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NOT FAR OFF.

We cannot know the day
When God shall call us from this world of sin,
Where sorrow broods, where passions enter in,
Hearts, leading them astray!
But this we know, death may be very near,
That messenger from God may soon be here,
To summon us away.

One long, last quivering sigh,
Then sin's cold grasp will from us quickly fall,
And sorrow glide away, like some black pall,
While we are snatched to life.
In angel arms, and with thrills of delight
Float on through golden gates, to floods of light,
Not far off, but close by.

Close by—the thought how sweet!
No weary struggling through unfaithful world,
No wild exhausting efforts towards the place
Where glory is complete!
But, like the thief, the very day we die,
Our souls to paradise will swiftly fly,
Our precious Lord to meet.

—Christian Intelligencer.

Mission Work.

HONAN.

LETTER FROM DR. M'CLURE

WE are always glad to get letters from the home land, but when they bring encouraging news they are doubly welcome. As a Mission we have much cause for thankfulness. We here have been much blessed—and then to hear of so many others coming to join us! Did I say "so many"? They are very, very few compared to the many to be reached in this dark land. But they are many compared to the numbers sent out to any one Mission in the same length of time: by our Canadian Presbyterian Church. I think every one feels that a new era has dawned upon the world; and we are all thankful that our native land is being waked up to obey the command to go into all the world and preach the Gospel. We are greatly cheered to hear of MacVicar and MacDugall and MacKenzie, and no doubt others, coming out. And it is with thankfulness we hear of the liberality of Crescent Street and Erskine and other congregations, and of Mr. Yule, and then Mr. Motson's second offer to support a medical man (who will soon be forthcoming, no doubt). There is room here for plenty more in Northern Honan, and when that is all taken up by our Church there are scores of other places just as needy. There is not the least danger of overcrowding for a few years any way.

Mr. MacGillivray has gone to Lin Ch'ing to look after the repairing of a Chinese house. He has taken his teacher with him and will probably remain there. Mr. and Mrs. G'forth intend to go to Lin Ch'ing also in August, so as to be there when the new comers arrive. Dr. and Mrs. Smith will probably move into there also this fall, but Mrs. McClure and I expect to stay here, as there is every prospect of the house we are in at present being vacant for at least a year; and besides, my advantages here are greater I think than at Lin Ch'ing, there being more hospital work done here.

Since the 1st of May I have been doing the medical work of this station for Dr. Peck, who has been as far as Japan with Mrs. Peck, and is expected back early next month. I hope to be able to go on a trip to Honan in the fall, but from what I can gather from other missionaries' experience and from other sources, I do not expect we shall be able to accomplish much yet, not being sufficiently well up in the language. It does not matter how much else a man may know, if he does not understand thoroughly the language he is immediately looked upon by a Chinaman as not knowing very much.

The weather here has been pretty trying lately, although those last few days have been an improvement. Beginning with May 26th, the temperature in the shade at a p. m. has been 93, 97, 98, 97, 96, 99, 99, 107, 108, 106, 104, 102, 92, 101, 100; but we shall have it even worse. Frequently the monotony is relieved by a dust storm. The wind blows a gale, the air is filled with dust, and although doors and windows are closed, the fine sand comes in through the crevices and covers everything in the house with a good thick coat of dust. After a storm we gathered off the floor of the room 2 lbs. of this fine sand. A storm of this sort often lasts two or three days.

The wheat harvest began here the first week of June and appears to be a good crop. They have no reapers or self-binders here, but the grain is pulled out by the roots, and carried to the threshing floor on carts or on men's shoulders. The threshing floor is a level piece of ground beaten down hard

and smooth. The wheat being spread out on this is trodden out by donkeys or oxen or both, drawing usually a heavy stone roller after them. After it is well threshed women pick all the straws over, breaking off any heads of grain they may find, and when the threshing floor is cleaned women and children may be seen picking up the grains of wheat that may have been beaten into the ground. You see nothing is wasted in China.

I long for the time when I shall have something better to write you. In the meantime we must plod on in patience.
P'ANG CHUANG, June 17, 1889.

A MISSIONARY MARTYR.

DEATH OF MR BAIN OF LIVINGSTONIA.

REV. ALEX. BAIN, M.A., of the Livingstonia Mission, died at Bandawe, of fever, in May last. The sad intelligence came only a day or two before his expected arrival in Aberdeen, where his mother, sister and brother reside. A son of the late minister of Delting, Shetland, he was the seventh in a line of ministers, his grandfather having been parish minister of Strachan, and his great grandfather and his father ministers in succession at Kincardine O'Neil. An alumnus of Glasgow, he was ordained in 1882, and left the same summer for Lake Nyassa, where he has been labouring since. Rev. George A. Smith, of Queen's cross church, Aberdeen, referring to Mr. Bain's death on Sunday evening, said: For a long time Mr. Bain remained alone, but in 1885 he was joined by Dr. Kerr Cross. He had to do everything which falls to the lot of a missionary in those wild parts. He had to explore tracts never crossed by a white man, learn languages never committed to writing, build a house, a school, a church; preach, teach, and guide the affairs of a wild tribe to peacefulness; reduce the language to writing, and translate into it parts of the Bible. He thus laboured for five years, often without the company of a white man, mostly with bad food and insufficient shelter and clothing; forced to tramp long distances, often barefoot, and with his clothing in rags; suffering, of course, frequent fits of fever. Once he and two of his companions—MacEwan and Mackintosh—were down with fever. It was a toss-up which would die first. Mackintosh died; the other two had to rise in their fever, dig his grave, and bury him. Yet his letters were full of cheerfulness, and he always noted the humorous side of things. At the beginning of 1888 the Arabs came down on Lake Nyassa. They attacked Karonga, the African Lakes Company's station at the north end of the lake, some fifty miles from where Mr. Bain was settled. Karonga was defended by seven Europeans, of whom Mr. Bain was one; and they endured for a week the heavy Arab fire. At a pause in the fighting last year came round the proper time for Mr. Bain's furlough, and we were expecting him home to tell his story to the General Assembly. He had been much weakened with fever and ought to have come. Dr. Cross had ordered him home. But when he got the length of Bandawe he felt a little better, and either because he thought others needed the furlough more than he, or because he thought his poor natives needed him, he hurried back for another year's work. That meant another year of fever, of pestilence, of war, of ceaseless toil to one who was already terribly weakened by fevers. He started a new station at Ukukwe, at the north end of the lake, opening a school there. Advices dated March last state that he was then well and in good spirits, having got over his fever, and looking forward to his furlough. But the atrocities of the Arab war told upon him, and in a letter of 22nd March he confessed himself for the first time badly beaten. "I am shattered," he said, "in mind and body." And now the end has come. Mr. Bain was actually on the steamer with his luggage last year on his way home, when the natives among whom he laboured came to the shore and kneeling begged him to return among them and save them from the Arabs. He at once ordered his luggage ashore, and returned to the year's work which has meant in the end death. He was a real martyr.—*Glasgow Christian Leader.*

[In answer to a note from the Editor of THE REVIEW, Rev. Walter Roger, M.A., of London, Oct., writes as follows respecting Mr. Bain's death:—

MY DEAR SIR—Mr. Bain was a cousin (first) of mine—the son of a Free Church minister in Shetland. His grandfather, great grandfather and direct ancestors for numerous generations were ministers of the Church of Scotland. He was a youth of great promise, a good scholar and a noble earnest Christian. Over a year ago his time for furlough had come, but through death in the field there was no proper provision for the care and continuance of his work, and though far from well he refused to leave. Some months after, worn out by fever, anxiety and privations

from open conflict with Arabs and hostile natives, he was on the point of yielding to the importunities of a widowed mother and other friends in Scotland, as well as the orders of his medical advisers on the spot, when entreaties of the natives recalled him from the side of the steamer where he was taking passage for "home." He returned to his post and held it faithfully till his Master summoned him from the weary conflict with earthly sin and Satan's hideous power to the long rest of the home above.

"This day the note of battle,
The next the victor's song."
The particulars of his death have not yet reached us beyond this.
Yours etc, WALTER M. ROGER.
London, Aug. 15, 1889.]

ANOTHER LADY MISSIONARY FOR PERSIA.

MISS ADDIE HUNTER, daughter of David Hunter, Esq., left this week for the Foreign Mission Field. Miss Hunter is a native of Albrtton. She received her preliminary education in the Grammar School of that place. About eight years ago she gained by competition a scholarship in the Prince of Wales College, and regularly attended the classes of that Institution for two years subsequently. She then passed a creditable examination, and obtained a license to teach a Grammar School in the Province of P. E. Island. For the last two years she has held the position of Principal of the Grammar School in Albrtton, and has given universal satisfaction. She was also a member in full communion with the Presbyterian church, a member of the choir, a teacher in the Sabbath school, and a very active member of the Young People's Society of Christian Endeavor. In May last she received an appointment from the Woman's Foreign Mission Society in connection with the Presbyterian church of U. S., to go to Persia as a Missionary. On Sabbath evening, the 28th ult., a farewell meeting was held for her in the Presbyterian church in Albrtton. A very large congregation assembled on the occasion. Missionary addresses were delivered by Messrs. D. Fraser (student), B. Rogers, D. Montgomery, and Rev. Messrs. Yule, (Methodist), and Carr. The speeches were interspersed with prayer and praise. As the congregation retired they shook hands with her and bid her good bye. Miss Hunter goes to join the Misses Annie and Charlotte Montgomery in Hamadan. She is well qualified for her work, and we expect she will prove to be a very successful Missionary.—*P. E. Pioneer.*

COOLIE MISSION IN WEST INDIES AND BRITISH GUIANA.

BY REV. JAMES MOIR, D.D., BARRON.

IN speaking of this Mission it will be enough to remark that the Indians are natives of that great dependency, Hindustan, over which our Queen reigns as Empress. They have immigrated for the same reasons as have moved many of our fellow-countrymen to seek a home in strange lands—to better their social state. Since they were induced to settle as labourers, the problem, in a great measure, as to how the sugar-cane and cocoa plantations could be profitably carried on has been solved. The slave market having been closed, other sources and other means to obtain labourers have been tried, as from Portugal and China. The supply being inadequate or unsatisfactory, India was looked to, and now from that source the necessary supply of labourers for the cultivation of the estates has come; and if we are to have cheap tropical commodities, the stream of immigration must yet flow into these South American Colonies for many decades.

The immigrants are now a problem to the Christian ministers and Churches in these parts. Indeed they present a new phase of mission work to the Colonial Committee of the Church of Scotland, and this aspect of Colonial Mission work forces itself so strongly upon the agents of that Committee that they feel it is a call to which they cannot, if they would, turn a deaf ear. All realize that it is incumbent something should be done for the spiritual enlightenment of these poor heathens cast into their midst. Matters ought not to remain much longer as they are. Confidently it may be predicted that if our people and churches at home knew how these Indians are situated, a hearty and liberal response would be given to any appeal that might be made by the Colonial Committee for aid to evangelize them.

Looking at the map of the British West Indies and British Guiana it may be assumed, with few exceptions, that large numbers of East Indians are settled in each one, and many are in the French colonies too. Without these Coolies the colonies noted would be all but useless appendages of the British Crown. These "strangers scattered abroad" have been, commercial-

ly, truly called "the salvation of the West Indies." Money investors by their impatience have solved, as hinted, the question as to how the plantations may be made profitable. Investments. But with these people there arises in the minds of Christians the query, What is to be done for their moral and spiritual elevation? Many Christian merchants have striven and are striving to do something, but they cannot undertake all they desire, and feel that the fringe of the work is hardly touched. Our ministers have their lots—let us believe providentially—cast amongst these dusky fellow-subjects, and are grieved on finding them to be heathens and not fellow-subjects of the kingdom of Christ. It presses heavily upon the conscience of men alive to the spiritual wants of these people, that so little is being done—ay, for the conversion of the tens of thousands who have never known the blessings of the Gospel of Christ. Efforts are and have been put forth, for which we are grateful to God, but we have to lament that in many instances they have proved abortive from a variety of causes, and chiefly these: Those engaged in the work had their hands too full of other pressing duties, or had little or no knowledge of the language or customs of the people, or perhaps were in too great haste to obtain candidates for baptism. If suitable, qualified men had been sent, from what has been already achieved, even from spasmodic attempts, grander results would inevitably have followed. The ministers of the Church of Scotland were amongst the first to undertake this work. Nearly thirty years ago the then minister of Grenada (Mr. Mitchell, now of Alloa) made an attempt, but the work ceased for want of proper and material help. To-day the Presbyterian Church of Canada has the largest and by far the most successful Mission to the Coolies in Trinidad, while St. Lucia, Grenada, and British Guiana are indebted to that Mission for men. Doubtless the English Church, Wesleyans, and Roman Catholics have done something, but their results are small compared with those of the Presbyterians of Canada. With a measure of truth it might be said that the Presbyterians are alone in the field working for the conversion of the heathens in that most prosperous colony of

Trinidad. Since the Church of Scotland has had her missionaries in the centre of these East Indians, it will be agreed that she ought to have been one of the first to establish missions for them. As stated, in some parts the missionaries laudably began, but have woefully failed, not for the want of heart in the work, but through failure of monetary help from beyond the colonies. It is work that should be encouraged, and the Colonial Committee ought to undertake it as a sub-branch of their scheme. It is argued that these Indians are beyond the sphere of the Foreign Mission, and that they are within the bounds of the Colonial Committee's operations. It would be a waste of talents and money were the Foreign Mission Committee to send men into fields occupied by the Colonial Committee, especially when it is perfectly practicable for the missionaries of that scheme to undertake or superintend the work.

