of incompetency and failure might have been prevented, if the Committee had from the outset, been kept fully informed of how matters were progressing in regard to Mr. Jamieson. As far as was known to the Canadian Church the affairs of the Formosa Mission were thought to be in a satisfactory condition. The present disclosures come with somewhat startling suddenness.

The letters it will be observed furnish strong confirmatory evidence of the correctness of the opinion we ventured to offer last week that the aim of Dr. Mackay is to make, in the immediate future, the Mission self-governing, and consequently, as a matter of course, self-sustaining. The idea of a Canadian "successor" to Dr. Mackay is ridiculed. Evidently no missionary of the Canadian Church will be acceptable to the native converts. Manifestly Dr. Mackay is, for the time being, to be the sole connecting link between the Parent Church and the Mission. The idea of Mission Council, such as is established in Central India and elsewhere, and generally approved, as being not inconsistent with the genius of Presbyterianism, is undoubtedly repugnant to the native Church and their present pastor. This may, in the circumstances, be the best for all concerned, but it is to be regretted that the evolution of the idea has been attended by so much that is painful and humiliating. It ought, however, to afford satisfaction and cause for thankfulness that the senior missionary in this field is "still in the prime of life, strong, vigorous and healthy," and that while it may be true that "neither in Canada, nor yet in Formosa, is there a man who could be able to step into Dr. Mackay's place and fill it," there are in the field able, intellectual, devoted men ready to act as his successors.

EDITORIAL NOTES.

SIR DANIEL WILSON, President of Toronto University in his address at University College convocation referred with evident pleasure to the fact that two graduates of the University had recently been called to fill important lectureships in the University of McGill and of Queen's College Kingston, at the same time that the latter has selected for another of its chairs a graduate of high repute from the University of Glasgow. And he added some remarks which all connected with the administration of educational affairs would do well to bear in mind:—

"In older centuries when the universities of Europe were the sole nurseries of letters, their whole body of graduates constituted one brotherhood, and in a wider, but not less liberal sense, we recognize the Republic of Letters as a federation of ampler range than any political limits to which we may turn at every need in search of the true teachers. We want neither pedants nor scholastic drudges; but leaders of thought, men of refined culture and lofty aim, who will speak with authority, and whose personal influence will accomplish even more than their lectures in the development of a high standard. It is, moreover, no loss, but an important gain, if the professor is himself a worker busied in literary or philosophical research; or largely occupied with scientific investigations. The teacher who is himself a learner will ever communicate most knowledge to others, for he is in full sympathy with research, and is combating, on a higher platform, the same difficulties which beset the student in his daily work."

In a peroration of stately beauty while arguing the happiest results from the University being placed in a centre of great industrial activity he paid a graceful compliment to Princeton and its new President:—

"It was my privilege, since last we met here, to be present at the installation of the Rev. Dr. Francis L. Patton, an old student of this college, in succession to the venerable Dr. McCosh, as President of Princeton University; and few more enviable haunts of letters and science can be conceived of than that academic grove of elms, sacred to the muses and their devotees. Doubtless the retired seclusion of such a classic haunt has its advantages. Princeton has won for itself an honourable rank among American universities, and has further triumph, I doubt not, to be won under the leadership of its gifted young President. But for ourselves, I would commend the home of this university amid 'the hum and shock of men.' The history of a Dominion larger than Europe lies as yet unacted in the coming time. It is no little stimulus to ourselves to believe that, in this and kindred institutions, men are in training as citizens, as statesmen, as Christian teachers, destined to turn to wise account the culture here acquired in transforming our great clearings and the vast prairies beyond them, into the provinces of a great confederacy, proud to emulate the triumphs of the Motherland. Our free outlook into such a future is stimulating as 'The breezy call of incense breathing morn.'"

The deliberations of Presbyteries in disposing of calls seem, of course, all right and proper to Presbyterians who understand that the proceedings which seem so farcical to people of other denominations, are merely so many methods of safe-guarding the liberties of patrons and congregations. It is not impossible however, that some good may result from considering how these proceedings sometimes strike others. There is more than a grain of sense in the following which we clip from a New Brunswick paper of recent date:—

"The proceedings of our respected friends, the members of Presbyteries, in the matter of translating ministers from one station to another, strike the ordinary observer as cumbersome farces. The pretence of not having made up his mind on the part of the called, or opposition on the part of the congregation to be left, and of deliberation on the part of the Presbytery as to the granting of its permission, are bare-faced farces of the thinnest possible kind. The serious faces with which our reverend friends go through the whole performance, keeping up the make-believe to the last, prove that they have a wonderful command of countenance."

Last week the Annual Meeting of the Provincial Sabbath School Teachers' Association was held in the city of Kingston and attracted a large number of delegates from all parts of the Province. Another meeting of much importance was the gathering in this city of the American Humane Association. We regret that the limits of our space this week forbid our doing more than mentioning these notable meetings.

We commend to the special notice of our readers the very interesting letter in another column from Mr. Ratcliff. He has more than made good his claim to attention, and we trust that his

heart, and the hearts of those associated with him in his benevolent work, will be gladdened by liberal assistance in the line he indicates.

Literary Notices.

THE JEWS, OR PREDICTION AND FULFILLMENT AN ARGUMENT FOR HIS TIMES. By Samuel H. Kellogg, D.D. New Edition, with an Appendix. New York Anson D. J. Randolph & Co. 1888.

In one of the early issues of this journal we called the attention of our readers to this interesting and instructive treatise. We are pleased to know that not a few, among whom was the late Hon. Mr. Justice Torrance, were by our remarks led to obtain the book itself, and were awakened by its perusal to a realization of the importance of the subject. We have now the pleasure of welcoming a new and enlarged edition of this volume.

From whatever point of view we regard the Jewish nation, they must inspire every thoughtful mind with the liveliest interest. They are at once the most ancient and the most extraordinary people who ever trod this earth. The famous nations of antiquity have passed away, and their memory survives only in the pages of the historian. The Jews are to-day an extant race possessing even in their physiognomy the indelible features of their ancestors, and notwithstanding the fact that all denationalizing influences have been brought to bear on them, exist as a people distinctively separated from the other nations. Their history, as a fulfilment of the prophecies of the Old and New Testaments, affords us a conclusive argument, in Dr. Kellogg's words, that "in a sense in which it is true of the words of no other man, the words of Jesus, of the Apostles and Prophets, are indeed the words of the living and omniscient God, and that the books in which these are found, and of which they form an integral part, are, in a very true and literal sense, unlike all other books whatever—the very Word of God." We agree with Dr. Kellogg in saying that no reasonable and unbiased mind can escape this conclusion. We have always regarded the very presence of a Jew on our streets as an irrefragable argument for the truth of Revelation. The unparalleled facts of the dispersion and preservation of Israel are inexplicable on natural grounds. Dr. Keith writes that this "is assuredly the most marvellous event that is recorded in the history of nations... and the most inexplicable within the province of the philosophy of history." Principal Brown, of the Free Church College, after an exhaustive consideration of the whole subject, exclaims: "If there be such a thing as a moral miracle traversing all the fixed laws of the social and political worlds, this surely is one, and, if it be a miracle, it is a standing miracle." The circumstances in which they have been preserved enhance prodigiously the singularity of their preservation, baffling every attempt to explain it on ordinary principles.

The continuance of the Hebrew race is in direct contradiction to all the laws by which nations are affected." Professor Christlieb, when referring to those who persist in doubting miracles, says: "We would point them to the people of Israel as a perennial living historical miracle. The continued existence of this nation up to this present day, the preservation of its national peculiarities throughout thousands of years, in spite of all dispersion and oppression, remains so unparalleled a phenomenon that, without the special providential preparation of God, and His constant interference and protection, it would be impossible for us to explain it. For where else is there a people over which such judgments have passed and yet not ended in destruction?" The solution of this otherwise insoluble problem is found in these words of divine truth: "Thus saith the Lord, which giveth the sun for a light by day and the ordinances of the moon and of the stars for a light by night... if these ordinances depart from before me, then the seed of Israel also shall cease from being a nation from before me for ever."

