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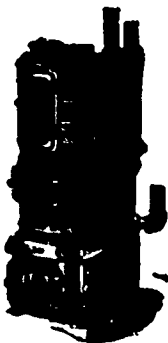
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KANSAN (visiting in New Haven): Run for the cellar! That's a cyclone comin'! hear the rumpus. Host: Oh, don't be alarmed, Kan! It is only a party of Yale students bent on having a little gentlemanly amusement.

If there are any of our subscribers that have not tried Imperial Cream Tartar Baking Powder, we by all means urge them to do so, as it really is the best we ever found, and makes biscuits that are delicious. — (Ed.)

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THE CANADA PRESBYTERIAN.

VOL. 19.

TORONTO, WEDNESDAY, NOVEMBER 12th, 1890.

No. 46.

Notes of the Week.

CHILDREN'S DAY has become an institution in the United States; it has also taken root in Great Britain. Here in Canada it has just been commenced, and will doubtless commend itself, and become general. It has been tried in the English Presbyterian Church, where Children's Day was recently very generally observed. The observance of this day, says an exchange, is getting to be more popular every year. It is a comparatively new institution in our Church. It has not been among us long, but to all appearance it has come to stay.

MR. SMITH, in his new volume on Isaiah, thus refers to the Sabbath: An institution, which is so primitive, which is so independent of locality, which forms so natural a part of the course of time, but, above all, which has twice—in Jewish prophecy and in the passage of Judaism to Christianity—survived the abrogation and disappearance of all other forms of the religion with which it was connected, and has twice been affirmed by prophecy or practice to be an essential part of spiritual religion and the equal of social morality—has proved its divine origin and its indispensableness to man.

IN some of the British Churches great difficulty is experienced in the exercise of proper discipline. Even in flagrant cases it is exceedingly difficult to loose the pastoral tie when it is obvious that its continuance would be disastrous to the religious interests of a congregation. A contemporary gives the following instance: Bishop Magee denounces the present system of ecclesiastical courts as a scandal. They are extremely costly and the sentences inadequate; he knows a bishop who incurred \$7,500 of expense in ridding his diocese of a drunken clergyman. What sort of discipline could be maintained in a regiment where the colonel had to spend all this money before a mutinous soldier could be placed in the guard-room?

A MEMORIAL fund of not less than \$35,000, but not to exceed \$50,000, is being raised in connection with the centenary of Wesley's death, which will be commemorated at a series of services commencing March 2, 1891. An appeal has been made to the Methodist ministers to place a sum of at least \$10,000 at the head of the fund; and to this there has already been a generous response. The fund will be devoted to renovating City Road Chapel and putting the graveyard and its monuments into a becoming condition. Seven marble columns will take the place in the chapel of the unsightly columns of painted wood; and these will be contributed by the seven sections into which Methodism has become separated during the last century. The Belfast *Christian Advocate* suggests that the Irish Methodists should contribute a column of Irish marble.

THE *Dumfries Standard* argues that the object the innovators of the Church Service Society have in view will not be reached by their methods. Their fundamental error is in supposing that it is the ritual of the Anglican Church that attracts the landed aristocracy of Scotland. In reality it is the political decapitalization of Scotland, and the withdrawal of the Scottish nobility and gentry during great part of the year to the English metropolis. It is fashion, and not ritual, that attracts them to the Anglican communion. If it were the ritual, it would be folly to hope to compete with the Anglicans in this particular. By turning Presbyterians into ritualists an appetite for the sensuous in worship is being created that will find for itself a fuller satisfaction in the Anglican communion.

THE *Christian Leader* says: Dr. Donald Macleod, presiding in Lady Rosebery's absence at a meeting in Glasgow to promote the extension to that city of the Scottish Women's Benefit Society, said the problems connected with the unpaid labour of women were of an extremely difficult and at the

same time a most touching nature. He did not know any class that deserved the interest of the people more than seamstresses and others who were toiling from morning to night at wages that were a disgrace to our civilization. Nothing could be more utterly selfish than the thoughtlessness of those people who run after cheapness without considering the enormous cost at which the goods are supplied. This selfish thoughtlessness Dr. Macleod regards as one of the most wicked symptoms of modern society, and unfortunately it is increasing every day.

THE Rev. W. Young, in the discussion in Manchester Presbytery of the Synod's remittant ministerial efficiency, regretted that the committee had made no recommendation with reference to the practical training of students. The present system of training for the ministry was antiquated, and did not come up to many manifest needs. The committee's recommendation, that one congregation in each Presbytery be visited annually, was condemned by Mr. Young as unworkable. The scheme was framed without regard to the size of the Presbyteries. The proposal to give the Presbytery power to dissolve the pastoral tie in cases where the pastor was found inefficient, was also censured by the same speaker. It appeared to him that the committee had done as a body what none of its members would individually have dared to do. Dr. Grosart, of Blackburn, who is in favour of grappling with the evil, said there were admittedly inefficient, imprudent and unsuitable men in their pulpits, and the Presbytery could not deal with them unless they had at their back the Synod legislation.