We have to confess there has as yet been very little organized effort for the evangelization of the East Indians by the ministers in the West Indies belonging to the Church. Large drafts of these people are constantly coming. If our Church had arisen to embrace this grand opportunity within its reach, the success reported of the Canadians might have been attributed in a larger degree to the Church of Scotland in other colonies, as she has been long in the field. At present only about one-third of the field is occupied, and I am sure there have been and are many who, if they only knew there are about 200,000 heathens in these colonies, would be willing to aid and supplement by their means the efforts of the missionaries to save them. Our Colonial Committee are willing to undertake the task if the means were forthcoming.

Few of the people at home are aware that for over thirty years the Coolies have been immigrating to the West Indies and British Guiana. For the first five years they are indentured; after five years more of free labour they are at liberty to return to their native country—the Government of the colony paying their passage back; or if they elect to remain they receive in most places about £10 as a bonus to give them a comfortable start in life. Being a saving, frugal people, numbers have bought small lots of land and built houses, whilst a few have become comparatively wealthy.

Thousands have gone back to their native country, and nothing was done to teach them Christianity. In far too many instances they learn the vices of the European rather than his virtues. If we had fulfilled our mission, more would have been done than hitherto to save them from these vices so degrading. We should have found in them

plendid and great possibilities. It was the late Dr. Duff, fired with apostolic fervour, who exclaimed, "O that God would cut a great slice of India, and cast it into the midst of the sea, and so separate the people from their history, traditions, and homes, for then there would be some hope of their conversion, as through that transplanted people India might soon be converted to God." There is that slice cut off and transplanted in these 200,000 immigrants in British Guiana and the West Indies. Had we that apostle of the first to step into the arena to embrace the opportunity of advocating the cause, and the necessity of sending money and men for their conversion. How his soul would have rejoiced, every one knows, on hearing of the hundreds who have thrown away their idols to attest their faith in Christ. I wish one of like fervour would arise to show how this work could be cheaply and successfully carried on.—*Church of Scotland Record.*

"THE BIBLE IN THE PACIFIC."

IN the New Hebrides there is a babel of tongues: but missionaries of the Presbyterian Church have reduced twelve of them to writing. Bishop Patteson, and some of the missionaries connected with him, did the same for a few more. Rev. Dr. Codrington, late of the Melanesian Mission, prepared a vocabulary of forty Polynesian languages, several of which are of the New Hebrides. But translation has been chiefly done by the Presbyterian missionaries. The N. Testament, in Aneityumese, was the work of Messrs. Giddie and Inglis, and was printed in London by the Bible Society, under the care of Rev. Dr. John Inglis, in 1862. The Old Testament followed, under the same care, in 1879-81. The whole of the Islanders have been Christianised. The New Testament, in Efate, has been printed lately in Melbourne, under the care of Rev. D. Macdonald, and is the work of the editor and of Rev. J. W. Mackenzie. The Gospel of St. Mark was translated by Rev. D. Morrison. Other portions have been prepared. Genesis was translated by Rev. James Cosh, M.A., who was attached to the Mission for a few years. The Tannese New Testament, prepared by Revs. Messrs. Nilson and Watt, is now ready for the press. In Eromangan, the Gospels of St. Matthew and St. Luke, the Acts of the Apostles, and the Books of Genesis and Jonah, have been printed, and are the work of the lamented and martyred Gordon, and of Rev. H. A. Robertson. In Futunese, a Harmony of the Gospels, prepared by Rev. J. Copeland, and the Book of Acts, by Dr. Gunn, have been printed in Sydney. In Aniwan, Rev. J. G. Paton has prepared and carried through the press the Gospels of St. Matthew, St. Mark, and St. John, and a few of the shorter Epistles. Rev. P. Milne has rendered a selection of extracts, the Gospels of St. Matthew and John, and the First Epistle of St. John, which have been printed for the people of Ngunu and neighbouring islands. He has two other Gospels and the Acts of the Apostles ready for the press, and hopes to have the entire New Testament in the hands of the people very soon. In other Islands, the Gospel of St. Mark, for Epi, and a few extracts, have been all that are yet printed. We hope that ultimately one Bible may suffice for the Efate and its dialects in ten islands.

The Loyalty Islands have been evangelised by the L. M. Society, and their agents have translated the New Testament, Genesis, Exodus, and the Psalms for the people of Maré; the New and Old Testament for Lifu. The latter is scarcely yet out of the press in London. The New Testament and the Psalms have been printed for Uvea. Messrs. Creagh, Jones, Macfarlane, and Ella have accomplished this work.

In New Britain and Duke of York Island, the Wesleyan missionaries began in 1875. Already the languages have been reduced to writing, and the Gospels of St. Matthew and St. Mark have been printed in Sydney for New Britain.

New Guinea was added to its stations by the L. M. Society in 1871, and amidst many difficulties the work of the Gospel has been advanced by a band of noble pioneers, Revs. W. G. Lawrie, J. Chalmers, and S. Macfarlane. The Gospel of St. Mark was first printed in the Motu dialect, and other Gospels in 1884. Two Gospels have been translated into the language of Murray Island.

In the North Pacific, Christianity had a remarkable success. The Hawaiian Islands were the sphere of American missionaries. They found an alphabet of only twelve letters, and had to add several more to embrace the sounds necessary for translating the Scriptures. In 1832 the New Testament appeared in print, and in 1839 the Old Testament followed. The entire people have been taught to read, and Christian Government has been

established. A marvellous transformation occurred on Hawaii. The native Church has fifty ordained ministers of its own, and raises £6,000 a year. No new American missionary has been sent for twenty years. From that Church native evangelists were sent to various islands of Micronesia. A few American missionaries were also commissioned. And, as the result, several islands have been evangelised. The New Testament has been printed for the Gilbert Islands, and was chiefly the work of Rev. H. Bingham. In the Marshall Islands an entire New Testament was translated, and it was printed in New York in 1885. In the language of the Caroline Islands various extracts and the Gospel of St. John have been printed for Strong's Island, and the entire New Testament for Ponape, or Ascension Island. For the Morlock Group the New Testament was printed in New York in 1883. For the Marquesas Island the Gospel of St. John and other extracts have been issued from the press. Three hundred islands of the Pacific are now evangelised by the missionary enterprise of this century.

Mr. Murray has made a spirit-stirring record of many triumphs over languages and of their consecration by the rendering of the Word of God into them. The perusal of this book will gratify all its readers, and the volume ought to be very generally diffused. It is a worthy monument alike to the Missionary and the Bible Societies.—*Rev. Dr. Steel, in Sydney Presbyterian.*

LADY DOCTORS IN INDIA.

IN India lady doctors are now familiar to us, and although at first they may have been somewhat ridiculed by those who could not appreciate their value, they are fast making their presence felt for good in almost every corner of the land. So far as the native women of the country are concerned, it is gratifying to note that their success in all branches of college education is progressing to the entire satisfaction of their professors. Not only have they proved themselves to be generally well fitted for the arduous duties attendant on medical studies, but they have in some cases succeeded beyond all ordinary expectation. Bombay, Madras, the Northwest Provinces, and the Punjab all return flattering reports on the subject, and when we say that a class of female students can average over 700 marks out of 1,000 in a surgical examination, as we hear has recently been the case, little can be said against their power or skill or aptitude for gaining knowledge in one of the most important branches of the medical profession. Indeed, it appears not unlikely that women in India may prove themselves by no means inferior to men in most branches of the practice of medicine, if the progress made by native females in hospital work may be taken as a criterion. In many cases they have proven themselves superior to the male students in college examinations, and in no way behind them in application, power of reasoning and resource. The fact that much of their success is due to the great interest taken in their studies by the lecturers and professors, is not without a certain special significance.—*Englishman's Overland Mail.*

MISSIONARY NOTES.

THE Bible is now translated into the languages of nine-tenths of the people of the earth. In the early part of this century it could be read by only one-fifth.

In an address delivered in Longrow United Presbyterian Church at the ordination of a missionary, Rev. John Ross, of China, remarked that the missionary ought to have an accurate knowledge of the mental, moral, and spiritual condition of the people among whom he labours. He must make himself familiar with their ideals. It was only by knowing exactly that which the people had esteemed most highly that the missionary could come into close quarters with them. Their beliefs and customs should be treated with respect. Any fragment of good they possess ought to be frankly acknowledged, and they would be more ready to listen patiently when blamed for their demerits.

FURTHER unpleasant news from Africa has been received by Dr. Smith, the Foreign Mission Secretary of the Free Church of Scotland, indicating that the navigation of the Shire river has been stopped by a hostile tribe, thus preventing communication between the coast and Nyassa. Several missionaries, having with them the printing press for the Livingstonia Mission, had ascended the Zambesi and its Shire affluent as far as Mbewi, when they were fired on and obliged to put back. At the time of writing it was uncertain when the river would be opened again. This hostile movement among the natives, it is believed, arises from the Portuguese expedition and misrepresentations.

The Family.

WHAT THE TRAVELLER SAID AT SUNSET.

The shadows grow and deepen around me; I feel the dew fall on the air; The music of the deepening thicket I hear thro' the night call to prayer.

The evening wind is sad with farewells; The loving hands unclasp from mine; Alas! I go to meet the darkness Across an awful boundary line.

As from the lighted hearth behind me I pass with slow, reluctant feet, What wails me in the land of strangeness? What face shall smile, what voice shall greet?

What space shall awe, what brightness blind me? What thunder roll of music stain? What vast processions sweep before me Of shapes unknown beneath the sun?

I shrink from unaccustomed glory, I dread the myriad voices strain; Give me the unforgetting faces, And let my lost ones speak again.

He will not chide my mortal yearning, Who is our Brother and our Friend, In whose full life divine and human The heavenly and the earthly blend.

Mine be the joy of soul-communion, The sense of spiritual strength renewed, The reverence for the pure and holy, The dear delight of doing good.

No fitting ear is mine to listen An endless anthem's rise and fall, No curious eye is mine to measure The pearl gates and the Jasper wall.

For love must needs be more than knowledge; What matter if I never know Why Aldelaran's star is reddily, Or colder Sirius white as snow?

Forgive my human words, O Father! I go Thy larger truth to prove; Thy mercy shall transmute my longing I seek but love, and Thou art Love!

I go to find my lost and mourned for, Safe in Thy sheltering goodness still, And all that hope and faith foreshadow Made perfect in Thy holy will! —Whittier.

WHAT SHALL CHILDREN READ?

It is not my province to discriminate between the various writers for children at the present time. To give a complete catalogue of useful books for children would be quite impossible; to give a partial list, or endeavour to point out what is worthy and what unworthy, would be little better. No course of reading laid down by one person ever suits another, and the published "lists of best books," with their solemn platitudes in the way of advice, are generally interesting only in their reflection of the writer's personality.

I would not choose too absolutely for a child save in his earliest years, but would rather surround him with the best and worthiest books, and let him choose for himself, for there are elective affinities and antipathies here that need not be disregarded,—that are, indeed, certain indications of latent powers, and trustworthy guides to the child's unfolding possibilities.

"Books can only be profoundly influential as they unite themselves with decisive tendencies." Provide the right conditions for mental growth, and then let the child do the growing. If we dictate too absolutely, we envelop instead of develop his mind, and weaken his own power of choice. On the other hand, we do not wish his reading to be partial or one-sided, as it may be without intelligent oversight.

I was telling bedtime stories the other night to a proper, wise, dull little girl of ten years. When I had successfully introduced a mother-cat and kittens to her attention, I plunged into what I thought a graphic and perfectly natural conversation between them, when she cut me short with the observation that she disliked stories in which animals talked, because they were not true! I was rebuked, and tried again with better success, had it not been for an unlucky figure of speech concerning a blossoming locust-tree, that bent its green boughs and laughed in the summer sunshine, because its flowers were fragrant and lovely, and the world so green and beautiful. This she thought, on sober second thought, a trifle silly, as trees never did laugh! Now, that exasperating little scrap of humanity (she is abnormal, to be sure) ought to be locked up and fed upon fairy tales until she was able to catch a faint glimpse of "the light that never was on sea or shore." Poor blind, deaf little person, predestined, perhaps, to be the mother of a lot of other blind, deaf little persons some day—how I should like to develop her imagination!

Whatever children read, let us see that it be good of its kind, and that they get variety, so that no integral want of human nature shall be neglected—so that neither imagination, memory, nor reflection shall be starved. I own it is difficult to help them in their choice, when most of us have not learned to choose wisely for ourselves. A discriminating taste in literature is not to be gained without effort, and our constant reading of the little books spoils our appetite for the great ones.

Style is a matter of some moment. Mothers sometimes forget that children cannot read slipshod, awkward, redundant prose, and sing-song, rapid verse, for ten or twelve years, and then take kindly to the best things afterward. Long before a child is conscious of such a thing as purity, delicacy, directness, or strength of style, he has been acted upon unconsciously, so that when the period of conscious choice comes he is either attracted or repelled by

what is good, according to his training. Children are fond of vivacity and color, and love a bit of word painting or graceful nonsense; but there are people who strive for this, and miss, after all, the true warmth and geniality that is most desirable for little people, and, apropos of nonsense, we remember Leigh Hunt, who says that there are two kinds of nonsense, one resulting from a superabundance of ideas, the other from a want of them. Style in the hands of some writers is like war-paint to the savage—of no perceptible value unless it is laid on thick. Our tiny little ones begin too often on cheap and tawdry stories in one or two syllables, where pictures in primary colors try their best to atone for lack of matter. Then they enter on a prolonged series of children's books, some of them written by people who have neither the intelligence nor the literary skill to write for a more critical audience; on the same basis of reasoning which puts the young and inexperienced teachers into the lowest grades, where the mind ought to be formed, and assigns to the more practiced educator the simpler task of informing the already partially formed (or deformed) mind.