Dr. Kellogg treats at length of prophecies fulfilled and to be fulfilled regarding Israel. It need hardly be said that he is not one who bases his arguments and theology on the headings to the chapters in the Authorized Version, but the Word itself. He believes God to mean what he says when he tells us that the Jews "shall dwell in the land that I have given unto Jacob, my servant, wherein your fathers have dwelt; and they shall dwell in the land, even they and their children, and their children's children for ever." To the theories of prophetic interpretation he applies the test of historical fulfilment, and on the fulfilment of prophecy in relation to the Jews he rests a most weighty and conclusive argument for the credibility, inspiration, genuineness, and authenticity of Scripture. His remarks on the interpretation of Scripture we commend to the attention of those divines whose spiritualizing methods would expiate the very life out of the Word itself, and whose optimistic theories have no foundation but in their own imaginations.

This edition contains much additional information as to the Alliance Israélite Universelle, the financial pos-

sion of the Jews, the Jews in education, the Jews and the press, the Jews in political positions, the Jews and modern socialism, etc., etc. We feel confident that such of our readers as may be induced to procure this volume will thank us for directing their attention to it. M. R. K.

JUDGE BURNHAM'S DAUGHTERS, by "Pansy." Toronto, 1888: William Briggs.

Why this book should be called "Judge Burnham's Daughters" it is difficult to see. The young ladies so named play but a secondary part in the story, and are neither very interesting nor very attractive, their chief characteristics being a love of pleasure and a spirit of unalloyed selfishness. But Judge Burnham's wife—the Ruth Erskine of other days, is both interesting and charming. She is no angel of perfection, but a very human woman. She has a fiery temper and on occasion a haughty manner, but withal she is strong, true and warm hearted. Thrown among people altogether worldly she preserves the integrity of a Christian life, though at a price few would be willing to pay. Indeed, so isolated does her position at length become, that she is virtually left to herself, all alone, except for the child Erskine, who, by the way, is a sweet, natural and very good little boy, a credit to his mother's training. When sickness, disgrace and death enter the doors of Judge Burnham's opulent home, then it is that his wife's religion triumphs. Not too suddenly. Not all at once. In this time of trial Ruth comes to understand that more than good principles are necessary to command religion to the worldly and the indifferent. At her step-daughter's death she discovers wherein her own religion has been insufficient. Face to face with death the depths of her heart are unlocked. Love is the key, and at last mother and daughter understand one another. The same power of unselfish love is the means of rescuing the outcast and wretched Minto and even in the end of bringing the proud and obstinate husband to the feet of Jesus. The delineations of character are very skillful and there is plenty of movement in the story. The interest does not flag to the very end. One only wonders how a writer so prolific as "Pansy" is able to maintain so uniform and so high a standard of excellence.

THE October Century closes the 36th volume and 18th year of that periodical. The frontispiece of the number is a portrait of the late Emma Lazarus, the Jewish poet of New York; and in the body of the magazine appears a sympathetic study of the genius and personality of this most interesting woman. The opening illustrated article of the number is a paper by Richard Jeffries, on "An English Deer-Park," with illustrations by Alfred Parsons and Bryan Hook. To most readers the most interesting and important illustrated article of the number will doubtless be George Kennan's description of "The Tomsk Forwarding Prison," in his series on the Siberian Exile System. This instalment of the Lincoln series is on "Plans of Campaign." Mr. Janvier's brief serial "A Mexican Campaign," is concluded in this number; and there are two short stories, "A Sinke," by Maud Howe, and "An Idyl of Sinking Mountain," by H. S. Edwards, author of "Two Runaways." Other papers are on "The New Political Generation," "Christianity the Conservator of American Civilization," and "Scenes of the Western Meadow Lark." In Topics are discussed "The American Volunteer," "General Sheridan," "The Amenity of Politics," "Who is the Genuine Party Man?" "Manual Training," and in Open Letters, "Lincoln as a Military Man," "Lowell's Recent Writings," "Lectures on American History," "The Right Man for our Church," etc. [Century Co., New York.]

Discussion of social and political questions, natural history and human science, predominate in the October number of THE POPULAR SCIENCE MONTHLY. In the first article Prof. E. D. Cope, considers, from a strictly philosophical point of view, "The Relation of the Sexes to Government," drawing his argument against woman suffrage from its tendency to disturb the natural relations of the sexes. In "A Living Mystery" Grant Allan illustrates the whole process of birth and reproduction from the life-history of a peacock. Prof. W. K. Brooks concludes his interesting though somewhat technical paper, which is made clearer by fitting illustrations, on "The Growth of Jelly-Fishes." Prof. Edwin Emerson's "Man in Relation to the Lower Animals" presents the claims of brutes to be regarded as possessed of moral qualities to a certain degree, and of much more intelligence than is usually attributed to them. Dr. Christian A. Herter tells, from the point of view of the school of which Bernheim is the chief representative, "What Hypnotism is and what it is not." Robert Matthews makes an application of the law of the struggle for existence to questions of "Ethics and Economics." Other papers are "Curiosities of Evolution," "Spiders and their Ways," "What is known of the Earth," "The Last Stages in the Genesis of Man." A portrait and sketch are given of J. C. Boussinquet, the founder of the modern science of ag-

ricultural chemistry. "State Education in England," and "The Cleveland Meeting of the American Association," are the subjects of the "Editor's Table." [New York: D. Appleton & Company.]

NOWADAYS, when much attention is being given to the study of Art, it is very desirable to have access to some authority which will supply good illustrations and sound criticism. Such an authority is to be found in THE MAGAZINE OF ART, published by Cassell & Co of London and New York. This standard publication is now in its eleventh year and has won for itself a high place in art literature. Some idea of its scope and aim may be gathered from the contents of the October number: "The Convalescent," by Sir J. E. Millais, the frontispiece, a full page etching, a little maid just up from a sick bed, "Old Arts and Modern Thoughts: Poetical Treatment," by J. E. Hodgson, R.A. (with three illustrations); "Sculpture at the Royal Academy," by Claude Phillips (with four illustrations); "The Stopping Point in Ornament," by Lewis F. Day (with eight illustrations); "The Yellow Gown" (a poem); "The Keppelstone Collection," by J. Dow (with four illustrations); "The Hudson School," by D. C. Thompson (with six illustrations); "Richard Van Orley," by W. S. Sparrow (with three illustrations); "The Chronicle of Art," and "American Art Notes."—[Price \$3.50 a year, 35 cents a number. Cassell & Co., New York.]

AMONG the papers that go to make up the October Scribner's Magazine are "The Temples of Egypt," by Edward I. Wilson, (with illustrations), "Problems in American Politics," by Hugh McCulloch, "The Railroad in its Business Relations," by Arthur T. Hadley, (with portraits); "Two Grecian Myths," by C. P. Cranch; and "Contributions to the History of Life—Random Memories," by Robert Louis Stevenson. "The Temples of Egypt," by Edward I. Wilson (whose articles on "The Modern Nile" and "The Great Pyramid" will be recalled with pleasure), is the most richly illustrated paper of this issue. An Egyptian Temple perfectly preserved in all its details does not exist. The author has accordingly illustrated each important part by the most notable existing example from among many, and the result gives an adequate idea of what one of these marvellous structures must have been in its completeness. The illustrations are from the author's own photographs, which are unequalled.

In the Quiver for October there is a very interesting account of Emin Pasha by "One who knows him."

Contributed

THOUGHTS ON FAMILY RELIGION.

BY REV. JAMES HENDERSON, D.D.

EVIL CONSEQUENCE OF THE ABDICATION OF PARENTAL RULE AND OF HALY HEARTEDNESS IN RELIGION.

