houses and lead eaptive ellly and unstable things, the irregular attondarce of many on what uneasy in his pres uce. Then again we coust not forget that evangellatic corriers from tuch very uniture modified to produce atype of religion comowhat litterent from that to which we have been acceptanced,

THE EMOTIONAL TYPE.

You can build religion chiefly on man's emotional nature or his asthetic nature or his moral buture or his intellectual nature, and his religion will take its color and character accordingly; but the poorest of all these is the emotional—that which expends itself in froth and gush. I think it can be demonstrated that the only religiou that will stand, that will lift the whole man up, that will minister to his deepest wants, and bring forth the richest fruits, is the religion that is built upon his intellectual conrictions; and honce our Church, which Principal Caven says is a dogmatic Church, has always been careful to indostrinate her people and give them an intelligent view of hore grand truths which through faith are able to make them wise unto salva-

I think then that it would be a mistake to welcome every stranger to our pulpits' that calls himself an evangelist. I think that if that office is to be revived, it must be carefully guarded. On the other hand, it would be a great error to frown nand, it would be a great error to frown spon all those evangelistic services and to discountenance them in every form. I think of the lethargy which comes from an envarying routine, the saplessness of sermons spoken by the same lips for long pars, now in the experience of many a study churchgoor

THE GRANDEST TRUTHS ARE MEANINGLESS and the richest promises are lost sight of ind the renest promises are lost sight of is the commonest verbiage, how the salt ill lose its savour in such cases. I ro-member an aged man that is now long dead—a character he was—and a very stead—a tendant upon divine service he sis, but as soon as the sermon commenc-dhe gave himself up to sleep, that is if he preacher was his own minister, but if Was fome other, he was all awake. His minister knew this vory well, and one by he asked Archy the reason, "O," says treby, "when you preach, sir, I knew it sall right, but I am not sure of strangers." w it seems to me evangelistic services ell regulated and carried on under the diedion of the prosbytery, are eminently sited to meet this case. The earnest leading voice of minister after minister, ght after night, the presentation of the grat truths of the gospol in their simplest km, the grateful voice of psalms and hours and spiritual songs, the solemn lymus and spiritual songs, the solemn kwing down in prayer again and again is so many worshippers, and the knowledge that this one and that one has been used up to a new life and found poace in klieving, all this I say is fitted to be turned this hast account in gethering in present elieving, all this I say is fitted to be turned to be best account in gathering in precies souls and raising the spiritual life of the Church, and therefore I think that either the one view nor the other of these to be taken, but that more excellent way thich will secure to us the benefit of such aviews without their dangers.

The Rev. G. M. Grant, of Halifax, in wring the adoption of the report, commented upon its excellence, remarking that that liked to see in a report of this

sented upon its excellence, remarking that the liked to see in a report of this and was not simply so many facts ascerized and statistics gathered, but what the mmittee, who were supposed to have sen the subject thought, had to say that such facts or statistics, and he was the spoke not only his own mind but ipresent when he said that they were ser obligations to them not only for the port itself but these wise and good roundations. It was a report that should susful to us as a church in dealing with useful to us as a church in dealing with evils noted. There was

ONE VERY AWFUL FACT

thed to which should not be forgotten, it that was that probably there were to 100,000 of our people over eighteen by and one that called for something concerted action on the part of the Regations. He was sorry he was able to glance at some of the other than the wished committee would print their

REPORT IN ADVANCE,

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that members might have it in their that members might have it in their the in view of the debate he had die at the report from Mr. Morrison that the but had failed. He guarded it the are and would not let it go out his hands. The motion he had to pro-WAR AS follows:-

Beceive the report—thank the Com-Me—xpress thankfuness to God for many encouraging facts the report red, especially blessings vouchsafed to y Congregations during the year; and lifetence to the evils complained of, as the neglect of family worship by of our people, the small share of at taken in the work of the Church by yof the Elders, the prevalence of interact and other sine, and the great bers that have reached mature years, ledged to a Christian life,—the General mbly deplore the same and appoint, in their devotions to morrow morning the confession be made at the Throne savenly Grace, and that supplication adde for a time of refreshing from the mass of the Lord."