There has never been such conscientious, intelligent, and purposeful work done for children as in the last ten years, and if an overwhelming flood of trash has been poured into our laps along with the better things, we must accept the inevitable. The legends, myths and fables of the world, as well as its history and romance, are being brought within reach of young readers by writers of wide knowledge and trained skill.

Knowing then, as we do, the dangers and obstacles in the way, and realizing the innumerable inspirations which the best thought gives to us, can we not so direct the reading of our children that our older boys and girls shall not be so exclusively modern in their tastes, so that they may be inclined to take a little less Salus, a little more Shakespeare, temper their devotion to The Duchess by small doses of Dickens or Dan'e, forsake Rhoda Broughton for a dip into Thackeray, and use Hawthorne as a safe and agreeable antidote to Haggard? We need not despair of the child who does not care to read, for books are not the only means of culture, but they are a very great means when the mind is really stimulated by them and not simply padded with them.

Mr. Frederic Harrison says:—"Books are no more education than laws are virtue. Of all men perhaps the book lover needs most to be reminded that man's business here is to know for the sake of living, not to live for the sake of knowing."

But a child who has no taste for reading, who is utterly incapable of losing himself in a printed page, quite unable to forget his childish griefs,

"And plunge, Soul forward, bounding into a book's profound, Impassioned for its beauty and salt of truth,"—such a child is to be pitied as missing one of the chief joys of life. Such a child has no dear old book-friendships to look back upon. He has no sweet associations with certain musty covers and time-worn pages; no sacred memories of quiet moments when a new love of goodness, a new throb of generosity, a new sense of humanity were born in the ardent young soul; born when we had turned the last page of some well-thumbed volume and pressed our tear-stained childish cheek against the window-pane, when it was growing dusk without, and a dear mother's voice called us from our shelter to "put the book down, dear, and come to tea." For, to speak in better words than my own—"It is the books we read before middle life that do most to mould our characters and influence our lives; and this not only because our natures are then plastic and our opinions flexible, but also because, to produce lasting impression, it is necessary to give a great author time and meditation. The books that are with us in the leisure of youth, that we love for a time not only with the enthusiasm, but with something of the exclusiveness, of a first love, are those that enter as factors forever in our mental life."—Cosmopolitan.

SLEEP AS A MEDICINE.

A PHYSICIAN says that the cry for rest has always been louder than the cry for food. Not that it is more important, but it is often harder to obtain. The best rest comes from sound sleep. Of two men or women, otherwise equal, the one who sleeps the best will be the most healthy and efficient. Sleep will do much to cure irritability of temper, peevishness and uneasiness. It will restore vigour to an overworked brain. It will build up and make strong a weak body. It will cure a headache. It will cure a broken spirit. It will cure a sorrow. Indeed, we may make a long list of nervous and other maladies that sleep will cure. The cure of sleeplessness requires a clean, good bed, sufficient exercise to promote weariness, pleasant occupation, good air, and not too warm a room; a clear conscience, and avoidance of stimulants and narcotics. For those who are overworked, haggard, nervous, who pass sleepless nights, we commend the adoption of such habits as will secure sleep, otherwise life will be short, and what there is of it sadly imperfect.—Philadelphia Presbyterian.

OPPORTUNITIES.

"RAIN! Rain! Rain! Will it never stop?" said Belle Harris impatiently. "I promised papa I would visit for him this afternoon. It is the day Grandma Burton looks for him, and therefore two sick people on the list." Belle turned from the window with a discontented pucker in her pretty forehead. Though she would not put it in a positive thought, down in her heart she felt that if the Lord wanted people to work for Him, He ought to send respectable weather. She had not yet learned how all things really work for good to those who are the King's own children, so she wandered restlessly around the house, not able to settle herself to anything, since her own plans were disturbed. Upstairs she found her mother in her room, her head tied up in camphor, while she tried to do some mending.

"I hate darning and patching," remarked Belle, ungraciously, "but I won't see you do it with one of your sick headaches. Now lie down and I will get some soda, and then bathe your head in hot water, and make the room dark so you can sleep." "Thank you, dear. I knew you expected to call for papa, and I forgot there was no good umbrella here, so I didn't speak about my head. Never mind the mending, but if you will attend to the baby when he wakes up, and see that the children do not go out in the rain, I will be much obliged. Pay Millie and give her something for her husband to eat when she gets through. Oh, yes, there is a poor young girl who is to bring some sewing home. Pay her and do her good if you can, though she is a perfect icicle. Remember, dear, we do not always have to seek for the Master's work. He often brings it to us."

Belle understood her mother, in fact they understood each other, and Mrs. Harris knew Belle's disappointment was because of her eagerness to do the Master's work. The daughter kissed her mother after she had done every possible thing for her comfort, and slipped down stairs softly. Here she found her little brothers quarreling over a knife. After settling that dispute, she said:

"Boys, I am going to mend by the sitting-room fire. Now there is a large pile of illustrated papers papa gave me, in the hall closet. I want you to cut out the pictures for me, and we can make one or two beautiful scrap-books. While we are all working, I'll tell you an exciting story of some boys being lost in a great forest. I remember it's in one of those papers, and you will find the pictures."

The boys were so delighted with this proposition, that Belle had hard work to quiet them.

"When mamma won't let us wade or sail our boats when it rains, it's awful in the house," said Ernest.

An hour was spent very happily, when the door-bell announced a visitor. Belle found a pale, sad looking girl at the door.

"I don't care to come in," she said stiffly. "I am very wet. Here is the work your mother ordered."

"Oh, you must come in," said Belle, with a pleasant little laugh. "We have a fire in the sitting-room because it is so damp. Now, boys, you may stop up the sink in the kitchen and sail your boats awhile there. Don't bother Millie or make a fuss, and I will give you a little surprise after awhile."

"Mamma has a bad headache, so you will please excuse her," Belle said, as soon as the boys were gone. "She left me the money for the sewing I despise to sew, but mamma says I must learn when I get through school. Do you like it?"

"No," replied Miss White, sharply. "I hate it, and I want to go to school so I can teach, but nothing ever happens that I want."

The tone was so bitter Belle was almost frightened, but her tender heart was touched. She went over to the sofa where the young girl was sitting, and put her arm around her and kissed her. Miss White's stern face relaxed and the tears rushed from her eyes.

"Perhaps it will make you feel better to cry, dear," said Belle, softly. "I know from your face and black dress you've had trouble, but let me be your friend, won't you? I hope you know Jesus is your best friend. I have no sorrows, but I could not bear my little disappointments and be happy if it were not for Him."

"You are a queer girl, but the sweetest I ever saw. I know nothing of that friend you speak of. He is nothing to me," answered Miss White. "If God does anything for me it is to send trouble. He has taken my only friend, my mother. My father is not worth the name. We have just moved here, but you'll soon know what a miserable drunkard he is. I would leave him, but I have a little brother who is a cripple. He won't give up father, so I have to support him, too."

"Oh, how much you have to bear, and how much ashamed you make me feel for thinking I had troubles! But we must hope for better things. Papa has been able to save more than one fallen man, and we must pray for your father. Oh, you must find Jesus; you need him so much," said Belle earnestly.

"I think Eddie is a Christian at heart," said Miss White in a hesitating way. "Mother was, but I've never tried to pray since she died."

"Will you begin to try now?" asked Belle. "I will pray for you every day. No one is in the study across the hall. I wish papa were here, but we can pray the best we know how."

If any one had told proud Cora White when she entered that house that she would kneel and pray before she left she would have laughed at the idea. But in spite of herself she followed Belle into the quiet room, and even knelt beside her, saying to herself, "It will please the little thing, and won't hurt me."

It was a simple prayer that Belle made, but it was as if she were really speaking to a friend by her side. Cora White had never heard any one plead with God for her. Belle had never done so for any one before. When she finished, the girl beside her was crying softly. Then after a moment's hesitation she murmured: "Oh, be my friend, too, Jesus! I need you so much. Do take away these wicked, rebellious thoughts. Save me, Jesus!"

When the girls rose from their knees Belle's face was radiant, and Cora's had lost its stubborn look.

"I am not sure that my prayer was answered," she said, "but I will try and keep on until Jesus is to me what He seems to be to you."

"Here is my Daily Food," said Belle, taking the little book out of her pocket. "I will get another, and we will learn the same verse every day. I'd begin reading the Psalms and the Gospel of John first, and when papa comes he will help me to select some helpful books for you to read."

"May I send a bouquet to your brother?" she asked timidly, seeing Miss White's independent look when she referred to the books. "We lend everybody books, you know."

"I have much to overcome," said Cora humbly. "We were once well off, and I am poor and proud. Yes, send Eddie anything you like, and thank you."

The baby cried at this moment, and Belle brought him in, fresh and rosy from his nap, for her new friend to admire. Miss White started off with some flowers and a box of strawberries for Eddie, and she did not feel any foolish wounded pride, but looked back with a bright face at the young girl standing by the window with the pretty baby.

While baby was taking his bread and milk by the kitchen stove, Belle made paste for the boys to begin their scrap book. She noticed then that Millie was not singing camp meeting songs as usual.

"It's tooth ache that puts a damper on my 'ligion to day, honey," said the good colored woman.

"I'll soon clear that," and in a few moments Belle had a piece of cotton with heating medicine in the tooth.

"Oh, it's better already! It's mighty trying to have the tooth-ache all day and sit up with your old man all night."

Then Millie related all about her husband's many ailments and all about Sallie's husband and baby, and Belle listened pleasantly to the tiresome story, got Millie something for her husband's supper, and sent her home humming "Happy Day" with a glad heart. The boys were allowed to set the table, and baby Paul was tied up in his high chair while Belle made some of her father's favourite biscuits for supper. The boys were rejoiced by each being allowed a piece of dough to mould into any shape they chose, and marvellous were the transformations until birds were decided on.

When Mrs. Harris came down, she said her headache was about gone.

"What, my daughter, the mending all done! You did Ernest's jacket well. And you've made cream biscuits for tea? They'll be nice with our fresh strawberries. I see Miss White has brought her work."

Just then the minister came from the evening train.

"Well, Belle, I took your umbrella, and you weren't able to go out into the storm to do pastoral work," he said as he kissed his daughter.

"No, papa; I feared it would be a wasted day, but—"

"She told us a boss story, and let us cut pictures and make dough animals. It's splendid a rainy day, when sister's here," interrupted Ernest.

"She got medicine for Millie's tooth-ache, and let her tell all her troubles," said Harry.

"She did my mending and took care of the baby and gave me a nap that cured my headache," added Mrs. Harris. "I'm sure she did as much good as if she had been visiting sick people and hunting up Sunday-school scholars. Oh, yes, she had a call! Tell us about that. I never could get near Miss White."

Belle told the story simply and humbly of the poor girl's trouble and her determination to lead a better life.

"Oh, papa, you will make her father a special work, won't you?"

"Yes, my dear child, and you take Cora for your next work. It's only hand-to-hand conflict that counts much—every man conquering his man. I want you young Christians to learn to have some special person or persons to work on as your own interest. See, while God is giving a rain that will be a blessing to the farmers, He did not forget to send your opportunity, though without Miss White the day would not have been lost. Remember, you can sweep a room so as to make 'that and the action fine.'"

"Yes, and when God has higher work

for us, and we are tied at home, he sends us our task. That comforts Mrs. Harris—Zion's Herald.

SECRETS AND GIRLS.

SECRETS are things many girls delight in. Experience has shown that the fewer secrets and mysteries girls have, the safer and more comfortable they feel. No girl should agree to keep a secret that she will have to withhold from her mother. If it is important and necessary that it should not be communicated to a third party, then she had better refuse to hear it at all. A great deal of unhappiness and misery has been done through small secrets, leading on from one wrong to another, until a web of deceit has been woven so complete and intricate that it is nearly impossible to get disentangled from it. Your mothers, dear girls, are the wisest and best confidants you can have. Their love, you may be sure, will guide and counsel you aright, and although you make many mistakes and blunders, you can never go very far astray if you tell your mother everything. A girl whose first thought is that mother mustn't know of this, is standing on very unsafe ground. Hide nothing from your mothers. If you do wrong, go to them and own it, don't wait for some one else to tell them, and thus shake their confidence and trust in you. Concealment and deceit should never be tolerated in your intercourse and association with other girls; shun those who take pleasure in them, and seek the companionship of those with whom there need be no mysteries.—Catholic Standard.

REVERENCE.

A SENSE of solemnity should accompany the disposition to pray; otherwise, one is in danger of making requests of God, as if He were an earthly and familiar friend, of whose indulgent attention there is no question. This assumption of familiarity with the Divine Being indicates a painful lack of reverence. Robert Hall once referred to the mistake of those who speak of the King of kings, "as though He were a next door neighbour, from a pretence of love." It is worse than a mistake to speak of God thus; and it is dangerously impious to speak to Him, in the form of prayer, in such a manner.—Interior.

The Children's Corner.

THE NAUGHTY FAIRIES.

There are two of three naughty fairies Who lurk in our pretty house; They are as sly as the wily foxes, And one is as still as a mouse; And one can growl and mutter, And one has a chain on her feet; These naughty and mischievous fairies Whom you may have happened to meet.

The still-as-a-mouse one whispers, When a bit of work must be done; "O! just let it go till to-morrow, And take to day for fun!" And the mutter-and-growl one pricks you Till you pucker your face in a scowl, Or whimper and fret in a corner, Or stand on the floor and howl.