IN our last article, we called attention to the prominence that God gives to the exercise of parental authority, in His commendation of Abraham's fidelity, as the head of a family. That the fulfilment of the promise is ascribed to his exercise of the authority conferred upon him as a parent—without any mention of other means not only important but essential in the godly upbringing of children—is fitted, if not designed, not merely to teach us that, important and essential as the use of other means may be, it will not suffice to secure the fulfilment of the promise, unless it is associated with the exercise of parental authority, but to remind us that it is in this very respect that truly pious and otherwise faithful parents are most apt to fail. At least, no one, we think, can question the fact that parents who are not faulty or wanting in other respects, who are careful, that is, in the religious instruction of their children, pray for them, and set them a good example, often fail in the authoritative control of their children. The case of Eli, a man of genuine if not eminent piety, was referred to, as an instructive contrast to that of Abraham. And Christian parents of the present day would do well to consider what has been recorded of the evil issues of his paternal weakness. For no observant person can but feel apprehensive in regard to the future both of the Church and of our land, in view of the fact that Christian parents of these days so frequently, if not generally, exemplify the weakness and laxity of Eli, rather than the firmness and decision of Abraham, in the government of their families. It will hardly be disputed that there are two evil tendencies to which their very love of their children makes parents ready to yield, and which appear at least to be of growing prevalence, notwithstanding the disastrous results that so surely and visibly come of yielding to either of them.

1. We refer, first, to what we may call the practical abdication of parental rule. Sure and strong as any instinct, is the disposition of the human creature to assert his individual supremacy, and to establish and maintain it by all available means. No disposition more early manifests itself. It is more conspicuous in the child than in the grown man, who has learned by experience that his own interests demand the

exercise of self constraint. The child has scarcely seen the light, when he begins the assertion of his own supremacy. Perfectly helpless as he is, destitute of all power to enforce his claim, he can at least disturb the peace when his will is crossed; and he soon sees that he is possessed of a most potent instrumentality in the carrying out of his determination to have all other wills subject to his, and all interests subordinate to his desires.

If parents are wise, they will see that they cannot too early begin to teach the child that he is not, and cannot be, the ruling will of the family. Long before he is capable of oral instruction, he can be taught by looks, and tones, and actions, and the parent, who has a wise regard for his child's good, will feel that he cannot too soon begin to teach him submission and obedience. But, too often, feeling prevailed over judgment; and, for the sake of present peace, the child's will is yielded to, till his rule is firmly established beyond the power of overthrow. We need all that there is such a thing as cruel tenderness or kindness—a procedure or dealing that is kind or tender in intention and aspect, but cruel in its issues—the very sowing for a harvest of trouble or disaster to its object. The Scripture says, "He that smeth the rod hateth his son," the meaning doubtless being that the evil issue of his tenderness is such as hatred would desire and have pleasure in. It is said again, "Withhold not correction from the child; for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod and deliver his soul from hell," i. e. preserve him from death or final ruin, temporal, it may be as well as spiritual. The language is very strong, but not too strong, if we rightly apprehend its meaning, and consider how often our shrinking from the discharge of unpleasant duty is followed by the most deplorable consequences. The reference of the passages quoted is to the wise, timely, and loving exercise of parental authority, and not to such occasional outbursts of passion as do nothing but harm, and destroy all confidence and respect in the minds of children whose parents display them. Parents should deal with their children as our Heavenly Father deals with us, "not sparing for our crying," because He knows what evil we would bring upon ourselves, or what ruin would overtake us, but for His correcting rod. If Christian parents generally were in the habit of considering what distress both their children and themselves might be saved from by the timely, firm, and loving exercise of their authority, there would be fewer instances of serious failure in this respect, and fewer instances of the repentance of the children of godly parents only after painful experiences which wiser training might have prevented.

Another prevailing evil remains to be noticed, before we take leave of the subject under consideration. It is, in some respects, of a more serious nature than the evil just adverted to, inasmuch as it indicates not merely weakness or unwisdom, but a lack of right religious principle. We refer to the tendency on the part of parents to compromise with the world, and to yield to its spirit, by the allowance of practices which are not only of doubtful propriety, but incapable of being vindicated on sound Christian principles. On the plea that young people must be allowed a measure of liberty, that they need recreation and amusement, and that it is not well to be singular, they are allowed and excused or even defended and justified in practices which not only have no good in them, but are known to have a power to weaken good religious impressions, and to strengthen love of the world, carnality of mind, and indifference and opposition to divine and heavenly things. The evil consequence of the half-heartedness or double-mindedness of Christian parents is so great, that we cannot help thinking that a fuller consideration, than we can now give, of the importance of Christian separation from the world, on the part of parents, is called for and will not be lost labour. In the meantime, having regard to the greatly prevailing disposition to compromise, only as being entirely at variance with and contrary to the due exercise of parental authority, we would wish all earnestness affectionately warn Christian parents that they cannot expect to have the comfort of seeing their children taking to Christ and heavenly things, if they are not firm and decided in discountenancing and restraining them in practices that involve compromise with the world, and are inconsistent with entire or whole-hearted devotedness to Christ.

It may be that these remarks shall meet the eyes of some who will be reminded by them that they have failed in parental duty, in one or other, or both, of the ways indicated. We rejoice that we can close with a word of comfort and encouragement. There is forgiveness for sin in this, as in other things. Only let the sin be penitently confessed, and let prayer be made for the wisdom and strength that are needed; and it will be found not only that there is forgiveness, but that there is avert the natural results of sinful neglect.

Please bring our Special Offers to new subscribers under the notice of your friends and neighbours.

THE MISSING LINK.

THE communications that have reached me since the appearance in the REVIEW of my article under this caption indicate a desire on the part of a large number of readers for some practical hints as to the formation and working of societies on the Christian Endeavour model. In reply to the questions which these communications contain let me say, first of all, that it is essential to full success that they be, in fact, *Young People's Societies*—not necessarily excluding all of mature years;—for youth is a matter of spirit and not of years—but societies for the management and success of which they feel themselves responsible. Nothing will more effectually hinder their life and growth than keeping them in leading strings. If formed and managed for the young people by the pastor, elders or older members they are not likely to strike root or show vigorous growth.

As they stand in the closest relation to the church they should be organized with the content of the Session. The minister and elders should be *ex-officio* members. The minister should attend the meetings of his society, but should take no overshadowing part in them, nor give any encouragement to the members to lean on him in the conducting of the prayer-meeting or management of the affairs of the society. One of the most valuable features of these societies is their fostering the spirit of self help in spiritual things or, to put it more truly, their turning the eye from man to God.

WHEN SHOULD MEETINGS BE HELD AND FOR HOW LONG?

On some week night if circumstances permit. This is not practicable in every case. Where it is not, the hour immediately before or after public worship on Sabbath may be found the most suitable. Many of these societies hold their meetings before the evening service and find that hour serves their purpose admirably. In such cases special care will have to be taken to prevent the intrusion of curious on lookers and it may be to exclude the older members of the congregation even when in full sympathy.

When the membership is large an hour may be profitably devoted to the meeting, but if small a shorter time will suffice. It is better to have a short and lively meeting than a lengthier one that drags. When all have taken part, or when the time is not promptly occupied, let the meeting be closed.

WILL NOT REQUIRING A PLEDGE TO ATTEND AND TAKE PART IN EVERY MEETING LIMIT THE USEFULNESS OF THE SOCIETY?