Principal McVicar, in seconding the en, said it was refreshing to hear such ort as that to which they had just lisa true report he believed of the land lot like some of those rose colored stions which dealt with only oneside question. If they had listened to Painful things that night they had issued to some most cheering. With i to the

LACK OF INTEREST

part of many of our people in divine

houses and lead captive silly and unstable scale." Two or three years ago a posson of this kind called on mr, preached here and there the ough the neighborhood, made good impressions, but before long he was carded of to the positentiary; and ache accord one not very long ago, who stopped long events in his ore nee. Then agon the treed to are recomber the street to be presented in the street of God, and their sermon filled with rich good them agond there would, he ventured to say, he no recomber a completion good mongries, and there would, he ven-tured to say, he no room for complaint on this recore. This was the best cure for re-lizions dyspepsin—this loathing at "words, words," Mon came every Sabbath to church weary with the world's cares, borne down with a seaso of guilt, and what they wanted was reality, a living man wanted was reality, a living man bringing truth to bear upon their souls froch from the fountain—one who has enaced the right to speak by his own grand discovery in the case of the right to speak by his own grand discovery in the realm of truth. Let such a one speak to the weary heart, in plain, simple language, and that heart will feel the power of divine things and return to the world propared to act a braver part amid the conflicts and confusion in which it has to mingle.

Rev. Geo. Smellie, Fergus, said, that in every sermon there should be a clear dis-tinction made between the two great classes-the converted and the unconvert.

classes—the converted and the unconverted. He thought the pulpit was losing its power because losing sight of a distinction nover lost sight of in its best days.

Rev. Mr. McTavish, Woodstock, said that he had followed the report all through with interest, and also the speeches of Mr. Grant and Dr. McVicar, as well as that of Mr. Smellie. He was sorry that more time could not be given to a subject of such great importance. He would like to notice some of those subjects at greater length than he could expect, particularly that of non profession—an evil so common in our Church. He differed from his friend, Mr. Smellie, in dealing with his

NON-PROFESSING PEOPLE

on this matter. Mr. Smellie had said that profession was a thing he never broached. He never said to any one, "you should now join the Church." He would like to see that movement to be spontaneous. On the contrary he (Mr. McTavish) broached this subject everywhere, and never failed to tell the people their duty whether they would bear or forbear, and he went on to tell how that on one occasion in going home in a waggon where there were one or two rough men that had been drinking a little during the course of the day, he had done so, or rather he had asked the question as to whether they observed family worship in their houses, and how that the conversation was collected with the the conversation was followed with the best of results. He thought ministers should be instant in season and out of season, sow beside all waters, and leave results with

Principal Caven, Messrs. Duncan, Halifax; Mitchell, of Michell; and others intended to speak to the motion, but the hour of adjournment having come, the matter was closed.

Temperance in Scotland.

The temperance movement is evidently advancing in Scotland. Churches are now espousing the cause. Many considerations are quickening the zeal of the thoughtful. There are, not to mention others, two con-There are, not to mention others, two considerations well calculated to enlist sympathy with the cause of total abstinence, and they are these: The great increase of workmen's wages without an increase of inclination to use their earnings wisely; and shorter house of labour. For thous, and shorter hours of labour. For thousands of our workingmen more money means more whiskey, more self-indulgence, more cynical indifference to the culture of their minds and the interests of their wives and children. And when we remember that with workingmen the balance of political nower is now denotited them. that with workingmen the balance of poli-tical power is now deposited, there is suffi-cient reason for alarm on the subject of our drinking customs. Speaking of the working classes, Mr. Smiles says: "Many of the working classes have no other thought than that of living in mean houses, and spending their applies time and money is spending their surplus time and money in drink. They seem wanting in respect for themselves and their class." The author of the "Gaol Cradle" says: "When times are bad you will find men lounging than the strate; when times are good short the strates are good sh wit 100,000 of our people over eighteen with that had only a nominal connection the the church—that stood aloof from the dy Communion—that had not taken a testop towards the new life. How this was a fact that should awak-lesious thought in the mind of the Assets and the connection that called for something to the ber shop." Carlyle, in "Our New Masters," says: "Now, all England, shopheepers, workmen—all manner of competing laborers—awaken us with an unspoken but heartfelt prayer to Beelzahub." O. hall no the connection of the Assets of the connection o O, help us, thou great lord of shoddy, adulteration and malfeasance, to do our work with the maximum of slimness, swiftness, profit, mendacity, for the devil's sake. Amen.