But the worst of the three bad fairies Is the one with the chain on her feet, And the strangest thing is her fancy For a child who is gay and sweet. She makes her forget an errand, And loiter when she should haste, And make a precious hour She causes the child to waste.

Should you happen to see these fairies, Please pass them proudly by, With lips set close and firmly, And a flash in your steadfast eye; For three very naughty people These little fairies be, Who mean, wherever they're hiding, No good to you and me. —Harris's Young People.

TOMMY'S DREAM.

TOMMY had been at the school treat, away out from the dirty, crowded, hot streets in which he lived, into the beautiful, green, fresh country.

And Tommy had enjoyed the treat; but I am afraid that many of the butterflies and other insects, and some of the birds, too, had cause to grieve that Tommy and his mates had been there to a treat—it was none for them. A great part of the day Tommy had spent in what he thought good fun. He had chased beautiful butterflies, but when he caught them he could do little with them. They were a source of amusement to him for a short time, and then he would let them flutter away with spoil and broken wings. He had tried to capture the large bees which he saw flying about; but as he laid hold of one it stung him, so, thinking himself badly used, he let go. Then he had frightened many of the birds by throwing stones at them—only fortunately he aimed badly, and never hit his mark! And when he and some of his companions, wandering through the green fields, had come across a large, scaly beetle, he had seized it, and in spite of its struggles had put it in his pocket.

And now Tommy was back from the treat and in bed. He had not long fallen asleep when he seemed to be again in the fields in which he had played all day. But all the butterflies, and bees, and beetles, and birds seemed to have changed places with him in point of size; for they appeared as large as boys, and he as small as a beetle, and Tommy was terribly frightened.

"Oh," he thought, "I must hide under the sticks, or those great creatures will catch me! Oh, dear, I wish I were home!" for Tommy was frightened.

So he hid quickly under some small sticks until all the butterflies and other things should go away; but it was no use. Soon he felt the sticks lifted, and heard something scream out, he did not know what the thing was at first, for he dared not look up.

"Oh, oh! come and look, here's such a funny thing! Four legs! and it only walks on two of them! and such a funny head!"

Then Tommy felt himself snatched up and pinched; and screaming and struggling, he looked up at the thing that held him. It was a beetle, of gigantic size it seemed to him.

"Oh!" screamed the beetle again, "come and look what I have caught. Such a funny thing, whatever it is?"

"What have you got?" asked the butterfly, about one hundred times Tommy's size, flying up.

"Why, look here! I don't know what it is."

"Oh!" said the butterfly, "it's only a boy. They're common enough. If you didn't live so much under the ground you'd know a boy when you see him. That's only a little one, but I've seen big ones, and I've good cause to remember them, too; they've chased me often enough."

The butterfly spoke very fiercely for such a gentle creature, and Tommy trembled.

"A boy!" shrieked the beetle—"a boy! I know something about them, only I didn't know this was one. Ugh! you little brute"—shaking Tommy—"you're a boy, are you? I'll pinch you." And the beetle did, and Tommy screamed and kicked; but the beetle held him tightly.

"What's on here?" asked a passing bee. "What have you got?"

"Oh, only a boy," said the butterfly, "and we're only going to pinch him to see him kick."

"Oh, oh!" screamed Tommy, "you cowards! you wouldn't dare to do it if I were not so small," but the insects took no notice of his cries.

"Here, hand him over to me," said the bee; "I owe boys a grudge, let me sting him."

"Wait a bit," answered the beetle, "let's have some fun with him first. You'll kill him if you sting him."

"Not I. Besides, boys can't feel."

"They can! they can!" shrieked Tommy; but no heed was paid to his words.

Just as the bee was about to sting its shrieking victim, a linnet (to Tommy it seemed the size of an eagle) flew up. The butterfly flitted away sharply, and the bee suddenly became impressed with the necessity of going also, and went. Only the beetle remained, holding Tommy tightly still, for the beetle knew that his scaly coat would protect it against the linnet. But the bee and the butterfly had not such protection.

"What have you got?" asked the linnet.

"A boy. I owe boys a grudge, so I'm pinching him," and the beetle squeezed Tommy again, and again he squealed.

"Will you give him to me? I'd like to take him somewhere," said the linnet.

So the beetle dropped Tommy, who was now quite sore, and the linnet lifted him in his beak.

Dreams are very funny things. The linnet seemed to be suddenly in the room of a house, and Tommy saw it was his own bedroom.

"What's the matter?" squeaked a funny voice. It was Tommy's white mouse speaking; for Tommy kept a white mouse.

"Why," said the linnet, and it seemed quite friendly with the white mouse, "I've caught a boy. What shall I do with him?"

"A boy? Let me look," said the white mouse, and added fiercely, "why, it's Tommy!"

"Yes, please Mr. Mouse," said Tommy, "it's me. You know me, don't you?"

Tommy was afraid of the white mouse, it seemed.

"Know you?" screamed the mouse, "I've good reason to know you! Yes! and now I'll make you know me."

"Please, Mr. Mouse," began Tommy; but the white mouse interrupted him.

"Know you? You're the boy that fastened me in a cage without any food, and I was hungry. Worse, worse! I was thirsty, and all my water was dried up. My cage has been left unclean for weeks. Know you? Yes! and now you shall know me!"

The white mouse rushed fiercely at Tommy.

But suddenly Tommy awoke, and he was lying in bed, and of his natural size.

"Dear me," he murmured, "what an awful dream I've had! I declare I'll never hurt anything ever again. And when I get up I'll feed my white mouse. I forgot him yesterday."

For Tommy had been so full of the treat the day before that the white mouse had been neglected. In fact, Tommy often neglected it.

Then he dressed and went to the cage to attend to the little creature. But the little mouse was dead.

"Oh, dear," cried Tommy, "I must have forgotten it for two days! I'll never be so cruel again to anything!" And he kept his word.—English Band of Mercy.

Presbyterian Review.

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FORMOSA.*

TO the majority of our readers, Formosa, the beautiful island lying off the south-east coast of China, and in the immediate pathway of the typhoons that sweep across the Pacific, is no terra incognita. Ever since Dr. G. L. Mackay landed there in 1872 the word Formosa has been on the lips of our people and upon the hearts of thousands interested in the conversion of the world to Christ.

And yet it is certain that many who have contributed to the spread of the Gospel in that far-off land have but vague ideas of the country, its inhabitants and resources, and what efforts have been made and are making by other Churches towards evangelizing it. Hitherto, except from the letters of missionaries and Church reports, it has been difficult to obtain accurate information respecting the country and its people, but the publication of Mr. Campbell's book brings within easy access, in most attractive form, a vivid picture of the Island, and what has been done both by foreign and native effort to win it to Christ.

Mr. Campbell is a missionary of the English Presbyterian Church, who, after sixteen years service in the Island returned to England two years ago on furlough and has spent some of his well-earned leisure in preparing for the press the work now before us. It is largely a narrative of his personal experiences in the Island, preceded by the republication of a forgotten chapter in the history of missions—the early Dutch Mission in Formosa over 200 years ago.

This Reprint, which is a very quaint narrative, tells of the conversion of 5,000 "East Indians" (as they were then called) in Formosa, near China, "through the instrumentality of Rev. Robertus Junius, of Holland, as related by his good friend, M. C. Sabellius, pastor in Davenport there, in a Latin letter" and translated, "to further the faith and joy of many, by H. Jesse, a servant of Jesus Christ." It bears the imprint of Joseph Cary, London, 1650. Readers of history will remember that in the opening years of the 17th century the Netherlands, having broken in their heroic struggles the oppressive yoke of Spain, exercised their newly found liberties in competing for the commerce of the Far East and in planting colonies there. Among other places in which they secured a foothold were the Pescadore Islands on the south-east coast of China, which they hoped to make the basis of further commercial operations with China and Japan.

But their presence in these Islands was extremely distasteful to the Chinese, and after a brief period they were induced to remove to the then but little known adjacent Island of Formosa. Here they remained from 1624 till 1662, when they were driven out by an immense Chinese force under command of the famous chieftain Koxinga. But during the thirty seven years of their occupation many missionaries from Holland laboured for the conversion of the native tribes. The first pioneers of the Cross were two Scripture readers—Michiel Theodori—recalled to Batavia soon after his arrival, and Dirk Laurerzoon, who con-

*An Account of Missionary Success in the Island of Formosa, published in London in 1650 and now reprinted with copious Appendices. By Rev. Wm. Campbell, F.R.G.S. In two vols. London: Taitner & Co., 1889; D. T. McAlin, Presbyterian Book Room, Toronto.

tinued till May, 1627. The first Christian minister designated to Formosa was the pious George Can didius, who arrived on the 4th of May, 1627, and laboured with a brief intermission till 1637, meeting with much success. Mr. Campbell, in his notes to the reprint, gives the names of no less than twenty nine missionaries who assisted in the Mission. The story of this Mission as thus rescued from oblivion is deeply interesting. It bears testimony to the success of the work and affords valuable details regarding the men and methods employed, and will well repay perusal even at this remote day.

We have not space to dwell upon this story of Christian enterprise and heroism, but must find room for the touching episode wherein R. v. Mr. Hambroek, coming from the separate Koxinga to the beleaguered Hollanders with a demand to surrender, is described as returning with a refusal, certain of the cruel death that awaited him.

Mr. Hambroek came into the Castle, being forced to leave his wife and children behind him as hostages, which sufficiently proved that he failed in his negotiation, he had nothing but death to expect from the Chinese. Yet he was so far from persuading the garrison to surrender, that he encouraged them to a brave defence by hopes of relief, assuring them that Koxinga had lost many of his best ships and soldiers, and began to be weary of the siege. When he had ended, he could of war left it to his choice to stay with them or return to the camp, where he could expect nothing but present death. Everyone treated him to stay. He had two daughters within the Castle, who hung about his neck, overwhelmed with grief and tears, to see their father ready to go where he knew he must be sacrificed by the merciless enemy.

But he could not stay. His wife and two other children were in the camp as hostages, and their lives was the price of his failure to return. But the chivalry of the missionary had no influence upon Koxinga. That inhuman monster ordered 500 male Dutch prisoners to be put to death—some by decapitation, some by crucifixion, others in ways more cruel still. The women suffered a fate worse than death. Thus the first Christian mission to Formosa closed in bloodshed and slavery.

Before we leave this part of the volume it may be mentioned that the student of Comparative Philology will find some interesting matter in the specimens given of the Formosan dialect and of Formosan-Dutch.

The work of evangelizing Formosa, thus interrupted in 1662, was not resumed till 1865, when the English Presbyterian Church began operations in the southern part of the Island where the early Dutch mission had been established, to be followed seven years later in the North by our own Church. What has been accomplished during that time we may state in Mr. Campbell's own words:

A considerable measure of success has attended the work of these Missions, and both together have now more than seventy little Christian congregations connected with them; some in purely Chinese districts, and some in villages occupied by people whose ancestors were members and office-bearers of the early Martyr-Church of Formosa. Thus in the village of Toa sta, about fifteen miles from the country seat of Charsoa, there is a self-supporting church of one hundred and sixteen adult members, and the young preacher in charge belongs to an aboriginal family which has occupied a place of influence there for many generations. . . . Still more encouraging signs of progress are seen in the efforts now being made by the native brethren in Formosa to establish a church on the Pescadores. This movement originated in a visit which the writer paid to those islands during the summer of 1886. While moving about then from one island of the group to another, the people were so eager to listen to the Gospel message, that it rejoiced one's heart to have the opportunity of speaking to them. The two hundred years which elapsed since a European preacher laboured here had blotted out every trace of Christianity from the place; and yet—as if there existed some natural adaptation between human need and God's rich provision—those simple-minded fisher-people now crowd round to hear the story of redeeming love. . . . The urgent call sent over to Formosa for fresh missionary extension soon awakened a genuine and wide-spread interest among the converts there. They speedily collected funds and set apart two rates ever after for the work. They are now meeting with much encouragement in their work, and there is reason to hope that, before long, the first company of believers from those lonely islands will be received by baptism into the Church of Christ. Even already it would be difficult to estimate the high educational and Christian influence which such an effort is having on the Chinese and aboriginal converts of Formosa. They look upon the work in the Pescadores as being an undertaking of their own, and it would be difficult to place any limit to the possibilities which are suggested by this really new and most hopeful departure.

We have not space at present to follow Mr. Campbell in his exceedingly interesting and modestly told story of the planting of the English Presbyterian Church in Formosa and its rich fruitage there. The capital map enables the reader to make excursions all over the island in his excellent company, and to gather an immense mass of information respecting the various missions stations, native characteristics, the country generally—climate, soil, and productions—all described in such a way as to make the volumes fascinating as mere books of travel alone. For the present we shall content ourselves with some ex-

cerpts bearing on the work of our own Mission, in the hope that we shall send very many readers to the volumes themselves:— In the chapter "Itinerating in the North," he thus describes his first visit to Tamsui in 1873:— On arriving at Tamsui, I called a small boat and was rowed across to the residence of Mr. Mackay. He gave me a truly highland welcome. Mr. Mackay arrived in Formosa a few months after myself. The Foreign Missions Committee of the Church in Canada having given him liberty to fix on some eligible field of labour in China, his attention was turned to this Island while sojourning with our Presbyterian brethren at Tamsui. A decision in favour of North Formosa was come to during his subsequent stay at Tamsui, where full opportunity was taken of the opportunity of linguistic study, and becoming acquainted with all practical details of the medical, evangelistic, pastoral and training work carried on there. It was a great joy to Mr. Ritchie and Dr. Dickson that they were able to accompany him, and see him comfortably settled down in his chosen field of labour. At that time it was also arranged that Dzo, one of the Takow native preachers, should proceed to the north, and thus enable Mr. Mackay at once to begin the work of the Mission.