Results prove the contrary. The pledge to attend every meeting, when higher claims do not preclude, has been found to furnish one of the main elements of strength and stability. It puts religious duty in its proper place. It gives the prayer meeting precedence over all other claimants for that hour and so settles many questions of conflicting call and counter attraction. It is one check on the prevalent spirit of self indulgence, and affords needed training in self-denial. It is an engagement which each has made with his fellow members and with the Lord formally and explicitly and so has the first place. Nor will the obligation to take part in each meeting be found to limit attendance. Associate members are not under this obligation, while they are free to take part. It secures previous consideration and preparation on the part of the active members. Each society prepares for itself a programme of topics for six months at a time, a copy of which is put into the hands of each attendant so that the subject for the evening is known in advance. The variety of ways in which part may be taken in the meetings renders the pledge much less formidable than it appears at first sight. Some read a passage of Scripture bearing on the topic, or an extract from a book or paper bearing on it, some speak briefly on the subject or engage in prayer; others lead in the singing of a hymn or perhaps do no more than make the selection. The part of the meeting that remains after the leader has thrown it open should be kept varied, informal and free.

WHAT BRANCHES OF WORK ARE USUALLY ENGAGED IN?

In addition to the look-out prayer meeting and social committees which concern the working of the society itself, the model constitution suggests Sabbath school, calling, music, missionary, flower and temperance committees, the duties of which are defined in it. The work undertaken in each case must of course be determined by the circumstances of the congregation, the special needs of the community, the aptitudes of the workers and the branches in which they are encouraged to take part by their seniors. In this respect the society is very elastic. Forms of work may be taken up or given over from time to time as changing circumstances suggest.

WILL IT NOT INTERFERE WITH ATTENDANCE ON THE CONGREGATIONAL PRAYER MEETING?

Probably it will, but the gain is much greater than the loss. Many will attend the young people's prayer-meeting who were never seen at the general prayer-meeting. Many will find time to attend both. Those who can only attend one meeting had better attend

and take part in their own meeting then attend and take no part in the general one. There may be a present apparent loss but in the end there will be a large gain, when in the course of time they cease to be young people. With the valuable training and experience which they have gained we may hope that they will infuse new life into the weekly congregational meeting. Those who desire fuller information on the subject can procure copies of the Constitution, etc. free of charge, by addressing the United Society of Christian Endeavour, 50 Bromfield Street, Boston, Mass.; or by procuring a small book by the founder of the society, Clark's "Young People's Prayer Meetings," published by Funk & Wagnalls, New York, which, besides much else of value, contains a copy of the Model Constitution and a list of fifteen hundred prayer meeting topics.

Correspondence.

CHRISTIAN WORK AMONGST RAILWAY MEN. AN APPEAL FOR HELP. LITERATURE WANTED.

To the Editor of the Presbyterian Review. Sir,—Every one who travels by rail should become acquainted with the great movement going on among railway employees, and to this end I would like to see the columns of the Review. Nearly seven years ago special work among this large and important class of people was begun in England by means of evangelistic and temperance efforts, the circulation of pure literature, the establishment of libraries and coffee rooms at the larger centres, and the establishment and support of a convalescent home for those injured by accident. There are now over 260 mission stations in the United Kingdom, reaching not less than 80,000 to 90,000 men. Of these who indulged in evils of various kinds and gave no heed to the many calls of God to turn from their sins, thousands have at last heard the message of the Gospel. Their own hearts have been made glad, their homes have been made happy and the world around them is having the benefit of their changed lives.

The most formidable evil to contend against in this work is drinking. The facilities are many and the doors ever open, and although the rules of all companies are very strict, those who will indulge will always find ways of doing so. Undoubtedly more men lose their situations through this vice than from anything else. It requires great courage for a man who is with his mates all day long to give up drink and change his course, but many have done it, and are free men. "In fact, of those who have been actually and sincerely influenced by the mission, ninety per cent. are total abstainers from intoxicating drinks."

Even before the Young Men's Christian Association was heard of on this continent, the officers of the Passenopic Railway Company had established a library for the use of their men at St. Johnsbury, Vt., in 1850. Since then many similar libraries have been organized, including one at Montreal, in 1854, by the contractors of the Victoria Bridge. Of these a few survive, but the majority of them are dead. These were good in their way, but there was no aggressive reformatory force about them, and, unaided by any social or other influence, they were not sufficient to draw men away from evil resorts.

At Cleveland, O., in April, 1872, there was a union formed on this plan of reading rooms and libraries for railway men with the active Christian work of the Young Men's Christian Association. Gradually but steadily and surely, the plans of organization and methods of work of the Association were introduced, and the rooms of the Railway Branch became social headquarters for railway men. Through the moral, social, and religious influences there met with the man became a better man, a better citizen, a more intelligent, faithful and loyal servant of the company. Such results in various places have led railway managers to say, "It pays spiritually, it pays morally, and it pays financially," and to emphasize this testimony by largely increased appropriations.

There are at present in the United States and Canada seventy-three Railway Young Men's Christian Associations, and sixteen other points where special work is done among railway men, having a membership of about 14,000, with fifty-eight libraries containing over 35,000 volumes, employing over eighty secretaries and other paid assistants. To assist in meeting the enormous expense of carrying on this work among the 1,000,000 men on the 150,000 miles of railway on this continent, the railway companies contribute over \$70,000 annually.

At many points the Associations own their own buildings, and at others the railway companies provide accommodation. Although there has been a railway branch at Toronto during the past twelve years, we have, at present, no building adapted to the work. The new Association building is too far removed from the line of railway to be of use in this direction. In order to carry on this work successfully it is necessary that we have a building for the purpose, and the committee in charge is now negotiating with the Grand Trunk Railway Company for a site for the purpose of erecting a building having such accommodation as may be required.

In order to reach out-lying points where there are no Young Men's Christian Associations, we propose securing a correspondent at each point who will take special interest in this work, distribute whatever literature we can send there, etc. Permit me to ask your readers to help us in this undertaking by sending to us their magazines and other periodicals when they have read them, that we may send them out along the line.

This movement amongst railway men most commend itself to stockholders in these companies, shippers, the travelling public in general, and all who in any way make use of the great railway lines of this country, because of the immense advantages that come from the clear heads and steady nerves of engine drivers, conductors, switchmen, operators, and others in whose hands life and property are entrusted. Yours, etc., THOS. KATZOFF, Toronto. R. R. Secretary.

Church News.

PROCEEDS of the annual Fall Fair Entertainment given by the ladies of Markdale congregation, \$65.

REV. J. McEWAN, of Lakeside, recently delivered a lecture under the auspices of the Ladies' Aid Society of the congregation, on the subject, "Backbone."

A SOCIETY OF CHRISTIAN ENDEAVOUR has been formed in connection with the Collingwood congregation, the pastor, Rev. Dr. Campbell, being chairman *pro tem*.

REV. W. D. ROWAND, of Burnside, Man., occupied the pulpit of Knox church, Walkerton, 14th inst. Mr. Rowand contemplates an extended tour in Europe, accompanied by his bride.

The pastoral charge of Woodland and North Luther has been rendered vacant by the resignation of Rev. Thos. Davidson. Rev. P. Smith, M.A., of Holstein, has been appointed Moderator of Session.

The Presbytery of Bruce met at Underwood, on Oct. 2nd, for the induction of the Rev. James Little into the pastoral charge of Underwood and Centre Bruce. A large congregation was present to welcome their new pastor.

A SOCIAL under the auspices of the ladies of the Presbyterian church, Consoo, was held on Wednesday evening, Sept. 26, at the home of Mrs. W. J. Robinson, when a very enjoyable evening was spent. The sum of \$28.25 was realized.

MR. NEIL McPHERSON, of Bowmanville, who has been preaching at Rat Portage and Keewatin during the summer months before leaving there to resume his studies in Queen's, was presented by the Keewatin congregation with a purse and an address.

REV. ALLAN BELL, who has been pastor of Knox Church, Portage la Prairie for the last thirteen years, having accepted a call to Beaver Dam, Wisconsin, was recently presented by the congregation with an address and very handsome gold watch, chain and locket as a token of their regard.

MRS. MACKENZIE, widow of the late Rev. W. Mackenzie, Presbyterian minister at Almonte, being about to leave there, where she came as a bride twenty-nine years ago, was entertained at a farewell social and presented, on behalf of the congregation and Sabbath-school, with an address and purse of \$60.