THE *United Presbyterian Magazine* for November says: From the Zenana work of the Church, in behalf of the suffering women of India, China and Calabar, there begins to appear a growing gain for the Church itself. Every meeting of Synod now shows a large gathering of the women of our Church who desire to learn the general features of the year's results, and to ponder what more can be done, or how things attempted can be better done. Many friendships have been originated and cemented in this way; the spirit of prayer, and of liberality, and of zeal has been greatly deepened; and many women, young, as well as more advanced in years, have been made thereby to recognize new work for them, and a fresh interest in life. Additional features are reported, from time to time, indicating concentration of interest, along with its spread. In Edinburgh and in Glasgow meetings of the women have recently been held. The Edinburgh meeting included representatives from between forty and fifty congregations in the Presbytery, country congregations being prominently represented in dealing with practical questions.

THE Rev. Peter Mackenzie, D.D., of Urquhart parish, better known as Ferintosh, died recently at Dingwall, to which he had been removed a few days before to undergo a surgical operation. This was successfully performed, but from the effects he never sufficiently rallied. He had been arranging to retire from active work. A son of a former minister of Lochcarron, and brother of Dr. Mackenzie, of Kingussie, he was married to a daughter of the late Rev. Mr. Grant, of Nairn, and sister of Col. Grant, the distinguished African explorer. Dr. Mackenzie was Moderator of Assembly in 1884. His predecessor at Ferintosh, who came out at the Disruption, was Dr. Macdonald, the famous "Apostle of the North." The kindest feeling subsisted between the two men; and it is said to have been Dr. Macdonald's habit when setting forth on his pastoral visitations to drive down to his old manse and shout: "Hey, Peter, will you go down the way of so-and-so to-day"—an invitation gladly accepted whenever possible. To this style of introduction Dr. Mackenzie frankly ascribed much of the success that attended his pastorate. In his address as Moderator he made a manly acknowledgment of the offices of friendship extended to him by his Free Church neighbours. So devoid was he of sectarian feeling that he was personally as popular among them as with his own people.

THE Rev. John M'Neill, at a meeting of Regent Square congregation recently, made a statement which indicates that he will not accept the call to Westminster Chapel. He explained that his desire was to have his Sunday evenings free for work among the class of people who do not attend such a church as Regent Square, and suggested that an assistant should be engaged to conduct the Sunday evening services. A motion agreeing to the course suggested by Mr. M'Neill was carried by a large majority. Regarding the arrangement come to, the *Presbyterian Messenger* says: We cannot, however, shut our eyes to the fact that the new arrangement is somewhat of an experiment. Both sides have conceded something. Mr. M'Neill has, meanwhile at least, given up the idea of having a tabernacle erected for him. The congregation of Regent Square has, on the other hand, set him free from a part of the public duties on which they had a claim. This mutual accommodation betokens a desire on either side to look at the whole position in a friendly spirit. Time will show how the plan will work; but we trust most sincerely that if any readjustment is called for in the future the need of it will spring from the abundant success of the labours that are to be conducted on the lines now agreed on.

THE annual conference on Evangelization, in connection with the Presbytery of London North, was held in Regent Square Church, Rev. Principal Dykes, Moderator, presided, and detailed the steps which the Synod's Committee had taken to obtain and tabulate information as to the mission work being carried on by the Church, and the result of the investigations had been that they did not think that all the labour, prayer, enthusiasm and ardour of spiritual life expended upon the work had brought in the results that might have been anticipated in the shape of saved souls and members permanently added to the Church of Christ. As to methods, being a Church it was necessary to work on Church lines. The Church itself should be the centre, and the work should be the establishment of a self-propagating, self-governing, and, as far as possible, self-supporting branch in another place which should itself become another centre of similar operations. Rev. W. M. McPhail, of Streatham, gave an interesting account of how his congregation had been using their church itself for mission work during the past four months, with very gratifying results. Rev. Alexander Jeffrey, of Stratford, and Rev. D. M. McIntyre, of College Park, gave accounts of the methods which had been successful in their different spheres. The discussion was heartily taken up by various speakers, and after a short speech from Rev. John M'Neill, was wound up by Dr. Gibson, Convener of the Presbytery's Committee.

THE Philadelphia correspondent of the *New York Evangelist* says: The matter of pulpit notices is oftentimes a perplexing problem for the pastor. In a large active Church the number of announcements pertaining to its own ordinary work is always great. Then frequently there are special announcements to be made, some of them of a semi-secular nature. It is no uncommon thing for a pastor to have a list of ten to twenty notices to read. This is perplexing. First, it takes time; several minutes are necessarily consumed in this item of announcements. And in these days when many people seem to count every moment they have to stay in the sanctuary, five to ten minutes' time taken out of the period allotted to the service is really a serious matter. Then it is not only the time required that must be considered; the effect on the service of making so many announcements must be thought of. Almost any notice, save those that pertain directly to the church services, draw away the thoughts of the worshippers from the duty and devotion of the hour. The new way of making all announcements on a printed slip is, therefore, not only a relief to the pastor and a saving of precious time in the service, but is also an aid to devotion in that it withdraws from the heart the exercises of worship a distracting and oftentimes discordant element. Quite a number of our Churches now print all their notices and distribute the slips among the people, making no announcements whatever from the desk. The cost is small and the gain is great.