Mr. Campbell's description of his eight days' visit to Dr. Mackay on that occasion we must leave to another occasion, but we must find room for the notice of the death of the man Dzo mentioned above. While at Lajisi the brethren supplied in favour of North Formosa, was come to during his subsequent stay at Takow, where full opportunity was taken of the opportunity of linguistic study, and becoming acquainted with all practical details of the medical, evangelistic, pastoral and training work carried on there. It was a great joy to Mr. Ritchie and Dr. Dickson that they were able to accompany him, and see him comfortably settled down in his chosen field of labour. At that time it was also arranged that Dzo, one of the Takow native preachers, should proceed to the north, and thus enable Mr. Mackay at once to begin the work of the Mission.

Province last year raised by taxation \$244,602, of which Roman Catholics paid \$17,789 and the non-Catholics \$226,813. Or, as Mr. Smart, a member of the Local Legislature puts it: "The Catholics pay in taxation \$1.07 per pupil, while the Protestants are called upon to be taxed \$12.03, or in proportion to the estimated number of taxpayers, Catholics pay in taxes \$5.75 and the Protestants \$10.50 each. Whether reform will go to the length of abolishing Separate Schools it must be obvious to the dullest comprehension that there is need for radical changes being introduced so as to equalize the burden of tax-paying. It is to be feared that the party politicians who covet the Catholic vote will strive to throw obstacles in the way, but we hope that the Legislature will have sufficient courage and patriotism to pluck up the Separate School System by the roots. It is a upas tree on which nothing of real service to the country grows.

The discussion on the Revision of the Confession of Faith still goes on with unabated vigour in our United States contemporary. The Philadelphia Presbyterian sees at least one good result likely to accrue from the question being sent down to Presbyteries. It says:— The Confession of Faith bids fair to be in great demand before long. Even in this hot season there are numerous enquiries for it in the book trade. Our Board of Publication will doubtless be able to relieve its shelves of its surplus stock in this line. The discussion already started in regard to its proposed revision is the cause of this revived interest in this old, and, as some have thought, effete book. When people begin to read and study it as our fathers did, when the press and pulpit set it forth in its logical connection and its biblical character, they will have a higher respect for it and see how little ground there is for the hue and cry inaugurated for a change of phraseology or of doctrine. It has stood the test of ages, and must now go through the sifting process of the nineteenth century scrutiny; but it will come out of the fire like pure gold, all the better for the crucial experience. Providence may be permitting the present investigation into its statement of truth in order to quicken the Church's faith and to bring the mind and heart to a more intelligent and earnest reception and veneration of the Calvinistic system of doctrine, which we regard as more Pauline than that of any other Church.

The annual statement of the Treasurer of the Superannuation Fund of the Methodist Church in Canada discloses a healthy condition of affairs. The capital account shows a total of \$174,648.26, yielding an income this year of \$78,255.83, which was disposed of as follows:— Back claims \$282.03 190 ministers 52,552.60 148 widows 20,555.08 106 children 2,038.30 Annuitants 282.50 Refunds 362.03 Paid on commutation account 81.50 Treasurer's salary 1,000.00 Expenses 1,100.89

If our readers will carefully examine the above figures and then look up the reports of our Aged and Infirm Ministers' Fund and Widows and Orphans' Fund, as presented to the late General Assembly, they will not be without food for reflection.

The great struggle in Cincinnati over the Sunday-closing question has resulted in a complete victory for the law. The rebellious saloon-keepers, who three weeks ago had expressed their intention to defy the law, have, through their attorneys, declared their determination to obey the law in future. The victory is largely due to the excellent police system with which the city is now blessed. The rumsellers found they could not fight successfully against a good law enforced by good police, and so they succumbed. The Sabbath Day is well observed now in Cincinnati.

It is understood that the course in Mental and Moral Philosophy in Queen's University is to be divided between two chairs as in the Scotch Universities, and that in order to carry out this plan another professor is to be added to the staff. It is stated that arrangements have been made whereby the services of Dr. Dydr, of the University of New Brunswick, have been secured and that he will enter upon his duties in Queen's at the opening of the next Academic year. The appointment is an excellent one.

It will be of interest to many of our readers to learn that Mr. William Mortimer Clark, of this city, whose letters in the Review have been such a prominent and pleasing feature during the last few months, returned home last Monday evening with his family, in good health—having accomplished their long journeyings in Bible Lands in safety.

The Church Blue Book—the Minutes of the General Assembly 1889—is now ready, and copies are in process of distribution.

EDITORIAL NOTES.

INTEREST in the Jesuit question and related problems has been deepened by the announcement, that it is the intention of the Manitoba Government to introduce a Bill in the next Session of the Legislative Assembly for the abolition of the Separate School System of that Province, and to bring the whole educational machinery of the Province under the control of a Minister of Education. At present the number of Catholic children of school age is 4,300, of non-Catholic 18,000—the former in 69 and the latter in 495 schools. But though the Catholics have but one-ninth of the schools their financial interests have hitherto been so carefully looked after that they receive at the rate of \$376 per school, while the Public Schools receive only \$197. The

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Literary Notices.

CHRISTIANITY ACCORDING TO CHRIST: A Series of Papers. By J. Munro Gibson, M.A., D.D. James Nisbet & Co., London; Willard Tract, Toronto.

This volume forms one of "Nisbet's Theological Library," a series of publications which embraces not a few works of solid merit. The distinguished place which Dr. Gibson holds in the London pulpit, and which he formerly held in Montreal and Chicago, secures for anything he writes, the attention of a wide circle of readers. And those who peruse his writings carefully will easily discover the qualities which attract to his ministrations so many intelligent and attached hearers. His mind is clear, fresh, richly furnished, well disciplined and fully in touch with the age. His style is felicitous, and the matter of his teaching is always evangelical, while his spirit is so genial, earnest and catholic, that we learn to love the man as we peruse his pages. He apprehends and sets forth divine truth with rare exactness. Indeed, there is a combination of academic accuracy and popular power which imparts a special charm to his papers. He frequently travels in apt illustration. He employs with great effect and beauty the analogies of nature and the laws of the material world to illustrate the facts and truths of the Christian system, but he has been too well trained as a theologian, to allow himself to threaten the foundations of human freedom and responsibility by attempting, like Drummond, to push natural law into the spiritual world. At times he seems to lean towards the opposite error, and uses language which needs some qualification. At page 162, he says, "The power of God can reach no one without His consent, for personal freedom is, and ever must be, a sacred thing; hence one reason why faith is necessary." We venture to think that, if the power of God cannot reach fallen man without His consent, He never will consent. It is quite true human freedom is a sacred thing which is never violated in the process of man's salvation. This is not, however, because God's power waits on man's consent, or cannot reach him without His consent, but rather because it reaches him in that region of his nature which lies back of consciousness, and so touches the springs of thought, feeling and activity, that he consents freely, being made willing in the day of God's power. We do not suppose that Dr. Gibson has designedly departed from the faith of the Reformed Churches on this vital topic, but only that, like Homer, he sometimes nods. For in other portions of these papers he has laid due emphasis on the work of the Holy Spirit and the reality of efficacious grace. This volume is not a continuous treatise. It is composed largely of papers and addresses published on various occasions. The topics, however, are connected, and are so arranged as to give at least a degree of unity to the whole. The author informs us that "the leading idea is in the title." He tells us also that "the increasing disposition to revert to the simplicity that is in Christ," is one of the most encouraging signs of the times. "It is in this direction we must look most hopefully for the manifestation of the unity of the Church and the power of the Gospel." Few probably will question the correctness of these statements, if they are allowed to put their own construction on "the simplicity that is in Christ," and to hold their own conception of what is really "Christianity according to Christ." In the mouths of this generation these phrases are quite ambiguous, and mean little or much, very largely according to the general view cherished of the Christian system. In the mouth of those who regard Christ merely as a great ethical teacher, they mean one thing, and in the mouth of those who adopt the evangelical view of His person, mission and work, they mean something very different. With Dr. Gibson the evangelical standpoint is taken, and he finds no occasion for eliminating the supernatural from Christianity, and reducing it to a mere system of morality. In his last paper, which we regard as one of the most valuable in the volume, Dr. Gibson has shown, with great clearness and power, while there is a difference between the teachings of Christ and that of His apostles, and the former is simpler, and gives greater prominence to the ethical element, and the latter greater emphasis to the doctrinal, that they are in entire harmony, and the teaching of Christ Himself concerning His own Gospel, includes, if not in full development, certainly in germ and essence, all that is distinctive of the apostles' "gospel of the grace of God." In an earlier paper on "The Trinity As Taught by Christ," while there is much that is excellent, the line of thought followed tends to lead the reader, certainly not to deny the definitions of the Christian Church on this mystery, but to undervalue them, as something for which there is no adequate foundation in the teaching of Christ. We are satisfied that if the author will examine as carefully the four Gospels to discover "the Trinity as taught by Christ," as he has in his closing paper to find the elements of the Gospel embedded in the words of the Master, he will find more in the teachings of Christ on this great mystery than has found a place in his paper, and he will discover, moreover, what supplies good ground for some of those exact and careful distinctions by

which the Christian Church has sought to guard the doctrine of the Trinity from the assaults of errorists. The paper on "Evangelical Apologetics" appears very valuable and worthy of careful study. As a whole, we cordially commend to thoughtful Christian readers this interesting and instructive volume.

An interesting unpublished manuscript, by Lincoln, will be given to the public in the September Century.

A PAPER, by Prof. Huxley, bearing directly on the question involved in the recent discussion between himself and the Rev. Dr. Wace, concerning the genuineness of miracles, and entitled "The Value of Witness to the Miraculous," will appear in the September Popular Science Monthly.

THAT is a delightful story which Mr. Ruskin quotes concerning Carlyle at a Scotch church. The minister, David Gillespie, was a quaint person, accustomed to speak his mind very plainly from the pulpit, and while preaching a sermon on "Youth and beauty being laid in the grave," something tickled Carlyle and he was seen to smile, upon which Mr. Gillespie stopped suddenly, looked with a frown at Carlyle, and said:—"Mistake me not, young man, it is youth alone that you possess."

PROFESSOR GEO. TRUMBULL LADD, of Yale College, will have in the September number of Scribner's a very timely article on the "Place of the Fitting-school in American Education," in which he discusses certain plans for enabling the preparatory schools of the country to accomplish much better work than is now possible, so that they may send out their pupils as well educated at eighteen as they now are at twenty. Such changes he believes necessary in order to effectively raise the standard of American universities.

The Missionary Review of the World for September, amongst other papers, contains "The Waldensians and their Bi-Centennial," by Prof. W. H. Huber, in time to remind us of the celebration of their 200th anniversary; and Dr. Ellinwood's article, "Buddhist Doctrine of Salvation by Faith," "The two editorial articles on "Prayer" and the "Ministry of Money," "Korea and her Religions" by Prof. Hulbert, of Korea, "Our Extant Sydney Smiths," "Missions Among the Jews," by Prof. Pick, as well as Starbuck's Translations from foreign magazines, and Notes from James Johnston, of England, all furnish timely and valuable information. [Funk & Wagnalls, New York.]

Mr. Fay's long-promised "Three Germans" is now ready. The eminent German-American scholar, Rev. Philip Schaff, D.D., after a critical examination of the work, says, "Few men have had better opportunities to study the history of Germany than Mr. Theodore S. Fay, who, for twenty five years, occupied diplomatic positions in the service of the United States at Berlin, London and Bern. He was an eye-witness of the important events of 1848, 1866 and 1870. His personal experience and long observation give a fresh and life-like character to his interesting work on the "Three Germans," especially the greater part of the second volume, from the reign of King Frederick William III. to the death of Emperor Frederick III. in June, 1888." This work is issued in two octavo volumes, and may be obtained through Messrs. A. S. Barnes & Co., New York, or Sampson Low, Son & Co., London.

Current Opinion.

UNWISE TALKING. UNWISE talking has made more personal, political, and ecclesiastical feuds than all other things put together. It has undermined faith, destroyed chances of promotion, excited undying hostility, raised questions of veracity, rendered consistency impossible, defeated its own object, furnished enemies with material of attack and defence, violated confidence, revealed personal secrets, ignited the baleful fire of lust, and assassinated domestic peace.—V. Y. Christian Advocate.

THE FINAL QUESTION.

DOCTRINAL preaching, as it is termed,—that is, a presentation of the principles of religion which underlie right action—is useful, nay, essential, in its turn, in order that learners may be able to give a reason for the hope which is within them. Ceremonial observances, also, may not be omitted. But the natural tendency to overrate their comparative importance should be checked, and special stress laid upon the life. The final question may be, not, What have we thought? or, How have we felt? but, What have we done to promote the glory of God and the welfare of man?—Religious Herald.

COME TO STAY.

THE Jesuit Act promises to be the all-absorbing topic of discussion from now until the next election and then to be the exciting issue before the country. The wisdom of dividing parties on religious questions is another matter; the endurance of the agitation is no longer doubted. It has come to stay, and the fact is contemplated pleasantly or unpleasantly as political fortunes are likely to be affected by it. One thing is certain—that the speech of the Governor-General has lent fuel to the flame; has given the Equal Rights Association fresh stimulus and added powerfully to its effects.—Kingston Whig.

Contributed.

ON THE ROAD TO DAMASCUS.