REV. FERDINAND SILVEIRA is holding very successful evangelistic services in Owen Sound, large crowds attending. The services are being conducted jointly between Division street Presbyterian church, Knox church and the Methodist church, and began about three weeks ago. Great interest is being manifested.

A few evenings ago a harvest thanksgiving service was held in Central church, Hamilton, the pastor Rev. S. Lyle, presiding. The service was principally one of song, but during the evening Hon. and Rev. R. Moreton delivered a short address on the way people should show their thankfulness by pecuniary offerings.

The ladies of St. John's Church, Port Perry, provided a large tent and supplied refreshments at the Central Ontario Fair. The net proceeds amounted to \$150, which will go to assist in paying off an old debt on the manse. A year ago \$300 was raised in the same manner by these indefatigable workers.

THE annual soiree in connection with Clayton church was a very successful affair. The chair was occupied by the pastor, Rev. Mr. Knowles. Addresses were delivered by the Rev. Messrs. Bland, of the Methodist church, Clayton, and Ross of Knox church, Perth. The choir of the Methodist church, Almonte, gave several fine selections of hymns and chants.

IN THE FRONT RANK.—THE PRESBYTERIAN REVIEW, of Toronto, is one of the best denominational papers in Canada. The columns are full of news relative to the Presbyterian Church, while the editorials are bright and yet solid. It is deservedly in the front rank of Church papers, and we strongly recommend every Presbyterian family to have one in its midst.—*Pembroke Standard*.

THE annual social commemorative of the institution of Knox Church, St. Mary's, was held Tuesday evening, 16th inst. After tea, the pastor, Rev. A. Grant, in the chair, addresses were delivered by Rev. Robt. Hamilton, of Motherwell, Rev. Dr. Lyle, of Hamilton, and Rev. Messrs. McLaure, O'Meara and Tarbell, of the town. The choir, under the leadership of Mr. Johnston, added much to the enjoyment of the evening.

THE first meeting for the season of the Young People's Presbyterian Union of Toronto will be held in the Lecture Room of Erskine church, this evening, at 8 o'clock. Among the items on the programme are reports from the executive and visiting committees, discussion on the work of Young People's Associations, an address on "The Ideal Young People's Association," by Rev. Dr. McFarlane. There ought to be a large attendance.

An auxiliary of the W. F. M. S. has been organized in connection with St. Andrew's, Guelph. The officers are: President, Mrs. J. C. Smith; Vice-president, Mrs. Capt. Gordon; Mrs. J. Patterson; Mrs. W. Clarius; Miss Ada Webster; Secretary, Mrs. H. Loch; Treasurer, Mrs. Neighbour; Organist, Miss Davidson and Smith. Musical and visiting committees were appointed. The society starts with a very encouraging membership.

At the late meeting of the Evangelical Ministerial Association, of Allegheny county, Pa., the following resolution was adopted respecting the departure of Rev. Alex. Jackson, to Galt, Ont.:—*Resolved*, "That this Association expresses its regret at the departure of our brother, the Rev. Alexander Jackson, from among us, and assures him of its appreciation of his good work in connection with the Association; and we, the members, will follow him with our prayers to his new field of labour, wishing him God's blessing."

GHOSE BRANCH HOWIE, late of Syria, now pastor of Knox church, Brussels, has taken the oath of allegiance to the British throne. Some journals state that this is the first case of a Turkish subject being naturalized in Canada. Mr. Howie lectures in Worcester on the 25th, and is

expected in Toronto on the 25th. His marriage with Miss Sarah Spur (late of England), takes place on 1st November. Mr. Howie is a former pastor of St. Mark's Presbyterian church, Toronto, and still hopes to return to the foreign mission field.

THE Presbyterian church at Tabusintac, N.B., was dedicated to the worship of God, Sabbath, Oct. 14th. At the hour of opening, to 30 a. m. the church was filled to its utmost capacity. Rev. Mr. Robertson, of Black River, formerly pastor, dedicated the church with prayer and an appropriate sermon from John iv. 23-24. The collection at the close amounted to over forty dollars. The church is neatly finished, with a very trifling debt remaining. It is seated for over two hundred. The congregation is to be congratulated on the completion of this neat and commodious church, in a much more convenient situation than the old one.

A CORRESPONDENT writes to the REVIEW from Powassan:—The Rev. Prof. MacLaren came all the way (over 200 miles north of Toronto) and opened our beautiful and commodious new church on the 16th ult., by preaching two substantial evangelical sermons, and that in his usual terse, vigorous, logical style. W. H. McMurrich, Esq., ex-Mayor of Toronto, was to have been chairman at our following Monday evening entertainment, but was prevented at the last moment by urgent business. He stood for his absence, however, by satisfactory explanation and a liberal subscription. Our cause here, in charge of the Rev. J. Gilmour, is in a very happy and hopeful condition.

We clip the following from the *Aiymer Times*:—We understand that at a meeting of the Ottawa Presbyterian on Tuesday last, a petition presented by Aiymer congregation asking separation from Centre Eardley was agreed to. Aiymer undertakes to guarantee the amount promised by Centre Eardley towards the minister's salary. After December 1, therefore the services of the Rev. D. Millar will be wholly confined to Aiymer congregation. We congratulate the congregation in the advance made, in thus being able to undertake additional responsibilities by which they secure the full services of the pastor, and trust the people will continue their spirited liberality. It is anticipated that arrangements will be made whereby Oaslow and Centre Eardley congregations will be constituted into a charge.

On the occasion of his first visit to William Street Mission, now in connection with Erskine Church, city, Rev. W. A. Hunter was greeted with an address of welcome from the teachers and workers in connection with the Mission. Mr. Hunter made a suitable reply, and before concluding his remarks, gave an interesting account of a visit he paid, while a student in New York, to a missionary meeting conducted by Jerry McAuley, at Five Points, one of the lowest quarters of the city. A few remarks followed by Mr. Peter McNicol, of Knox College, an active worker in the mission for some time, and a half year ago, Mr. McNicol said that there were but thirty or so at the Sunday meetings and eight or nine at the

prayer meetings. The attendance at the prayer meetings was now forty five, while a similar increase had taken place in regard to the Sunday meetings. Mr. D. McIntosh, former Superintendent of the school and now in the Central Church Mission, and Mr. I. A. Patterson, also gave brief addresses.

Books.

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The Right Rev. George Hutchison, D.D., Moderator of the General Assembly of the Church of Scotland: "Superior to any, both in point of beauty and usefulness."

The Rev. Horatio Bonar, D.D.: "A noble volume, eminently full and accurate, giving a wonderful amount of information under the various heads."

The Rev. Donald Macleod, D.D.: "The Bible forms by its copious and unvaried references a book of ready and accurate reference, which is to be so admirably arranged."

The Rev. Principal Cunningham, D.D., Glasgow: "The Bible contains more anything more perfect and interesting knowledge."

The Rev. A. K. E. Boyd, D.D.: "All the help a professor or teacher can need for the study of the Bible were more before brought together in such comprehensive form."

The Rev. C. H. Spurgeon: "The only one I have carefully examined the volume and can not recommend it more highly."

The Rev. Canon Liddon: "It would have been difficult to arrange so much useful matter in a more useful way, or with more accuracy, whether of detail or of general statement."

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Heath in the Wilderness The Reformers!

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"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. 'The Golden Rule and the Golden 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 illustrations, 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 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 experimental comments. An entirely new work by Rev. C. H. SPURGEON. Nearly 600 pages. Cloth, \$1.25.

"God has given no pledge which He will not perform, and encouraged no hope which He will not fulfil. To help my brethren to believe this I have prepared this volume. The spirit of the promises themselves is good for the eyes of both—the more we study the words of grace the more grace shall we derive from the words. To the cheering promises I have added testimonies of my own, the fruit of trial and experience."—*From Author's Preface.*

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.