Our Contributors.

CACKLING OVER CONVERTS.

BY KNOXONIAN.

During the heat of the Free Church controversy in Scotland a young man who had just left the kirk waxed eloquent over the shortcomings of the old Church, and the immense superiority of the new. His father, who had not joined in the movement, met the torrent of eloquence by saying "Wait a little, my son. By the time your lum has reeked as lang as oors it'll need sweepin' just as bad."

There was a world of sound sense in that remark. The new ecclesiastical lum has not reeked for fifty years, and the Highland battalions think it needs sweeping badly at the present time. Mr. McCaskill and a few stalwart men are trying to go up the chimney, broom in hand, but they find the work somewhat difficult, and the chances at present seem to be that they will be smoked out. Possibly the lum does not need sweeping as badly as the Gaelic men think. It may, however, need sweeping several times before it has reeked as long as the kirk lum has. The unexpected is what generally happens.

That old kirk man might teach most of us a useful lesson. Many of us are too prone to make a noise over new movements and new converts. Of course a man can easily go to the other extreme and refuse to believe in any new man or new movement. It is just as easy to imitate the qualities of the ass as the qualities of the goose. A human mule is not any more lovely than a shouting fool. To refuse to be glad over anybody or anything is just as unlovely as to cackle loudly over everybody and everything new. There is a good medium somewhere between the mouth that never opens and the mouth that is always open and ready to shout for every new man and new thing.

There was a tremendous amount of shouting over the Scott Act a few years ago. No doubt much of it was natural, and perhaps a part of it was proper enough. What friend of temperance does not feel at the present time that the cause would stand better if there had been less shouting. There was nothing gained by kicking the liquor men when they were down. And as matters turned out, they were not very badly down. And apart altogether from exasperating unnecessarily the liquor influence, the shouting showed that temperance men were ready to shout long before they were sure that there was any real and lasting good to shout about. Moral: Never shout until you are sure there is something worth shouting about and very seldom even then.

It is quite useless perhaps to say to most Protestants that cackling over converts, or alleged converts from the Roman Catholic Church should be given up. An ex monk, or ex-priest, or escaped nun will always be received with open arms. The ex-monk may be a vile scoundrel, but he can always find a pulpit to preach in and an audience to listen to his black-guardism. Among his audience you may often find class-leaders and a stray Presbyterian elder. The fair sex are always well represented so far as numbers are concerned. The last ex-monk that figured in Ontario pulpits and drew admiring thousands is serving his time in a penitentiary in England. His term will soon expire, and if he comes back to Canada, no doubt pulpits will be open to him. If he makes up a good story to the effect that the Jesuits conspired against him in England and put him into the penitentiary, he can draw better than Sam Jones. Glory awaits the penitentiary bird in Ontario if he just strikes the proper line, and most likely he will.

Next to a live ex-monk, the convert greeted with the loudest cackle is an ex-priest. Alleged ex-priests, however, don't arouse the enthusiasm that they once did. The ex-priest business has been overdone. There has been over-production in the ex-priest line. Perhaps the business may adjust itself after a time to the law of supply and demand.

For ability to raise a loud, ecstatic, long-continued cackle an escaped nun occupies a first place. The trifling fact that she may never have seen the inside of a convent is neither here nor there in the matter. She is always sure of an audience, composed largely of bald-headed men, provided she has a strong story to tell about the inside work of convents.

The worst foes of our French work in Quebec have always been the frauds who perambulate the country making money out of their alleged former connection with Rome. If the work had not been a good one their combined hypocrisy and rascality would have killed it long ago.

Converts from Rome, however, are not by any means the only ones whose coming raises a cackle. Protestant Churches sometimes so far forget decency and dignity as to cackle loudly over every new comer. In the case of clergymen such cackling is very unwise. A clergyman who is worth anything does not want to be cackled over. In leaving his own Church, if he amounted to anything in it, he rent many tender ties in leaving. He may be following his convictions, but his heart is sore. He does not want any fuss made over him nor noise made about him. There is some evidence that new man had grave doubts about his course in joining the Church of Rome. Whether he had or not many a good minister has had doubts long years after he left his own communion, and not infrequently the doubts are increased and intensified by time.

Of course a minister that his own Church is glad to get rid of will always want a shout raised when he jumps the

fence. It might be as well not to cackle until he spends some time in his new pasture.

Too many congregations are ready to cackle over every convert from neighbouring congregations. They should remember that in many instances it is more blessed to give than receive.

In a town we know well half-a-dozen people who had a difficulty in their own Church went over to a Church of another denomination. A tremendous cackle was raised over them. The new comers were compelled to say that they had not come of choice or to stay, but merely as a matter of convenience until things settled down in their own Church. The cackling stopped suddenly. It is no great compliment to be told that a man worships in your Church simply because he has a row with his own.