MR. WILLIAM MORTIMER CLARK'S TENTH LETTER: EN ROUTE FROM JERUSALEM TO DAMASCUS—APPEARANCE OF THE COUNTRY—AGRICULTURAL OPERATIONS—A BEAUTIFUL COUNTRY OF GREAT POSSIBILITIES—OPPRESSIVE DESOLATION—EASTERN VILLAGES—NATIVE DIET—A BAND OF BEDOUINS—THE DRUSES.

AFTER leaving Jerusalem our route lay northward. I shall not venture to describe it minutely but, at the risk of making my letter almost an itinerary, must give an outline of it in order that readers of the REVIEW may understand what is the usual line of travel in Palestine. Our first day's ride was some twenty-three miles to Sini, over a very rough country; thence we rode to Nablos, the ancient Shechem, and thence to Senio, passing on our way Sebastiyeh, which occupies the site of Samaria. Our route then lay by Zerin, the ancient Jezreel, the Plain of Esdraelon, the Mountains of Gilboa and Little Hermon, and leaving Mount Tabor on our right, we reached Nazareth. From Nazareth we rode N. E. to Tiberias on the Sea of Galilee, and passed en route through Kefr Kenna, the traditional Cana, and another village called Kench, which disputes with it the honour of being the scene of the miracle. Leaving Tiberias, our way led us to Jaueh (pronounced Ja u-neh), thence a long ride brought us by the shores of the waters of Merom to Khalisa. From this village we struck across the country eastward to Caesarea, passing on our way the ruins of Dan and fording the Jordan. Crossing a spur of Mount Hermon, we encamped at El-Hadr at the east side of Hermon. The following day we reached Kaf Hawa, and a ride of eight hours brought us next day to Damascus. Here we abandoned our tents, and after a stay of a few days made our last journey in Syria over the ranges of the Anti Lebanon and Lebanon to Beirut, in a French diligence.

We were much struck with the treeless appearance of the country. With the exception of a few places, such as the banks of the Jordan, the immediate neighbourhoods of J.ffa, Bethlehem, Nablos and Banias, we saw few trees on our journey. The trees, when seen, are found to be chiefly olives, figs, terebinths and carubs. Fruit trees grow well when attended to, but the system of taxation by which each tree is taxed, the wretched misgovernment of the country and the uncertain tenure of land, prevent anything like improvement being made in this or any other direction. Great scarcity of fuel prevails, and the charcoal burners seize on every available tree stump or root. Another marked feature in the aspect of the country is its stony appearance. Everywhere the land seems to have been sown with stones. The soil itself as a whole is fertile and the stones appear to be only on the surface. I do not remember to have seen, except in the neighbourhood of Bethlehem, any attempt being made to gather them. There the hills are being terraced, and these stones are used to form the supporting walls. In other parts of the country they are permitted to remain untouched, and greatly hamper the ploughing operations of the husbandman, as he scratches his land with his primitive implement.

The stony appearance of the country is greatly increased by the bare edges of the limestone natural terraces, which rise successively on the sides of the rounded hills so generally prevalent. When these terraces are cultivated and support olive and other trees, the effect is beautiful, and the country has a very rich appearance. Although Palestine presents for the time but a sterile aspect, it is sufficient to pay a visit to Bethlehem to see what it might become.

I have heard persons say that Palestine was not a beautiful country. I am surprised at the expression of any such opinion. I question if, in any country of similar size, there is such variety of scenery. The views of the Jordan Valley, of the Plain of Jezreel, of Samaria and its surroundings, the Sea of Tiberias, the sweep of country from Jaueh to the Hauran, the valley between Ebal and Gerizim, and the magnificent prospects from Banias, and from the hill above Nazareth, where the snow clad Hermon bursts on the view, and also from the Lebanon, will ever remain in my memory as some of the fairest scenes I ever gazed on. Ofttimes in journeying through the country have I tried to imagine how it looked in former days when it was carefully tilled, and to picture what it yet will become. The impression left on my mind, after riding through it from the Dead Sea to Damascus is, that it is a country of great possibilities. At present the land is, in the words of Scripture, "enjoying its Sabbaths" until the times of the Gentiles be fulfilled. It needs but the divine voice to "call for the corn and increase it," and cause it to be said that "this land that was desolate is become like the Garden of Eden." This country occupies a position in the divine economy different from all other lands, and renders a visit to it of deeper and more profound interest than travel in any other part of the world. The Word of God speaks of it in a most striking way when it says plainly that it is "a land which the Lord thy God careth for; the eyes of the

Lord thy God are always upon it from the beginning of the year even unto the end of the year."

In riding through the country, oftentimes hours would elapse without our passing any traveller or seeing any one in the fields. The sense of desolation is oppressive. Occasionally we passed trains of camels going southerly from Damascus or westerly from the Hauran to the sea-board at Haifa. I have counted as many as seventy-six camels walking along in Indian file as they bore their heavy burdens. More frequently we passed one or two men driving before them three or four miserable donkeys, not much larger than Newfoundland dogs. At another time one or two men might pass us mounted on ragged looking mules or wretched nags destitute of bridles, and covered with very rudimentary saddles. The most comfortable looking travellers were the Greek priests, whom we sometimes met. They were well mounted on large asses or mules, and were generally accompanied by a servant walking behind them. "The highways are desolate" indeed. The inhabitants are gaunt, hungry and depressed. They have the air of being strangers. Their clothing is usually ragged and dirty. It is not surprising that they never divest themselves of their garments at night, but lie down to sleep in their daily apparel. They live in villages in a state of indescribable dirt. These villages are of a very primitive character and are usually placed near a pool or spring of water. They are often almost indistinguishable from the surrounding ground or rocks. We usually lunched near one of these dismal collections of hovels, and generally were surrounded by a circle of villagers watching, with eyes eager with hunger, our every movement, and contending with the camp dogs for the bones. The empty cans for the preserved salmon or lobster were always objects for contention. At the crack of our dragoon's whip they would take to flight, only to return in larger numbers when his back was turned. I was surprised at the way in which our men fell upon these poor people, and at the submissive and unquestioning way in which they took their kicks. When our camp was formed at night the cook's tent was always surrounded by an admiring circle, who waited patiently till the last pot was washed and the last scraps disposed of. The natives seem to live on beans and oil and bread. Their bread is made in large round loaves, very thin and about a foot or eighteen inches in diameter. They eat it hot, and roll it up like sheets of brown paper, which it somewhat resembles. Sometimes the better-off among them get milk made into very thick curds like soft new cheese. An occasional egg or scraggy chicken may afford a rare treat. The visit to our camp proved a godsend to many of these villagers, for our purchases of poultry and eggs gave them some unfamiliar cash. Immediately on our arrival the whole poultry of the village was captured and offered for sale at extortionate prices. Purchases were effected only after much higgling and violent altercation, in which our cook, brandishing a large knife, took an active part. Chickens in this part of the world not being burdened with superfluous flesh, are rather nimble and sometimes succeeded in making their escape from the clutches of the cook. On such occasions I have frequently witnessed the ludicrous sight of the camp turning out in full pursuit of our fleeing dinner.

The country people are all Arabs. Near the waters of Merom they are Bedouins. At our camp at Khalisa, where we spent one Sunday, we were surrounded by them. Our tents were on a slight elevation and the large plain was dotted with their low black tents and numerous herds of cattle and goats. Their wealth consists entirely of cattle, and although apparently in better circumstances than some of the other country folk, they lived in no better way. They are nominally Mohammedan, yet from all accounts have almost no religious ideas or knowledge of sin. Not one among them could read or write. We entered into conversation with some women. They were bright, but had a wild, restless look. Their nails were stained with henna and their eyes with khol. They were greatly interested in my wife's clothing and felt every part of it, chattering to each other all the time. We were invited into one of their houses or tents. The sides were formed of bundles of reeds from the marshy Merom, and the roof was a black hair cloth tent. The whole establishment was about 8 x 4 feet. A little fire of cow's dung smouldered in the corner, and the only article of furniture besides a mat of reedy grass, was an old pot. The lady of the house expressed great astonishment at our having come so far to see their pastures, although I am doubtful if she had any idea of distance.

Near Hermon I met with the Druses. Their religion is a pseudo-Mohammedanism. They are a "r-like, manly race, and of much finer appearance than the surrounding Arab population. We visited one of their villages and were invited into the Sheikh's house. It was a decided improvement on the shelters of their neighbours, although not constructed in exact correspondence with our ideas of comfort. We did not care to sit down in it. On learning that we were British, the Sheikh shook me warmly by the hand and assured me of the great friendship of the

Druses for the British people. I did not inquire minutely into the reasons for this animity. He even offered us a share of his evening meal, which consisted of kid's flesh, which was being scalded in milk—possibly its mother's. During our visit a younger man produced a reed partly shaped like a pen, and informed me that he was an adept at calligraphy. He gave me to understand that the only thing that restrained his genius was the want of a pen-knife to sharpen his reed. He had no hesitation in requesting me to present him with my pocket-knife. I respectfully declined the proposal. Fortunately I had a steel pen with me, and this I stuck into the end of his reed and showed him how to use it. Fearing lest other demands might be made, I availed myself of the diversion created by the pen and reed, leaving the elders in deep discussion at the village gate over this new marvel.

THE THEOLOGICAL SEMINARY AT COLUMBIA, S.C.

A SHORT account of the Theological Seminary at Columbia, S.C., with which the writer is now connected, may be of interest to some of the readers of the REVIEW.

This institution of sacred learning is one of the two main theological schools of the Presbyterian Church in the Southern States, the other being Union Seminary in Virginia. It is located in Columbia, the state capital of South Carolina. Columbia, with a population of 15,000 is situated about the centre of the state, and at the junction of the Saluda and Broad rivers. It is on an elevated site, and its climate is so healthy and free from malaria that invalids find it a most beneficial resort, especially for pulmonary complaints. It is a great advantage to have the Seminary at such a pleasant and healthy place.

The Seminary was founded in 1828, but there was only one professor till 1831, and then but two till 1833, when the institution was well under way. Since that time several able men have taught in the Seminary, such as Thornwell, Howe, Palmer, McGill, Plummer, and others. Of these, Thornwell, as a teacher, a preacher, and a Church leader, holds the first place. His name is still revered all over the South, and his writings in four large volumes indicate great learning and ability. Including the present members of the faculty of instruction, there have been eighteen appointed to teach in the Seminary. Seven of these have gone to their rest, seven have removed to other institutions, and four are engaged in conducting the classes now in attendance. Dr. Howe was professor in the Seminary from 1831 to 1833, a period of fifty-two years. Dr. Thornwell was connected with it from 1836 till 1862, only six years; but during that time he did much to give the Seminary a reputation in the country.

During the history of the Seminary it has given nearly 700 ministers to the Church. The attendance of students has varied considerably from year to year—sometimes under thirty and sometimes over sixty being in the classes. The great Civil War affected it both in regard to finances and students, and for several years after this disastrous struggle the professors continued at the post of duty with scarcely any income at all.

Its present faculty consists of the following professors:—James D. Tadlock, D.D., Professor of Ecclesiastical History and Church Polity; John L. Girardeau, D.D., LL.D., Professor of Didactic and Polemic Theology; Francis R. Beattie, Ph.D., D.D., Perkins Professor of Natural Science in connection with Revelation, and Christian Apologetics; William M. McPheters, D.D., Professor of Biblical Literature. The chair of Pastoral Theology and Sacred Rhetoric is not at present filled, but the subjects falling to it are taught by the other professors. It is expected that at an early day a fifth professor will be appointed to take the work of this chair, and also that an additional teacher will be appointed for Hebrew. When this is done the faculty will be well able to give efficient training to the students under its care.

The library is large and of very great value, and consists of about 24,000 volumes, besides pamphlets. A fund of \$10,000 provides an income which enables the authorities to make additions to the library annually, as well as to provide the reading room with various periodicals. Besides, the library of the State University—a valuable collection of over 25,000 volumes—is available by the courtesy of that institution.

The Seminary buildings are a little old-fashioned, yet very neat, comfortable and commodious. They are situated on a block of four acres, quite in the heart of the city. There are five buildings in all. The main central building is used for library and lecture room purposes. Law Hall and Simons Hall are both for the residence of the students. Then the chapel and the refectory complete the group. No charge is made for room rent, tuition, or the use of the library, nor are there fees of any kind. In the refectory, board costs ten dollars per month. There is a Scholarship Fund and a Students' Aid Fund by means of which financial aid is given to those students who may require it. The income of these funds is considerable, and it affords help to students who otherwise might not be able to pursue their studies con-

tinuously. Students come from all parts of the South, and from a great many distant colleges. During the past year eleven states and nine colleges were represented. In these colleges the students receive their preparatory training, and in most cases they come with degrees to the Seminary, whose work is confined entirely to teaching the various branches of a divinity course.

The college session is nearly eight months in length, commencing on the third week in September and closing on the second week of May. This length of session has many advantages over the six months' sessions of the seminaries in Canada, so far as the profit of a theological course is concerned. The ground of the course can be more completely covered and the danger of hurrying over the work is not so great. There is at least seven months of solid work done each year at Columbia.

The Seminary is under the control of four Synods, and of the General Assembly. The four Synods having direct control are—South Carolina, Georgia, Alabama, South Georgia and Florida. A board of directors appointed by these Synods and consisting of thirteen members is charged with the administration of the general affairs of the Seminary, while the faculty has the local oversight and direction of the life of the Seminary, under the provisions of the Constitution. The endowment of the Seminary in all is about \$265,000, and the buildings, exclusive of the professors' houses and the library, are valued at \$40,000. The total value of the property of the Seminary is thus considerably over \$300,000. The Board at its last meeting took steps to secure the endowment of a fifth chair, and thus to complete the equipment. An agent will be put in the field.