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Church News.

We are thankful for items of Church News...

PASTORS and READERS.

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THE Ladies of the Athelstan congregation who had rented the Dining Hall...

MEETINGS OF PRESBYTERIES.

PARIS.—Met Oct. 9 in the new Knox church, Ayr. There was a good attendance...

QUILNIP.—Met Oct. 4 in Knox church, Galt, according to adjournment...

PETERBOROUGH.—Met at Cobourg, September 25. Mr. Ross was appointed Moderator...

and Stony Lake mission field for one year. There was read a letter from Mr. James Robb...

SARNIA.—Met at Strathroy, September 18. There was laid on the table...

KINGSTON.—Held an adjourned meeting at Nanpan, on Tuesday Oct. 9. There was a good attendance...

WINDSOR.—Met in Knox church, Windsor, Sept. 19. Rev. James Lawrence, Moderator...

Divine blessing may rest upon them and that Mrs. Chambers may find under similar...

HUXON.—Met in Brucefield, Sept. 11. Mr. McCoy reported on behalf of the Home Mission Committee...

WINDSOR.—Met in Knox church, Windsor, Sept. 19. Rev. James Lawrence, Moderator...

WINDSOR.—Met in Knox church, Windsor, Sept. 19. Rev. James Lawrence, Moderator...

other \$400 of the mortgage, which amounted to \$1,000. The Presbytery approved the application...

TORONTO.—Met Oct. 2. Rev. A. Gilray, Moderator. A memorial was read from thirty-two members...

WINDSOR.—Met in Knox church, Windsor, Sept. 19. Rev. James Lawrence, Moderator...

WINDSOR.—Met in Knox church, Windsor, Sept. 19. Rev. James Lawrence, Moderator...

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British and Foreign.

MARCUS DODD and Professor Henry Drummond have been invited to Chautauqua next year.

REV. JOHN BLACK, General Secretary of the English Presbyterian Church, has been laid aside from active duty through serious illness.

MR CHARLES TURNER, of Liverpool, has given £20,000 towards a fund for assisting with pensions the clergy of the Chester diocese who may have become unfit for the discharge of their duties through infirmity.

THE French Protestant Church, organized a year ago in Ware, Mass., with a membership of twenty-two, has received twenty-four new members during its brief history, twenty of them being recent converts from Romanism.

THIS Mormons have been granted a concession of 10,000,000 acres of land, and purchase 10,000 square miles of the Zuni Indian lands in Mexico. The Mormons are preparing to move in large numbers to the new acquisition.

CANON LESTER, at Lichfield, England, is training a band of "evangelist brothers" to preach in Africa. They are to be uniformed—that is, wear coarse brown frocks, with cord around their waist and carry bibbles in their hands.

THE Primus of the Episcopal Church in Scotland, in referring to the incomes of the Scottish bishops, said that until incomes were larger no man who had not got some private means ought to venture into the position of a Scottish bishop.

THE Roman Catholic Bishop of Kildare and Leighlin, at a confirmation lately, spoke very strongly against emigration, and said that seven tenths of the Roman Catholics who leave Ireland cease to have any connection with the Church of Rome.

A CURIOUS bequest has fallen to a Presbyterian Church at Chester, Pennsylvania. A lady left £300 for the keeping of her favourite dog, which at its death was interred in her own grave in the burial ground of the Presbyterian Church, the money going to enrich the church.

THE Church Extension Committee of the Presbytery of New York reported to the Presbytery at its session on Monday last that it had expended between \$60,000 and \$70,000 during the past year in assisting new church enterprises in that city, and helping others, in unfavourable conditions, to stand their ground and do good work.

ONE who was present at the opening of the Regent Square church, London, on the second Sabbath of May, 1837, states that the introductory exercises by the Rev. Edward Irving, including the baptism of Mr. Irving's child by Dr. Chalmers, occupied the first hour, and the sermon by Dr. Chalmers, which followed, nearly two hours in delivery.

THE Reformed Presbyterians have been in controversy for some time on the question of ordaining deaconesses. The question recently came before the Synod, and it decided by a vote of ninety-three to twenty-four that the ordination of a woman as a deaconess is in harmony with the New Testament and the constitution of the Apostolic Church.

WE are glad to learn from the Old Testament Student that during the eighth year of the Hebrew summer schools, the sessions of 1888 have, taken together, greatly surpassed those of any preceding year. The Philadelphia school was much larger and better than ever before, while the attendance at Chautauqua was three times as large as during any preceding summer.

DR. McCOSKIE has returned to Princeton from his outing at Mount Desert and in the White Mountains, and is now settled in the pretty house which he has recently built. It is within a stone's throw of the presidential mansion in which President Patton is now living. The venerable ex-president will deliver lectures to the seniors of the college on his favourite subject—metaphysics.

A COLLECTION has been ordered by the General Assembly on behalf of the Belfast Presbyterian College under peculiar circumstances. The trustees of the college had lent a large sum on mortgage upon an estate near Mullingar, but owing to the anti-rent crusade, no interest has been paid for a considerable time. Meantime money has had to be borrowed to meet expenses, and the professors' salaries have had to be cut down.

THE portions of Eastern Palestine which have been recently explored, are three in number, viz: five hundred square miles surveyed by Major Conder, R.F., to the north-east of the Dead Sea, and two portions of four hundred and fifty and two hundred and forty square miles, respectively, near the Sea of Galilee, surveyed by Herr Schumacher. About thirty Biblical sites have been recently discovered, including Mount Peor and Bamoth Baal.

THE Rev. Andrew Douglas, Abbey Parish Church, Arbroath, who was the victim of the recent shooting outrage, has received another threatening letter. The communication bears the Anstruther postmark, and is apparently the handiwork of the person who on former occasions signed himself "Your Assassin." The contents of the letter have not been published, but the writer

intimates his intention of taking the life of an Arbroath citizen noted for his inoffensive disposition.

THE Synod of the Pacific reported to the General Assembly in 1887, 175 ministers, 10 candidates, 158 churches, 979 additions on examination, 1,308 on certificate, a total membership of 11,575, and a Sabbath school enrolment of 14,463. It reported to the Assembly in 1888, 194 ministers, a net gain of 19, 30 licentiates and candidates, a gain of 10; 174 churches, a gain of 16, additions on examination, 1,030, an advance of 52; additions on certificate, 1,804, an advance of 496; a membership of 12,868, a net gain of 1,273; a Sabbath-school enrolment of 16,650, a net gain of 3,147.

OUR readers interested in the McAll Mission will be glad to learn that a dancing and music hall, which for over a hundred years has been a stronghold of vice, infidelity and socialism of the worst possible form, has lately been rented to Mr. McAll. Situated near the Hotel de Ville, it is admirably adapted as a centre of mission work. The land lord himself was unaware of the extent of the evil purposes to which his property had been devoted, and was only too glad to let the hall on very favourable terms. The opening services were held Thursday, Oct. 4, in which Rev. Theodore Monod and other French pastors took part.

DR. DONALD FRASER is sketched in the Nonconformist Musical Journal.—"Punctually at the stroke of eleven Dr. Fraser's well known and handsome form appears in the pulpit. The appearance of such a man is sufficient to attract people, for, besides being pleasing in itself, it is undoubtedly an outward sign of great intellectual culture and power. For the purpose of helping the congregation to see the minister more clearly, a dark velvet curtain is fixed immediately at the back of the pulpit. During the sermon, in some of the most eloquent passages, Dr. Fraser, assisted by his background, presented a very striking figure, his fine head of silver hair standing out nobly against the velvet."