Cackling over a convert is as dangerous as undignified because a convert who likes cackling will expect you to cackle over him all the time. When the cackling stops, as stop it must, you may be in trouble.

Politicians are shrewd men, but they sometimes make the mistake of cackling too much over converts. Sometimes the fellow who comes over from the other party is no great gain. Perhaps the other party gained by losing him. Probably he comes because he wants an office. Possibly he had some trouble in his own party about the amount given him at the last election to defray legitimate expenses.

The fact that a man has a quarrel with his own Church or party is no evidence that he loves yours. Perhaps he dislikes yours only a little less than he dislikes his own. When he cools down a little he may dislike yours most.

Let it be granted that men sometimes change their Church or their political party from the highest motives. Men of that kind don't want any cackling over them.

THE SYNOD OF COLORADO.

On Tuesday, October 21, 1890, the Synod of Colorado met within the First Presbyterian Church, Pueblo. Pueblo is a large and rapidly-growing city, the second largest in the State. The opening sermon, a very excellent one, was preached by the retiring Moderator, the Rev. Thomas M. Hopkins, D.D., of the Capital Avenue Church, Denver. The Rev. T. C. Kirkwood, D.D., the very efficient and genial Synodical Superintendent, whose office is similar to that of the Rev. J. Robertson, D.D., of the Canadian North-West, acted as Clerk, with the assistance of two other gentlemen. The church in which the Synod met is a new building, only just completed, with all modern improvements, and would do credit to cities like Montreal or Toronto. The Rev. E. Trumbull Lee, D.D., the popular and successful minister of the congregation, was chosen as Dr. Hopkins' successor in the Moderator's chair, and made a model presiding officer. What struck a Canadian was the absence of the clerical gown and bands—in fact several of the ministers present would not have been known as clergymen by their dress. The writer cannot say that he was favourably impressed with this, what appeared to him, an innovation. The gown is endeared to us by many tender associations; may it never disappear from our Canadian Church. The entire meeting of the Synod was most harmonious and inspiring. With very few exceptions there was progress reported all along the line. There would have been no exceptions at all but for the straitened condition of the Home Mission Board, which is labouring under a debt of about \$140,000, and which, on account of its financial condition, had to give the order not to undertake any new work, and the consequent heavy demands made upon the committee. Before the end of the year it is confidently expected by those who know that the debt will be extinguished, and the Church be able to go forward in her Christian work. Each sederunt was opened by half-an-hour's devotional exercises, which were well attended and helpful. In addition to these meetings, on two evenings prayer-meetings were held for a special outpouring of the spirit of consecration upon the Kirk Sessions, and were seasons of peculiar sacredness. Wednesday and Thursday evenings were set apart for popular meetings, at which large congregations were present. On Wednesday evening the Rev. W. Phraner, D.D., for thirty-five years minister of Sing Sing, N.Y., congregation, gave the address. The Rev. Doctor had recently gone forth on a tour round the world, inspecting the different Foreign Mission Stations in Japan, China, Siam, India, etc. For over an hour he gave an interesting and stimulating account of his tour round the world. Thursday evening the Rev. Theodore Crowl, of Salida, Colorado, gave the address on foreign work, and the Rev. Richard E. Field, of Cheyenne, Wyoming, on Home Missions. Both addresses were well received, worthy of the gentlemen and of the large congregation present.

During the sitting of the Synod the Ladies Foreign and Home Missionary Societies of the Synod held their meetings in the chapel attached to the church. From what we heard the ladies say, their meetings were well attended and enthusiastic. What rather surprised, if not startled, an old-fashioned Canadian was the fact that the reports were publicly read at a popular meeting held in the church, presided over by the Moderator, by the secretaries of the respective societies. It must be confessed that the ladies read their reports far better than we have heard similar reports read by "lords of creation" in some of our Canadian Presbyteries. At the same time, with all due deference to the ladies who did so well, their appearance in public created, at least in one per-

son present, a most uncomfortable feeling. It is an "innovation" which we would not like to see introduced in the beloved Canadian Church.

Besides the writer two other Canadians were present, one the Rev. James McFarland, an old Montreal student, now doing successful work in Idaho Springs, Colorado, and Mr. Logie, B.A., of Knox College, now a licentiate of the American Church, who is not unknown to several of our congregations in the neighbourhood of Toronto. His last mission field was, we believe, in Mimico. Mr. Logie is here for his health, and, like many of us, receiving benefit from the sunny climate of Colorado. Another of our clergymen is in the State, though not present at the Synod, viz., the Rev. W. H. W. Boyle, B.A., of St. Thomas, Ontario. Many of your readers will be glad to learn that he is improving fast, and receiving great benefit from his stay in Colorado Springs. Already by his kind, Christian, gentlemanly behaviour he has endeared himself to those who have become acquainted with him and his excellent wife. But Mr. and Mrs. Boyle, as well as others, who in the providence of God have to be out here, are longing for the time to come when our days of exile shall be over, and we can return, with thankful hearts for the benefits received from our stay in the United States, to the beloved Canadian Church, which is dearer to us than ever before, and the country where waves the flag of good Queen Victoria.