Though connected with the Presbyterian Church, students of any denomination are received. There are three sessions in the course of study, but provision is made for a fourth year. The personal comfort of the students is well provided for, and the spiritual life and missionary zeal of the Seminary are diligently fostered.

Correspondence.

"HIGHER RELIGIOUS INSTRUCTION."

TO THE EDITOR OF THE PRESBYTERIAN REVIEW: DEAR SIR,—Kindly permit me to state through your columns that I have now sent to every minister and Sabbath school superintendent, whose address I could obtain, a copy of the Syllabus and Regulations of the scheme of "Higher Religious Instruction." I have also enclosed a few collecting cards to each school, which the authorities will, I have no doubt, generously acknowledge.

I shall be pleased to furnish additional copies of the syllabus to intending candidates or any others who are interested, if they will send me a postal card with address.

The scheme is now fairly launched upon the Church, and, so far, has met with a kind reception. That it may be cordially supported and result in all the good that its most sanguine promoters anticipate is, I am sure, the prayer of all.

Yours, etc., T. F. FOTHERINGHAM, Convener S.S. Committee. ST. JOHN, N.B., August 10, 1889.

Church News.

MEETINGS OF PRESBYTERIES.

Barrie. Met in the Barrie Presbyterian church, on July 30th, last. There was a fair attendance of members. Mr. Hugh Currie was elected Moderator for the ensuing six months, in place of Mr. Henry Knox, whose term of service had expired. Several commissions for ruling Elders were received. Some time was occupied with considering the correspondence arising from a misunderstanding between the Presbytery and the Distribution Committee of the Assembly, by which more ministers had been assigned to the Presbytery than could be provided with fields of labour. It was unanimously agreed to sustain the action of the clerk pro tem in the matter, and to express to the several ministers concerned the great regret of the Presbytery that they had been put to so much disappointment, inconvenience, and loss. Mr. J. D. Smith was, after a satisfactory examination, recognized as a Catechist, and his name ordered to be sent to the Home Mission Committee of the Assembly. Mr. Smith has meanwhile been sent to Sturgeon Falls, in place of the lamented W. C. Ewing, who was recently drowned. Numerous signed petitions were submitted from Airlie, etc., asking that Mr. Simpson, student Catechist, be allowed to continue in charge of these stations, while attending college, during next session. The Presbytery cordially agreed to recommend the prayer of the petitions and appointed Messrs. Leishman, M. Brennan, and J. A. Mather to lay the matter before Principal Caver. Only two of the commissioners to the General Assembly gave reports of their attendance thereat. A committee, who had visited Knox church, Ont., reported in favour of a grant to that church from the Augmentation Fund. The following were appointed Conveners to the several Committees of Presbytery:—Home Missions, Mr. R. S. Burnett; State of Religion, Mr. J. R. Leishman; Sabbath Schools, Mr. J. Leishman; Temperance, Mr. J. J. Cochrane, M.A.; Finance, Mr. D. James; Statistics, Mr. R. N. Grant; Sabbath Observance, Dr. W. Clarke; Examining Committee, Mr. D. D. Macleod. Dr. Gray was given power to moderate in a call for Longford and Upergrove, when deemed advisable. The next meeting of Presbytery was appointed to be held in the Barrie Presbyterian church, on Tuesday, October 15th, 1889, at eleven o'clock a.m. It was decided to

refer the circular, about the Augmentation and Home Mission Funds to the Home Mission Committee of Presbytery. Several other matters in connection with missions were considered.—JOHN GRAY, Clerk pro tem.

TORONTO.

Met on the 6th instant, Rev. Walter Amos, Moderator. The attendance of members was no large and the business transacted occupied only one day. A letter was read from Rev. Dr. Reid, acknowledging the receipt of the Presbytery's resolution of sympathy in regard to his recent family bereavement, and thanking the Presbytery at the same time for having adopted said resolution. In virtue of leave obtained from the General Assembly, Revs. T. L. Turnbull, E. B. Chestnut and M. Scott were duly received as ministers, and Rev. J. A. Beattie as a probationer of the Church. Revs. J. Carmichael, A. Gilray, and Mr. D. Elder, were appointed a committee to look after the matter of supply for the vacant charge of St. Andrew's church, Vaughan, etc. Revs. J. M. Cameron, T. Johnston, G. E. Freeman, and Mr. D. Elder were appointed a committee to nominate committees for the Schemes of the Church, and report thereat to the next meeting. A petition was read from forty-one members and seventeen adherents of the Church, all of them connected with the mission station at Seatons Village, praying the Presbytery to organize them as a regular congregation, and appointing Messrs. James Mitchell, Joshua Horton and James Lindsay to appear on their behalf and support the prayer of said petition. The said commissioners appeared accordingly, and were severally heard. It was then moved and agreed to, that notification of this petition be sent to the neighbouring Sessions of Blue Street, College Street, and D. vercourt churches, with a request that they signify their minds thereat not later than the next meeting of Presbytery. A petition was also read from certain members and adherents in McMILLAN'S settlement, asking leave to re-open their church for evening services during the summer period of each year, promising also to remunerate their minister for conducting such services, and pledging themselves to attend the dispensation of ordinances during the other months of the year. The minister thus concerned, Rev. G. M. Kay, expressed himself as willing, on the conditions specified, to conduct the services so desired, and the leave applied for in the petition aforesaid was granted accordingly. A certificate was read from the Presbytery of Hamilton in favour of Rev. T. Goldsmith, formerly a member of said Presbytery, transferring him to his own request to the care of this Presbytery, and his name was ordered to be put on the list of ministers without charge, residing within the bounds. A letter was read from Rev. Dr. Cochrane, and likewise one from Rev. D. J. Macdonald, respectively requesting from the Presbytery for 1889 for Home Missions \$6,500, and for the Augmentation Fund, \$5,500. Arrangements for the raising of these amounts from

the congregations and mission stations throughout the bounds were deferred to another meeting of Presbytery. Mr. Thomas Nattress, B.A., a recent graduate of Knox College, was taken on public probationary trials; his trials were unanimously approved of, and, after giving satisfactory answers to the questions prescribed for such cases, he was duly licensed to preach the Gospel. The committee appointed some time ago to consider a report as to how to dispose of certain church property at Brown's Corners, submitted and read a report thereat through Mr. J. R. Miller, and said report was received and adopted. The attention of the Presbytery having been called to the sudden death of Mrs. MacMurchy, wife of Mr. A. MacMurchy, Principal of the Collegiate Institute of Toronto, it was resolved, on motion made by Rev. J. Carmichael, to put on record the high esteem in which the deceased lady was held by many estimable qualities had endeared her to a wide circle of friends. As a member of Old St. Andrew's congregation she took the deepest interest in every thing connected with its prosperity. As Secretary of the Women's Foreign Missionary Society, she discharged every duty entrusted to her with wonderful tact and fidelity. She had identified herself with every department of the Church's life and work in Toronto, as well as with every public benevolent institution, and was by all who knew her a woman "greatly beloved." The Presbytery would also express its heartfelt sympathy with the bereaved husband and the sorrowing family, and pray that the Lord Jesus, who knows all our griefs, may comfort them, and soothe their every sorrow in the light of His own everlasting love.—R. MONTGOMERY, Clerk.

Rev. Jos. McCoy, of Egmontville, Ont., has accepted the call to Chatham, N.B.

A VERY handsome silver communion set and baptismal bowl has been presented to the Presbyterian congregation of Edmonton by Mrs. Robt. McQueen, of Kirkwall, Ont. The donor is a sister-in-law of Rev. D. G. McQueen, pastor of the church.

In the absence of the stated pastor of St. Paul's, Bowmansville, the pulpit has been filled for the past three or four months by Mr. W. J. Clarke, of Knox College. Mr. Clarke closed his pulpit services on Sabbath evening, 11th inst. The text thus refers to the event.—"St. Paul's church was the centre of attraction last Sunday evening," the occasion being Mr. W. J. Clarke's last sermon in town, and announced as intended for young men. The church was crowded to its utmost capacity, and numbers went away unable to enter. The service was a memorable one, the sermon being replete with truths which, if taken as the guide of life, cannot help benefiting those who heard. On Thursday previous Mr. Clarke had been quite presented with \$145-\$15 of which was given by the W. F. M. Society—he whole intended as an evidence of the good-will of the congregation over which Mr. Clarke has presided with much acceptance during the pastor's absence. This gifted student will carry with him the memory of many warm friendships formed here, and best wishes for future success in the Master's work follow him.

KNOX COLLEGE MONTHLY Presbyterian Magazine.

THE ONLY PRESBYTERIAN MAGAZINE PUBLISHED IN CANADA.

N.B.—An early number will contain that remarkable lecture by the late Prof. Young, "Freedom and Necessity."

A COMBINATION OFFER.

The Expositor. Edited by Rev. W. Robertson Nicoll, M.A. Published by Hodder & Stoughton. Scholarly and Readable. Decidedly the best Magazine for Ministers and Bible students. During the last six months the following leaders of Theological thought have been regular contributors: Professors F. Delitzsch, A. B. Davidson, A. B. Bruce, S. R. Driver, J. A. Beet, Dr. Marcus Dods, Archdeacon Farrar. July opens a new volume. Rich portrait frontispiece in each volume. \$3.50 A YEAR.

Knox College Monthly. Edited by Rev. J. A. Macdonald and a Strong Staff of Associates. Now in its Tenth Volume, showing a splendid list of Canadian and British contributors, everywhere recognized as the representative of Canadian Theological thought. "Remarkably brilliant."—Christian Leader. "A long step in advance of past attainments."—Presbyterian Review. "A scholarly and well-edited Canadian magazine."—Globe. "Solid, without being dull, interesting without being frivolous."—Canada Presbyterian. \$1.00 A YEAR. We offer the Expositor and the Monthly for \$3.50, the subscription price of the Expositor alone. To paid up subscribers to the Monthly the Monthly the Expositor will be sent for \$2.50. Send all orders to the publisher. D. T. McAINSH, PRESBYTERIAN BOOK ROOM, Corner Toronto and Adelaide Streets, Toronto.

Church News.

We are thankful for items of Church News...

Rev. D. Mc Donald, of Glenora, Presbytery of Lindsay...

Rev. Dr. Smith, of Kingston, recently lectured in the town hall...

Intelligence has been received of the death at Santa Clara, California...

Rev. W. G. Hanna, late of Tara, was inducted, Aug. 14, into the pastoral charge of Uxbridge congregation...

At the late meeting of the Presbytery of Lindsay strong resolutions were presented by the congregation and the Young People's Society...

Says the Almonte Gazette, Rev. Jas. Stewart, of Prescott, re-opened St. Andrew's church here last Sabbath...

A CORRESPONDENT writes to the REVIEW at a special meeting of the Orangeville Presbytery...

THE foundation stone of the new Presbyterian church in course of erection by the Knox church congregation...

FATHER CHINIQUY'S BIRTHDAY. THE following account of the celebration of the 80th anniversary of the birthday of Rev. Father Chiniquy...

were brought to a close by a short address and the benediction from the pastor. A sumptuous repast provided by the ladies of the congregation was served.

Rev. J. I. MICHIE preached his farewell sermon, First church, Port Hope, Sabbath evening, Aug. 19, taking as his text 2 Cor. xiii. 14. In concluding his discourse, which was listened to by a large audience with deep attention...

MEETINGS OF PRESBYTERIES.

HAMILTON.

On the 7th August, at an adjourned meeting, Mr. John A. Clark, Dundas, and Mr. John Wilson, of Ancaster, were received as students under the care of the Presbytery.

PRINCE EDWARD ISLAND.

Met in the hall of St. James' Church on the 6th inst. Malcolm Campbell, Moderator, Rev. A. B. McLeod was elected Moderator for the ensuing six months and Rev. Jas. Carruthers was appointed Clerk.

FATHER CHINIQUY'S BIRTHDAY.

THE following account of the celebration of the 80th anniversary of the birthday of Rev. Father Chiniquy, we clip from the Chicago Western American of August 7th.

who had come to aid in appropriately celebrating the eightieth birthday of the world-renowned apostle of temperance and evangelical Christianity.

THE GENERAL ASSEMBLY REPORT ON TEMPERANCE.

(Continued from last issue)

Complaints of failure are made against both the prohibitory and permissive measures. The causes may thus be summarized: (1) Political influence unfavourable to the enforcement of the law.

6. Do you think the people are ready for prohibition?

Many say "yes," a larger proportion than last year say "no." This increase of negatives is wholly from Ontario, where replies have evidently been affected by the way in which Sessions interpret the meaning of repeal.

7. Are the young people in your schools receiving instruction in the Principles of Scientific Temperance?

This is a vital question: for if scientific temperance is efficiently taught in our schools, it will yield a rich revenue of good in future years.

8. Will you kindly furnish the Committee with any information that may be helpful in presenting the whole subject of Temperance to the next Assembly?

The following are the chief suggestions offered:—"Teach the people," "Educate the children," "Let the Supreme Court enjoin ministers and teachers to keep the subject prominently before the people."

9. How do you think the people are ready for prohibition?

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10. How do you think the people are ready for prohibition?

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

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J. A. TROUTMAN, DENTIST, 302 Spadina Avenue, late of Church Street.

J. O. ADAMS & SON, Surgeon Dentists, 204 Yonge St., entrance on Elm.

E. CUNNINGHAM, L.D.S., D.D.S. DENTIST, Corner Yonge and Edward Sts.

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6. p. 47 18 1/2 1/2

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Presbyterian Review.