We must not imagine, however, that drunkenness is confined to workingmen. The writer of this communication, in passing along the streets of a certain Scottish town, numbering about 25,000 inhabitants, saw in the course of five minutes, an apothecary, clothed in rags, begging; a deposed Presbyterian minister soliciting a posed Frescyterian minister soliciting a picco of bread; a teacher of elocution, who had received a present of silver plate, ly ing on his back helplessly drunk. "By a natural necessity the drunken recruit among the ranks of the sobor, An enemy is amongst ue; let the inexperienced beware."

Rules for Making Good Bread.

Dr. Holbrock gives to the readers of that very excellent publication, the New York Weekly Sun, some useful suggestions on the important subject of bread-making, which we transfer to our columns. We know that while many of a professionals. while many of our fair readers need no such advice, there are others who may profitably advice, there are others who may profitably turn their attention to learning how to make good bread. Without good bread in the household, no matter how good the meal in other respects, the housewife is sapposed to severe criticism. Indeed, the quality of the bread, with few exceptions, may be looked on as an index to the good or bad management, and industry, or the absence of it. in the household. absence of it, in the household.

"With good flour, a good oven, and a good, sensible, interested cook, we can be prefty sure of good, wholesome bread. Yeast bread is considered the standard bread, and is, perhaps, more generally found on every table than any other kind. Hence it is important to know how to make good, sweet,

wholesome yeast bread. Good flour is the first indi-pensable; then good, lively yeast, either yeast cakes or bot-led, the tenuer is either yeast cases or bot-led, the termer is preferable in all respects. Then, of comes, there must be the proper materials to work with. A lecad bowl or pan—the pan is easiest kept clean; a stone or earthen jar for setting the eponge; a stove—flour should always he sifeed before making bread of any kind; first, to be sure that it is perfect by clean; a secondly sifting only. ly clean; recondly, rifting enlivers and acrates the flour, and makes both mixing and ricing easier and quicker; r clean, white cloth to cover the dough, and a coolon blanket to keep the dough of even tom-perature while rising; baking pane, large and shallow, a large, strong spoon for stir-ring, and a little melted ener or fresh butter for oiling the pans; never use poor butter.

If you want shortening, rich milk or cream scalded and cocked will answer the purpose, scaled and cooled will answer me purpose, and be most wholesome. But therough kneading is better still, and should always be done effectually. Scalding a portion of the flour makes a sweeter bread and speeds the work. Water, milk or butter milk may be poured beiling hot on a quart or two of the flour, stirring well, and cooling to a the nour, surring well, and cooling to a moderate temperature before adding the yeast—this makes the sponge. Scalded flour always makes a little darker bread, unless we use buttermilk, which makes a cich, creamy, white bread. Yeast is fermented flour or meal—the first stages of decomposition or deal—

decomposition or decay.
"Understanding this, every baker will comprehend the necessity of regulating the extent of the fermentation with the greatost care; for a sponge or bread fermented or 'raised' too long is decomposing, spoiling—actually rotting! This is the language of an experienced English baker to us only a few days ago, during a talk about the delicate, foamy loaves 'yeasted to death,' which so many families are cating and calling 'the staff of life,' quite disearding the firm, sweet, substantial, home-made loaf which our mothers and grandmothers kneaded with their own skilled hands. Broad-making should stand at the head of domestic accomplishments, since the health and happiness of the family depend incal-culably upon good bread; there comes a time in every true, thoughtful woman's experience, when she is glad the can make nice, sweet leaves, free from soda, alum, and other injurious ingredients, or an earnest regret that she neglected or was so unfor-tunate as not to have been taught at least what are the requisites of good broad-mak-

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very pale and delicate looking child, and had
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i sent to you and got two boxes of them, and he
has not had a fit since he commenced taking them;
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going to school and on the farm, and he has not
had a Fit nor a sympton of one since he commenced taking your Pills. He learns well at
school, and his mind is clear and quick. I feel
that you are not sufficiently paid for the service
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