The Synod of Colorado embraces a large territory of country, and is largely a missionary Synod. Great credit is due to the Rev. Dr. Kirkwood, the Superintendent of Missions, for the work accomplished under his wise and kind administration. A kinder-hearted gentleman than the Doctor it would be hard to find. The Synod has four Presbyteries and eighty congregations under its care. There are seventy ministers within the bounds, of whom only twenty-two are regularly inducted ministers. Our college at Longmont, of which the Rev. George C. Crittenden is the principal, is also under the care of the Synod.

The Presbyterian Church of the United States of America has an enormous task before her, but she is a grand Church, doing her work nobly, and although not the best Church in the Republic, yet wielding an influence for good second to none, we believe.

According to the statistical report in this year's minutes there are under the care of the General Assembly thirty Synods, 213 Presbyteries, 6,158 ministers, 403 licentiates and 1,235 candidates for the holy ministry, an eldership of 23,800; 6,894 congregations, of which 222 were organized last year, and a communion roll of 775,903; 867,463 scholars and teachers in the Sabbath schools, and a sum of \$14,368,131 was raised last year for all purposes. To God be all the glory.

THE PUNDITA RAMABAI.

This accomplished lady who visited Toronto about two years ago is carrying on her work in India with remarkable success. As might be expected, her new departure has roused bitter antagonism, and has been assailed unscrupulously. The following from the pen of Mrs. J. W. Andrews, president of the Executive Committee of the Boston Ramabai Association, will be read with interest:—

Having learned that cruelly untrue statements in regard to Pundita Ramabai and her work have been circulated in America, the Executive Committee of the Ramabai Association makes haste to correct them.

Ramabai came to Philadelphia in March, 1886, her fame as a scholar and reformer having preceded her. During the two and a-half years that she was in this country she so interested the public in her effort to elevate her countrywomen that when she sailed from San Francisco for India in November, 1888, she did so as the representative of an association bearing her name, pledged to the support of her reform, with Edward Everett Hale as its president, and Dr. Lyman Abbott and Phillips Brooks among its vice-presidents. In India an Advisory Board of influential Hindus, endorsed by Englishmen of the highest standing, had promised their support, and in March, '89, the school opened in Bombay with two pupils, one a child-widow and one an unmarried girl. It will be remembered that according to the Hindu religion a widow is considered responsible for the death of her husband, because of sin committed by her in a previous existence; this is particularly the case if she is without a son. Therefore upon the unfortunate child-widow is heaped every indignity and curse. It is for this oppressed class among the high castes, where superstition is most powerful, the Ramabai provides this home and school, feeling convinced that with education they will become self-supporting and happy, and in time a source of blessing to their country. In March 1890, one year from its opening, the school numbered twenty-seven pupils, twelve of them being high-caste child-widows, and dependent upon the Association. Five child-widows have been added since then. Instruction is given in Marathi, English and Sanskrit, and besides the curriculum common in this country, the pupils have lessons in sewing, embroidery and gymnastics. At stated intervals the classes are examined by the Government Inspector of Schools, thus far with very gratifying results, and the quarterly accounts of the school, after being audited there, are submitted to the Executive Committee in Boston.

Ramabai asks the assistance of this country for ten years only, believing that by the end of that time India will adopt

the reform as her own; therefore, for the support of the school for ten years, \$5,000 have been pledged annually by a few friends, and by the sixty auxiliary societies, one of which is the Branch Association of the Pacific coast, \$25,000 are required to establish the school in a permanent home. Now it occupies a rented building. Of this sum \$18,000 have been raised, \$5,000 being from California. There is no foundation for the report that \$50,000 came from there. This money is retained in the hands of the treasurer of the Association in Boston, and is sent to Pundita Ramabai as she requires it. Her friends have no reason to complain of her extravagance.

For the facts thus presented to the public the Executive Committee of the Ramabai Association are not only indebted to the weekly letters received from Ramabai, Miss Hamlin and the assistant American teacher, but to letters from the Advisory Board in India, and from travellers and missionaries there who have visited the school and bear their testimony to the value of the work.

Boston, October 10, 1890.

AN EXPOSTULATION AND APPEAL.

MR. EDITOR,—Will you kindly allow me to say a few words through your paper which may perhaps arouse our mothers to the danger in our midst. Here in a few days will be scattered far and near the thoughts, words, and deeds of one who is brought to the gallows. Can it be possible that this poison is to be placed before our young people? Oh, mothers, as you would dash the cup of deadly poison from their hands, save them now from polluting their minds by the accounts of this dangerous man's life!

Can there be anything in it that will give them higher, purer aims? Will you not use all your influence to persuade them not to read one word of it, and you, young men and young women, who have no loving mother near you, let me implore you not to read Birchall's life; fly from the influence of such a man! And you, fathers of our land, who have the power to prevent it, why will you allow our Christian country to be polluted by such literature? A MOTHER.