THE whole Bible has now been translated into Assamese; the last chapter being completed by Rev. A. K. Gurney of Sibsagar, June 21, 1888. The New Testament was translated by Rev. Nathan Brown, D.D., many years ago, and several books of the Old Testament were done by different missionaries. In 1874, Rev. A. K. Gurney was sent out by the American Baptist Missionary Union, specially for the work of completing the translation of the whole Bible. He has worked assiduously at the task, and has now completed the twenty-nine and one-half books which remain. Thus is the entire Word of God given to another of the peoples of the earth, almost wholly through the agency of the Missionary Union. After revision by Mr. Gurney the whole Bible will be printed.

CHALMERS' street church, Dunfermline, has just celebrated its centenary. At the evening meeting, at which the Rev. William George presided, Dr. James Brown, Paisley; Mr. Thomas Shaw, Advocate, Edinburgh; and the Rev. J. W. Dunbar, Edinburgh, were the principal speakers. Dr. Brown said he held that the real and essential cause of the secession was a zeal for preaching the Gospel of the Cross of Christ in all its fulness to all the people in the land. Mr. Shaw contended that the United Presbyterian Church, being a democratic Church, held the keys of the future, while Mr. Dunbar lamented the waste of power through the Free Church and the English Presbyterian remaining separate, and said a little bigotry among a comparatively small section of the former alone prevented union.

AFTER a long delay the questioning of the Under-Secretary for India in Parliament on the attitude of the Indian Government towards the liquor and opium traffic in Upper Burma has borne fruit. A Parliamentary paper with full information on the native customs and on the new regulations has been published. Whether the native kings of Independent Burma used to prohibit opium and intoxicating liquors or no, the Government of India are now assured that the people of Burma in every district do drink. The opium trade is illicit, but as large quantities are in demand by the Chinese, Shans, and Kachins, and the jade traffic is carried on to a large extent by its means, its utter prohibition appears a hopeless task to the local Government. The Indian Government proposes to bring the drink traffic under control by a complete an Excise system as possible, and except in three northern districts, where "drinking is as common as in India," to prohibit sale to Burmans. Sale of opium also to Burmans is entirely prohibited, and importation checked by a heavy duty. The Chief Commissioner wished to allow licensed opium shops in twenty-one towns, but he has been requested to reduce the list. The correspondences is remarkable for a very outspoken lecture from the Government of India to Sir John Gorst for telling Mr. Bryce in Parliament in April last that the delay in forwarding information from India on this subject was unjustifiable.

YOU wish to assist the Publishers in extending the circulation of THE REVIEW. Our Special Offers to new subscribers indicate one way of helping us.

THE Rev. John MacNaughton, M.A., lately assistant minister of the parish of Spott, has been ordained and inducted into the pastoral charge of the parish of Lairg, vacant by the resignation of the Rev. Farquhar Mathieson.

WELL TESTED. "I was nearly dead with Cholera Morbus one bottle of Extract of Wild Strawberry cured me, and at another time I was so bad with Summer Complaint that I thought I would never get over it, when two bottles cured me." Mr. E. Ashert, Feat, Ont.

THE will of Mr. Henry Edward Stenhouse, late of Brighton, England, contains a bequest to the Pope as a residuary legatee of his property, estimated at £3,000.

Special Notices.

THE various Women's Boards of Missions, connected with the American Board, have brought into its treasury in the past year \$152,510.65.

THE Rev. James Kidd, B.D., late of St. Andrew's, has been inducted to the pastorate of Erskine United Presbyterian Church, South Portland street, Glasgow.

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

THE Rev. George Cartuthers, late of Johnston, has been inducted to the pastorate of the Falkirk Parish Church, tendered vacant by the death of the late Dr. Hegg.

CATARHII. A NEW HOME TREATMENT FOR THE CURE OF CATARH, CATARRHIAL 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 living membrane of the upper air passages and catarrhal tubes. The eminent scientist, Tyndall, Huxley and Pasteur 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 often 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 (white) this remedy is a specific. Mr. Dixon sends a pamphlet describing his new treatment on condition that you send stamps. The address is A. H. Dixon & Co., 303 King Street West, Toronto, Canada.—Scientific American.

Sufferers from catarrhal troubles should carefully read the above.

THE Rev. Mr. McNaughton, of Glasgow, has been elected to St. Leonard's Church, Perth.

THE largest church income in Great Britain is £10,000, which is raised by Dr. Whyte's congregation at Free St. George's, Edinburgh.

A FACT WORTH REMEMBERING 25. Mr. JAMES BURNIE, of Toronto, states that his little baby when three months old was so bad with summer complaint that the best doctors' treatment he was despatched of four doses of Doctor Fowler's Extract of Wild Strawberry cured her. She is now fat and healthy.

THE Rev. Farquhar Macrae, of Lochalsh, has been inducted into the pastorate of the quoad sacra parish church of Trumrigary, Uist, in room of the late Rev. Hugh Macdonald.

FACTS WORTH REMEMBERING. On and after the 10th of November the price of the Carbolic Smoke Ball and Debatable will be \$1.00, instead of \$2.00, and will be for sale by all druggists. Remember we warrant a cure of Catarrh and Catarrhal Deafness in from three to six months where our directions are followed. We also cure Asthma, Bronchitis, Loss of Voice, Whooping Cough, Membranous Croup, Neuritis, Nerveous and Congested Headache, Ulceration of the Lungs, Diphtheria, Quinsy and Ulcerated Sore Throat, Colds in the head or chest, or, in fact, all diseases affecting the mucous membrane, excepting Consumption. Carbolic Smoke destroys all poisonous germs of Small Pox, Diphtheria and contagious diseases. After a week's trial, if the results are not to your satisfaction, your money will be cheerfully refunded on return of medicine, no charge being made for what you may have used. Remember you are respectively invited to a trial free of charge at 147 1/2 York Street. Mail orders \$2 extra.—CARBOLIC SMOKE BALL CO.

THE Rev. W. S. Peebles, at present assistant to the Rev. Mr. Howie, Free St. Mary's, Govan, is to receive a call from Annan Free Church to become colleague and successor to the Rev. Mr. Gailey.

A DISTRESSING DISEASE. "I wish to give my testimony in favour of Burdock Blood Bitters. I had been troubled with Erysipelas and was induced to try this valuable medicine. I have used three bottles and am now as well as ever." Mrs. L. Finch, Clear Creek, Ont.

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Burdock BLOOD BITTERS. REGULATES the Bowels, Bile and Blood. CURES Constipation, Rheumatism, all Head Disorders, Dropsical Swellings, and all other Conditions of the System.

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ST. LAWRENCE CANALS. Gallops Division. NOTICE TO CONTRACTORS. SEALED TENDERS, addressed to the undersigned and endorsed "Tender for St. Lawrence Canals," will be received at this office until the 10th day of October, 1888, for the construction of two locks and the deepening and maintenance of the upper entrance of the Canals.

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WHAT WAILS YOU? Do you feel dull, lagging, low-spirited, listless, and generally miserable, both physically and mentally? Experience a course of fullness or laxation after eating, or of "morning sickness" or vomiting of stomach in the morning, tongue coated, bitter or bad taste in mouth, irregular appetite, distension, frequent belching, bloated eyesight, "floating specks" before the eyes, nervous prostration or exhaustion, irritability of temper, bad humors, alternating with chilly sensations, early rising, transient pains here and there, cold feet, droopiness after meals, wakefulness, indigestion, unrefreshing sleep, constant, indefinite feeling of dread, or of impending calamity?

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Presbyterian Review

THURSDAY, OCT. 25, 1888.

The Presbyterian Review has the largest circulation of any Presbyterian newspaper in Canada.

In ordering goods, or in making inquiry concerning anything advertised in this paper you will oblige the publishers, as well as the advertiser, by stating that you saw the advertisement in the Presbyterian Review.

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

PROCEEDS of concert given under the auspices of Centreville congregation, \$50.50.

We regret to learn that Rev. W. T. McMullen, Woodstock, Moderator of the General Assembly, is lying very ill with pleurisy at Wallaceburg.

Mr. J. A. MACDONALD, editor of Knox College Monthly, left the city last Monday en route for Edinburgh.