THURSDAY, AUGUST 22, 1889.

"The Presbyterian Review" has the largest circulation of the Presbyterian newspapers 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.

The pulpit of St. Andrew's, city, was occupied last Sabbath, morning and evening, by Rev. A. T. Wolff, D.D., of Alton, Ill.

Rev. W. Keith, D.D., Agent of the Church, has left for a short trip to Cape May, N.J. He will be absent two or three weeks.

Rev. J. L. Murray and Mrs. Murray, of Kincardine, Ont., expect to reach home from Europe about the 1st of September.

The building of a new school-room in connection with Knox church, Galt, is postponed for the present, the season being too far advanced.

The Rev. Dr. Burns, of Halifax, has been speaking on the Jesuit question, at Moncton and Chatham, N.B., and Amherst, Springfield and Shubertacadie, N.S.

On the 25th ult., Rev. W. H. Geddes was inducted into the pastoral charge of Whitechurch and Calvin church, East Wawanosh, Presbytery of Montreal, Rev. D. J. Cameron presiding.

Rev. Dr. Cochran, of Banff, has gone for a two weeks' trip to the Northwest. He lectured at St. John's, Marie on Wednesday last week, and preached in Winnipeg on Sabbath.

Rev. W. W. Percival, of Richmond Hill, has been spending his holidays in New Brunswick. We notice from the Courier that he recently occupied a pulpit in St. Croix with much acceptance.

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We notice from the Gazette that Mr. Wikie is meeting with much encouragement in Almonte in raising funds for educational work in India. Amongst other donations received towards the High School Fund, were \$50 from Mr. Allen Francis, of Renfrew, and \$25 from Mrs. J. S. Forgie, of Almonte, for the Scholarship Fund of the College—the latter a sum which is likely to be given annually.

Says the Woodstock Sentinel Review: The people of Knox church had a rare treat yesterday in hearing two sermons from Rev. Dr. Wylie, of New York. Dr. Wylie is a man of unusual fine presence and address. He has a good voice, pleasing delivery and a ready command of lucid and ornate language. He is in all respects an able and attractive preacher. His sermons were greatly enjoyed by the large congregations present.

Rev. Principal Grant delivered on last Friday afternoon an address on "Imperial Federation," in the Pavilion of the Canadian Chautauque, Niagara-on-the-Lake. The audience was not large but it was very enthusiastic and liberal of applause. On responding to a vote of thanks Principal Grant humorously remarked he was repaid for his visit by making one and a half converts to his theory—the unit being the mover, Mr. Principal Woods, London, who heard all the lecture; and the fraction, the second, Mr. Wm. Houston, Provincial Librarian, who came in late.

The alterations and improvements in Central church, Galt, are proceeding at a rapid rate, and it cannot be long before they are completed and the church reopened for worship. The gallery is completed, except the iron work on the front; the frescoing and painting of the ceiling are about completed; the alcove for the reception of the organ is receiving its finishing touches and will be ready for the instrument at an early day. There is no doubt, says the Reporter, but the interior of the church will be greatly improved by the alterations, and with the addition of the organ, should meet the taste of the most fastidious.

Extensive improvements are now being made in the Presbyterian church, Port Elgin. An addition of twenty feet is being erected to the main building and the whole inside repainted, frescoed, and kalsomined. More room has been urgently needed for some time both in the seating capacity of the church and also for Sunday school accommodation. The congregation worships in the town hall pending the completion of these improvements, which will take till October 1st. Few congregations have had more peace and prosperity than that of Port Elgin under the able and judicious pastorate of the Rev. James Gourlay, who gives to his attached congregation the fruit of his large experience, ripe and accurate scholarship and the large-hearted sympathy of consecrated

benevolence. It must be a pleasure to him to see the congregation prosper in all its departments.

The societies composing the Toronto Christian Endeavour Union held a joint garden party at the beautiful grounds of R. Irving Walker, Esq., on Tuesday, August 6th. After enjoying themselves for two hours the young people, numbering about 400, adjourned to the Congregational church and held an enthusiastic meeting, at which the four Toronto delegates to the recent Philadelphia Convention delivered brief and interesting reports, each dealing with some special feature of that great gathering. Rev. W. W. Andrews, of the Clarendon Ave. Methodist church, who presided, characterized the Christian Endeavour Society as "the pastor's right arm," and Rev. Dr. Patterson, of the Presbyterian church, Erie, Pa., lauded it in equally forcible terms. The Question Drawer proved an attractive and useful feature of the meeting, which from beginning to end was a fair example of Christian endeavour, energy, enthusiasm, and whole-hearted consecration. In Toronto there are now eleven societies; namely, four Congregational, three Presbyterian, two Methodist, one Baptist, and one Church of Christ, while several others are to be organized this autumn. Mr. D. J. Howell 218 B'cker street, is the Secretary of the Union and will gladly furnish information and literature to any churches that may wish to inquire into the workings of this society.

We clip the following items from the Halifax Witness: Rev. John Morton and Mrs. Morton held a most successful missionary meeting in Knox church, Toronto, on July 30th. They spent a day with friends at Kingston, and another at Gananoque. The express car attached to the night express train on which they travelled from Montreal to Quebec, took fire about 11 o'clock, p.m., and was totally consumed, a young man named Rger, from Toronto, being burned to death. Two others had a narrow escape. Strange to say our friends and others in the Pullman knew nothing of the accident till next morning. It was supposed that their train was only waiting for another that was behind time. On Sabbath last they held a missionary meeting in St. Andrew's church, Quebec. Last Tuesday they reached Paris, and remained for the meeting of the Foreign Mission Committee, which was held on Thursday.—The Tamamque congregation has enjoyed the services of five different pastors. It was first under the care of Rev. John Mitchell in connection with River John. Rev. Thomas Sedgwick was settled in 1860, so that his pastorate has continued twenty-nine years.—Mr. George Eisenhauer, Elder, Malone Bay, at the ordination of Mr. J. W. Crawford, generously cancelled the mortgage he held on the church property. The congregation is thus entirely clear of debt. We congratulate Malone Bay and their young minister.—Mrs. Wichter, of St. Am, whose letters have appeared from time to time in our columns, is on a visit home for the benefit of her health. She has spent several very useful years in mission work, and has well earned a furlough.—Calvin Church, St. John, has resolved to wipe out all debts and pay its talented pastor, Rev. Dr. MacDougall, weekly.

OBITUARY.

REV. ROBERT BURNET, M.A., was born at Ladykirk, Berwickshire, Scotland, on June 18th, 1823, and was the son of James Burnet, a gentleman who belonged to a family that for five hundred years were ministers at Newstead Mill, Roxburghshire. A member of this family carried the colours at Bothwell Brig. Mr. Burnet's mother was a native of Ayrshire and her maiden name was Elizabeth Blair. Mr. Burnet was educated at Edinburgh and Aberdeen, ordained in the ministry of the Church of Scotland in the parish of Peterhead, in 1852, and came immediately to Canada as a missionary, with headquarters at Hamilton. A few months after his arrival he received a call from St. Andrew's church, Hamilton, and was its pastor for nearly a quarter of a century. When he accepted its pastorate the congregation of St. Andrew's was weak, and there were only twenty-four male members to sign the call; but under his faithful and untiring labors, and the favour of the Divine Spirit, the membership grew steadily, and when he left Hamilton for London, in 1876, it included more than two hundred and sixty families. Mr. Burnet became pastor of St. Stephen's church, London, in 1876, and, after preaching there a little more than three years, accepted a call from St. Andrew's church, Pictou, N.S., settling there in April, 1880. This was a strong congregation, including over 370 families. In 1881, Mr. Burnet removed to Burlington, retiring for a time from his work as a clergyman, but last year he went to Milton and accepted the pastorate of St. Andrew's church. When he did so the church was very weak, but his earnest work in the service of his Master, and his great ability as a preacher, soon attracted a large congregation, and at the time of his death the church was flourishing, as was also the Sunday school organized by Mr. Burnet. Mr. Burnet preached without notes and was very happy in his mode of illustration. There was nothing hackneyed in his style, which was strikingly lucid and logical, and he touched no subject which he could not make clear to his hearers. In his oratorical flights he has been compared with Dr. Chalmers and Robert Hall. Mr. Burnet was long prominent in agricultural and horticultural matters, and wrote a great deal on both subjects. He was for some time a member of the Provincial Board of Agriculture, also of the Dominion Board, the Ontario Entomological Society and the Ontario Fruit Growers' Association, holding the presidency of the latter for twelve or thirteen years. He was one of the vice-presidents of the American Pomological Society, and was well known among the leading horticulturists of New England and the Middle States. He married, 1850, Miss Rosa Doggett, daughter of Joseph Doggett, 11 Dover Square, London England, and they had seven children, four of whom, three daughters and a son, survive him. Two of his daughters are married, one to Rev. James M. Gray, A.M., clergyman at Sarnia, Ont., and the other to Mr. Joseph A. Gordon, of Pictou. Mr. Burnet's first wife died in 1871, and in 1872 he was married to Mrs. Thomas Rat, who survives him.—Milton Champion.

DR. HUNTER ON THE EARLY SYMPTOMS OF CONSUMPTION.

You may know that your lungs are becoming diseased by certain symptoms which precede the development of tuberculosis. A hacking morning cough is a sign of local irritation in some part of the respiratory passages. The seat of the cough may be in the throat or larynx or windpipe, but wherever it is, it shows that the lungs are in peril, because every breath you draw has a tendency to carry that irritation lower and deeper into the chest. If the cough is the result of a recent cold it may not be of much consequence, but if it has lasted for months, that shows it to be firmly seated. If it be attended by the expectoration of a thick, bluish colored jelly-like mucus in the morning, or after meals, it is caused by chronic inflammation of the mucous membrane. Chronic inflammation thickens this membrane, causes it to secrete the glutinous sputa referred to, and diminishes the calibre of the bronchial tubes. This injures the freedom of respiration, and shortens the breath. Now, if with the hacking cough and expectoration you find that your breath is shorter than formerly; if you cannot run upstairs or walk uphill without being more out of breath than usual, you know that your breathing space has become lessened by some cause. No matter what that cause may be, or in what part of the breathing organs it is seated, it impairs the function of the lungs, and is a source of danger which must instantly be removed. Lastly, if with the cough, and expectoration, and shortness of breath, you are beginning to lose flesh, you have a combination of symptoms which, taken together, indicate either the existence of tubercles or that condition of the lungs which invariably leads to their development. If you would save yourself from consumption you have not a moment to lose. Your worst enemy is one who would persuade you to disregard the danger. You cannot afford to take the risk. Consumption comes from just that condition which produces these symptoms. To believe that it will not come to you when it comes to others in this way is simply folly. The howling of a wolf outside a fold is no stronger evidence of danger to the flock than are these symptoms of danger to the lungs.

ROBERT HUNTER, M.D., 73 Bay street, Toronto, July 26.

Meetings of Presbyteries.

BRANDON—Brandon, Sept. 10th. BROCKVILLE—Brockville, Sept. 10th, 2.30. BRUCE—Walkerton, Sept. 17th, 1 p.m. CALGARY—Calgary, Sept. 3rd, 10 a.m. CHATHAM—Chatham, Sept. 10th, 10 a.m. COLUMBIA—New Westminster, Sept. 10th. GLENORA—Leicester, Sept. 17th, 11 a.m. GURON—Gurton, Sept. 17th, 10.30. HAMILTON—St. Catharines, Aug. 29th, 7.30. HURON—Egmondville, Sept. 10th, 10 a.m. KINGSTON—Kingston, Sept. 17th, 3 p.m. LINDSAY—Woodville, Aug. 27th, 11 a.m. MIDLAND—Wingham, Sept. 10th. MINNEBODA—Bills, Sept. 11th, 9 a.m. MONTREAL—Montreal, Oct. 1st, 10 a.m. ORANGEVILLE—Orangeville, Sept. 10th, 10.30. OWEN SOUND—Owen Sound, Sept. 10th, 7.30. PARIS—Paris, Sept. 24th, 10 a.m. PETERBORO—Peterboro, Sept. 17th, 9 a.m. QUEBEC—Quebec, Sept. 24th, 3 p.m. SARVIA—Stratford, Sept. 17th, 3 p.m. SALOPEX—Durham, Sept. 10th, 10 a.m. TORONTO—Toronto, Sept. 3rd, 10 a.m. WHITBY—Oshawa, Oct. 15th, 10 a.m. WINNIPEG—Winnipeg, Sept. 10th, 7.30 p.m.

Births, Marriages, Deaths.

Announcements under this head 25 cents each insertion.

Marriages.

HOLMES—MOORHEAD.—At the residence of the bride, on August 14th, by the Rev. John McLaren, Robert Holmes, carpenter, of Carleton Place, to Elizabeth Ann Moorhead, of this township of Huntley. ROBERTS—RODGERS.—On August 16th, at Montreal, by the Rev. James Patterson, John Robert, to Elizabeth Rodgers, daughter of the late Capt. Rodgers, of Holyhead, North Wales. KNAPP—MONROE.—At Windsor Mills, on August 14th, by the Rev. J. D. Ferguson, Norman A. Knapp, of Brompton, to Annie A., daughter of John Monroe.

MORROW—DRESBURY.—At Port Perry, on August 7th, by the Rev. John MacMechan, Archibald Biston Morrow, Toronto, to Louisa B. Dresfeld, eldest daughter of Mr. John Dresfeld, Port Perry.

Deaths.

BURNET—In Milton, Ont., on August 13th, Rev. Robert Burnet, aged 66 years.

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