Toronto, Nov. 6, 1890.

MISSIONARIES FOR THE NORTH-WEST.

MR. EDITOR,—In your issue of the 15th ult. I notice an appeal from Dr. Robertson for more men for the North-West field. I don't think this appeal can be too generously responded to, but I think Dr. Robertson would place some of these new labourers at points where the cry for help is not heard. To the personal knowledge of the writer there are places where the Presbyterian Church is wasting their energies and exhausting treasures which if differently directed might bring the Gospel to many in the North-West who cannot at present enjoy it. We are told in some of the places, "No missionaries are in sight." No Presbyterian missionary it is true, but there is nevertheless a missionary—good, earnest Christian workers, evangelical too—in some of the places named by Dr. Robertson, where there positively is no room for another. This is the wail of a unionist, say some. The hard, practical observer of home mission work in this country can come to no other conclusion than that here in the North-West, a deplorable waste, a sad un-Christian conflict is going on. Two years ago I attended a Presbytery meeting at a very small village. Here we found two missionaries, the one Presbyterian the other Methodist; both had large families; they both used the same church building—the property, I believe, of the Methodist body; they preached to almost identically the same congregation, Methodist in the morning, Presbyterian in the evening, or *vice versa*. They preached the same Gospel from the same Word. The good Presbyterian with whom I put up told me the "town" could not support the two, nor did it. I visited the house of one of the pastors and it was painfully evident they were not supported. The missionary whose every talent is used to keep the wolf from his own door can do but little for the Master.

Who are to blame for this state of affairs, probably not the Presbyterians, probably not the Methodists, likely both. But this is certain, it is no fault of the poor people of the village, who would gladly join hands and give a comfortable living to one man whether Presbyterian or Methodist.

There are other places similarly situated, some of them in Dr. Robertson's list of vacancies.

Now, how can this matter be remedied? If the heads of these two great evangelical bodies will not do it, it can't be done; but if they will, it can. Let them meet in the latter spirit and every isolated settlement in this new country can be given the Gospel, not necessarily Presbyterian, but nevertheless the Gospel.

LAYMAN.

MISSIONS IN INTERIOR BRITISH COLUMBIA.

MR. EDITOR,—Learning that there was a settlement near the international boundary line, south of Licamos, in British Columbia, I asked the Rev. Mr. Wright and the Rev. Mr. Langill to visit the district and explore. The people had hitherto been neglected. A synopsis of the report of these gentlemen may be of interest. Mr. Wright is the writer of the report and Mr. Langill concurs.

"I left home (Enderby) on September 30, and went as far as Vernon (eighteen miles) that night. I found Mr. Langill still suffering from the effects of the break in his leg. After a

thorough examination I was persuaded that a little enforced exercise might do good and no harm and so felt no misgivings in urging him to go with me to explore the district to the south, according to your request. I may say that he did not need much urging. We took the steamer October 1 and reached Pendicton (eighty-five miles) that night, where we were kindly entertained by the family of Thomas Ellis. Next morning we set off by an old Indian trail to Osoyoos (about forty-five miles). Night fell on us before we reached our destination, but the toils of the journey were forgotten in the hearty welcome which we received from Mr. Kruger and his wife (Lutherans). We announced that we would hold a service at this point on our return the following Monday evening. On October 3 we went to the Quartz Mining Camp on Rock Creek (upwards of twenty-five miles to the east) and held a service there at seven p.m. This service was well attended and such interest was awakened that when we spoke of a subscription list a promise was given of \$150 towards the support of a missionary. On the 4th we passed down the trail to the Hydraulic Camp at the mouth of Rock Creek (twenty miles) reaching this point at two p.m. Having announced service for Sabbath evening, we journeyed ten miles along Kettle River to the house of Mr. Murray (brother of the Rev. Mr. Murray, of Uicola) where we held a service on Sabbath morning; and returned to Hydraulic Camp for the Sabbath evening service. Mr. Murray was confident that he could raise \$300 among the people to the east of him in the district called Grand Prairie. Hydraulic Camp agreed to raise \$150; so \$600 may be relied on for the three places mentioned. The distance between extreme points is about sixty miles—forty good wagon road and twenty good trail. On Monday we rode back to Osoyoos (thirty-five miles) by a different road, leaving Quartz Camp far away to the right, where we held a service in the evening. Tuesday we went up to the Similkimeen River (twenty-five miles) and had a service at the house of Mr. McCurdy. On Wednesday we passed over the mountain to Pendicton (thirty-five miles) and had a service in the house of Mr. Ellis. Thursday we took the steamer on Lake Okanagan and got home Friday evening. We think two missionaries should be sent in here next spring, and the amount the people can give will be known by Christmas. We wish to bear testimony to the kindly courtesy with which we were everywhere received. Our only expenses were \$4.25 for meals at Chinese eating-houses and \$1.25 for a telegram; and our collections amounted to \$17.70, so I send \$12.20 balance for the Home Mission Fund. To Thomas Ellis, who gave us his horses and entertained us, and to Captain Shorts, who gave us a free passage down and up the lake, our acknowledgments are specially due. Mr. Langill benefitted by the trip. With kind regards and many thanks for the honour done us in our commission," etc.