Rev. J. McCONECHY and wife, of Port Stanley, have returned from an extended trip through Manitoba and the Northwest.

THE Rev. John Gillie was inducted into the pastoral charge of St. Andrew's, Paisley and Salem, Elderside, on the 16th October, and was heartily welcomed by the congregation.

MISS MEMIER, an active Sabbath worker in Knox Church, Guelph, was recently presented, prior to her removal to Milton, with an address from the Knox Church S. S. Association.

THE Rev. J. F. Somerville, B.A., formerly of St. Mark's Mission Church, Toronto, has received a unanimous call to the pastorate of Baker Street Presbyterian Church, Detroit.

MR. D. G. MCPHAIL the student in charge of the mission field at McGregor, Manitoba, on the occasion of his leaving to resume his studies at Queen's University was presented with a writing desk and a handsome edition of Shakespeare.

THE Rev. Robert Chambers, formerly of Whitby, Ont., who has lately returned from Erzurum, Turkey, where he laboured as a missionary during the past nine years, accepted the pulpit of the Congregational Church, Woodstock, last Sabbath evening.

REV. J. A. R. DICKSON, of the Central Presbyterian Church, Oshawa, has been presented by the congregation of Knox Church, Oak, with a handsome gold watch as a slight recognition of his services as Moderator of the Synod during the interval between the resignation of Rev. Dr. J. K. Smith and the induction of Rev. A. Johnson.

THE Rev. T. G. Smith, D.D., general secretary for Queen's College, Kingston, is at present pushing with vigor and success—in places not previously visited—his canvass in behalf of the General Assembly Fund of the Literary Department only, St. Andrew's congregation, Guelph, has again responded, to the amount of \$5.00.

At the meeting of P. E. Home Presbytery, October 8, the call from Mead, Ont., to Rev. A. E. Stewart was accepted by him. The ordination and induction of Mr. W. M. Tait, M.A., into the pastoral charge of Bethesda was fixed for the 3rd inst. Mr. Tait is the third minister settled over this congregation.

THE pastorate of his two predecessors covered a period of sixty-two years—that of Rev. R. S. Patterson, fifty-eight; and that of Rev. Wm. Scott, about five years.

MRS. ANNE McARTHUR, of Carleton Place, with commendable liberality, recently presented the sum of \$1,000 to Knox College, Toronto, to establish a scholarship, the same to be known as "the Arnold McArthur Scholarship."

We are pleased, says the Herald, in noticing the gift to report this contribution of our respected townsfolk, although it is only another illustration of the many generous acts she is continually performing.

THE anniversary services in connection with Eliza Centre Church were held recently. Rev. J. A. Turnbull, LL.B., of St. Mary's, preached morning and evening to large audiences. On the following Monday a tea-meeting was held. In the absence of the pastor, Rev. Andrew Henderson, M.A., who was unexpectedly called from home by the sad news of a brother's death, the chair was occupied by Robt. Cleland, Esq., Reeve of Eliza. Excellent addresses were given by a number of ministers and others. Receipts from anniversary services and serice \$235.64.

THE S. S. Association of Brockville Presbytery, met in Spencerville, Sept. 11. The subjects discussed were: "The Relation of Elders to the Sabbath School;" "The Place and Power of the S. S. Teacher;" "What Should be the Character of S. S. Anniversaries and Entertainments;" and "The S. S. Library, and How to Make it a Success."

The Secretary's report showed that there are thirty-three S. S. Schools in the Presbytery so far as can be ascertained. There are in these schools over 4,413 scholars, being an increase over last year of 272, with 246 teachers, of whom 187 are elders. The shorter catechism is taught in all the schools. Seventy-six scholars have been added to the Church as members in full communion. There are only ten schools subscribing to the missions.

THE settlers of Round Plains under the leadership of Mr. F. W. Paton, have been very energetic during the past summer, and the outcome of their zeal and unanimity is the erection of a beautiful solid stone church, the only one on the Plains, 32x33 feet, and capable of seating comfortably one hundred persons. The church was recently opened for Divine worship, when the Rev. A. Robson conducted the service, assisted by Mr. Paton. The building was well filled. On Monday evening a social was held in the church. There was a very large attendance. After tea an excellent programme, comprising addresses, readings, recitations, and a fine selection of music was rendered, all of which was fully appreciated. A collection was taken up and, as a result, the building fund was increased by \$13.

THE yearly thanksgiving of the "Topp" Auxiliary of Knox Church, Toronto, was held Tuesday, October 9. Notwithstanding other important meetings, being held at the same time, there was a large attendance. Mrs. Parsons presided. The secretary's and treasurer's reports were read and passed. During the singing of the hymn, "More Love to Thee, O Christ," Mrs. Thos. Armstrong and Mrs. Thos. McOaw, two ladies of the Executive Committee, brought forward the thank offerings. The treasurer and secretary then opened the same, which were enclosed in envelopes, dropping the contents into a basket, passing the texts accompanying them to Mrs. Parsons, who read them, and commented on several of them. Mrs. Cockshutt in giving the sum, which was over \$32, reviewed the amount of offerings on similar occasions and showed there had been a steady increase since 1885. Mrs. Steele read a paper on "The Gift of Grace, and Grace of Giving." Mrs. Beimer, President of the Presbyterian Society W. F. M. S. in this city, also gave a short address.

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Meetings of Presbyteries. BARRIE—Barrie, Nov. 27, 11 a.m. BRANTFORD—Brantford, Nov. 13, 2 p.m. BRANTFORD—Portage la Prairie, Dec. 11. BRANTFORD—Paisley, Dec. 11, 2 p.m. BRANTFORD—Brookville, Dec. 11, 3 p.m. CALGARY—Medicine Hat, March 5, 3 p.m. COLUMBIA—Vancouver, December 11, 2 p.m. GUELPH—Guelph, Nov. 30, 10 a.m. HONOLULU—Honolulu, November 13, 11 a.m. KINGSTON—Bathurst, Dec. 17, 7:30 p.m. LANARK—Carleton Place, Nov. 27th. LANSING—Woodville, Nov. 27th, 11 a.m. MONTREAL—Lackawanna, Dec. 11, 1 p.m. MONTREAL—Montreal, January 8, 10 a.m. OSAWATIMICONGI—Orangeville, Nov. 12, 10:30. PALM—Tomburg, January 18, 2 p.m. PATERSON—Paterburg, January 18. ROCK LANE—Mantua, March 5, 3 p.m. SASKATCHEWAN—Saskatoon, December 15, 3 p.m. SASKATCHEWAN—Atwood, Nov. 15, 2:30 p.m. TORONTO—Toronto, Nov. 8, 10 a.m. WINDSOR—Windsor, Nov. 19, 10 a.m.

MARRIAGES. ELY—DOWDALL—In Kingston, October 10, at the residence of the bride's mother, G. T. E. station, by the Rev. J. Mackie, M.A., Mr. W. H. Ely, of Battle Creek, Mich., to Mary, daughter of the late John Donald. DEWIS—McCALLUM—On Wednesday, Oct. 17th, at Canby, Minn., by the Rev. A. M. Hale, B.A., of Cypress River, George Dennis to Martha McCallum, both of Toronto. WATTS—WADDELL—At the residence of the bride's mother, on October 12, by the Rev. Dr. Armstrong, of Ottawa, James Watts, of the Geological Survey of Canada, eldest son of David Watts, of Ingersoll, to Rachel, second daughter of the late Mr. Waddell, of Ottawa. WILSON—TAYLOR—At the manse, Bathurst, Oct. 11, 1888, by Rev. J. R. Glick, B.A., Robert Wilson to Catherine Taylor, both of the township of Haldimand. AITKEN—ROBERTS—In London, on the 2nd inst., by the Rev. J. A. Murray, at the manse, John Aitken to Miss Eliza W. Rogers, eldest daughter of John Rogers, both of London.

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