To show the rapid expansion of work in British Columbia it may be mentioned that at the last meeting of the Presbytery it was agreed to organize missions in New Westminster, at Northfield and East Wellington and at Cheam, and that since that time missionaries have been asked for North Bend and Beaver and now for Pendicton and Kettle River. It is to be hoped that two suitable volunteers may be forthcoming in spring for these settlements.

J. A.

HOME LIFE AND THE MARRIAGE RELATIONS —WOMAN'S SPHERE.

MR. EDITOR,—How beautiful are thoughts of home, and who have not entertained them? Is there any one who has not had a home? If so, miserable is he or she. The home of my childhood and the parents upon whose knees I have sat—the mother who has kissed and the father who has fondled me! How precious it is to think of these things! Perhaps they have gone down to the grave with gray hairs, or in their young days. Happy it is for me if they had my blessing and I had theirs! Did I shed tears for them? Did they smile on me in their last moments, and did my sisters and brothers cluster around them? If home was what it ought to be it was so, and angels (although invisible) hovered around, as the spirit winged its way to God forever, with Him to dwell. The homes of Canada, dear old England, Scotland and of Ireland, may they ever be sacred places where parents, united in dearest love, sanctified by the presence of loving children, can look upon them as the most sacred spots on this cold and wicked earth! I have passed over the United States—not that I believe there are not sacred homes there too—countless happy firesides and affectionate children, but because of late years American homes have not been guarded and sacred, as once they were, and men and women too often regard marriage as a matter of temporary convenience—or pleasure—to be dissolved on the merest pretence of lust or avarice by divorces. These remarks are made by me from reading an article in your issue of the 22nd ult., on the meeting recently held in this city of the association of learned American women, ostensibly for the advancement of women in the United States in education, science and position in society. You wrote a very able and lengthy article in that number of your very useful periodical on women's position in society and their proper spheres, commendatory in its tone of that assemblage of women and its objects, without any remarks, as I thought, of warning against their too hasty advance in the United States, their lax views of home duties, their loose marriage relations and the disposition shown all over that Republic in single and married women to wander alone from homes to distant parts, advocating what had better be advocated and promoted by

men and ministers of the Gospel. There was no comment on your part of the daring ventures of American females into professions and callings, evidently unsuitable to their natures and home-life as mothers, wives and females. I say this but cannot omit to say how greatly I admire your usual able advocacy of everything that tends to promote Presbyterian doctrines and the advancement of the glorious truths of the Gospel of the Lord Jesus Christ. Nor can I omit to say that you generally observe an admirable spirit of conservatism on the relations of society and religion.

But the tendencies of the times are such, especially in the United States even more so than in Europe (unless it be in France), in the female part of mankind, to unsex themselves, to assume professions, and with very gross effrontery dictate to men and their more modest sisters what are their rights, contrary to the old usages of society and in the face of Christian teachings, that such old and worthy periodicals as you edit, and are issued to instruct the vast Presbyterian Church, and which usually condemn female socialism and unscriptural conduct. If Christ and His holy apostles, Peter and Paul especially, taught anything as to female conduct, they taught a very different line of conduct from that pursued by a large portion of American women of our day. They taught also that marriage in the sight of God is a sacrament—a holy indissoluble union of the sexes, only to be dissolved under the most aggravating circumstances on the part of either, that marriage, indeed, as St. Paul says, between man and woman is like the union of the Church with Christ—holy and pure. Now the late assemblage of learned women in this city was a very mixed kind in its formation, consisting of females calling themselves lawyers, doctors and ministers of the Gospel—at least one of the Unitarian Church. The President of the Convention (Mrs. Howe, of Boston) assumed to be a Unitarian minister! Save the mark! and preached in the Unitarian Church of this city on the evening of the 10th ult. What is the Unitarian Church—in its opinions? Do any evangelistic ministers of any Church in the city fraternize religiously with Unitarian ministers? Is it not the essence of their teaching to deny the divinity of the Lord Jesus—thus undermining the doctrines of original sin, the shedding of the blood of Jesus as a propitiation for sin? If such an association chooses such a woman for its president, what must be the general opinion of the whole? While the more sensible part of the community (men and women) may tolerate the admission of women into the ranks of the medical profession for specific purposes only, such as midwifery and attendance on women and children, they do not think it right and proper for them to fraternize generally with doctors, to perambulate our cities in their carriages and visit families, men and women indiscriminately. The whole assumption by females so to do is condemned by the majority of doctors. The idea of women dissecting human bodies of men and women, especially in the presence of men and girl students, seems to me, and must seem to most persons, very indelicate. If this be so in medicine, what are we to say of women going into our courts of justice to wrangle and speechify before judges and juries and lawyers?

Was such a thing ever contemplated in married life that women, young or old, should go into courts and act in this way, and is it not a piece of effrontery? Yet this doctrine was advocated by this convention of women. The next thing we find the American women doing is to preach to men—to General Assemblies, to be ordained in the very teeth of St. Paul's and St. Peter's injunctions to the contrary. If such men as these who saw Christ—to whom Christ spoke—endowed from on high eminently with the Holy Spirit, are not to be our instructors in earthly things, who are? Some say a set of American women (mostly freethinkers), bold in their conduct, presumptuous in their literary arrogance, are to be preferred! What did we find this assembly of women teaching and doing? One preached Unitarianism, a doctrine subversive of the divinity of Christ. Another (a Miss Leonard) gave a lecture to prove that the ancient Egyptians were a highly moral, enlightened nation of people—had eminent kings and queens—greatly respected the female sex, in fact, were superior to the Jews, for that was the burden of her lecture. Is this true? It is untrue. Some of the most degraded, idolatrous doctrines of ancient times came from Egypt prior to Moses and the Exodus. The goddess Ceres, the authoress of the corrupt Eleusinian mysteries reigned, there and these mysteries were practised in Greece and Rome afterwards. The corrupt goddess, Isis, came from there, so did the goddess Astarte, denounced by the prophets, the most corrupt of all heathen idols, and was worshipped in Sidon and Canaan. Another of this assembly of women advocated the social doctrine that numbers of families might associate together in one house, having a general table served by servants, which is a sort of communism, or breaking up of family life. Two of them are from Nebraska, and another, a Miss Eastman, lectured on Temperance in the Pavilion on the Sabbath, which, unless of a religious nature, is a desecration of the holy Sabbath. It is doing good, it is true, but another day is the fittest time to lecture on purely worldly matters.

This assembly of women were no doubt learned, but we don't know their antecedents, and they were the representatives of what is called "blue-stocking society" in the United States. Their opinions and example cannot fail to evilly affect Canadian female society.

Another of these ladies expressed the hope in her remarks, I am told, and was applauded, that there would be no monarchies in the world after the commencement of the twentieth century. Is it not probable that Queen Victoria (if not she, the Prince of Wales) will be on the throne of England in the twentieth century? I have in a former article in your journal shown the immense prevalence of divorces and bigamy in the United States, even about Boston, and I could easily prove the character of city society there, especially in places like Chicago, New York, New Orleans and Cincinnati. What are we to say of the American Sabbaths? Would it not have looked better for a convention of learned patriotic women to stay the inroads of the known vices of their own country, such as I have mentioned, than to unsex themselves by spreading latitudinarian female doctrines amongst Canadians.

Toronto, Nov., 1890.

CHARLES DURAND.

Pastor and People.

LEND A HAND.

Are you in the market waiting
While the world's great fields are white,
Effortless your strength abating
Since you use it not aright?
Lend a hand! The work is growing,
And the Master's service calls;
On His fields your toil bestowing
Ere the night inactive falls.

Hasten! Join the reapers willing
With full purposes of heart;
Since it is His will fulfilling,
Cheerfully do well your part.
Lend a hand! The work is growing,
And the Master's service calls;
On His fields your toil bestowing
Ere the night inactive falls.

Faint not, though the days are weary;
Murmur not, though they are long;
Love will make His service cheery,
Love will fill its hours with song.
Lend a hand! The work is growing,
And the Master's service calls.
On His fields your toil bestowing
Ere the night inactive falls.

—F. J. Stevens, in the Gospel in All Lands.

THE DREAM OF SHEMAIJAH.

BY REV. S. H. KELLOGG, D.D.

One of the most remarkably significant religious movements of our day, especially when considered in the might of "the sure word of prophecy," is the change that has passed, and is still passing, upon the mind of the Jewish nation in regard to Jesus of Nazareth. The time was when He was regarded with bitter hatred and contempt; no slanders, with some have seemed too gross, no epithets too vile to be applied to Him. But it is undeniable that with a multitude of Jews, who are yet far enough from recognizing His full claims as Messiah and atoning Saviour, this feeling has been exchanged for a profound reverence and admiration for Him as one of the true princes of Israel.

In the *Jewish Chronicle* of October 17—the able organ of orthodox English Judaism in Britain—is published a sketch of great beauty, parts of which so strikingly illustrate the above remark, that I have been induced to give it to the readers of THE CANADA PRESBYTERIAN. The writer is Mr. Claude G. Montefiore, a relative—if my impression is correct—of the late venerable Jewish philanthropist, Sir Moses Montefiore—an accomplished essayist whose name will be familiar to many readers of contemporary current literature.

The peculiar interest of the article will be manifest to every reader. To appreciate certain passages one should be aware of the remarkable fact that it is the custom in the orthodox Jewish synagogues to exclude from the course of readings prescribed for the synagogue service, the marvellous prophecy of the Messiah as the suffering Servant of the Lord, which we have in Isaiah lii. 13—liii. 1. Mr. Montefiore, who represents the liberal school of Judaism, informs us in a footnote that in the *Berkeley Street Synagogue, London, England*, unlike most others, this part of the prophet is now read before the people. The whole article is quite too long to transcribe, but from the part which is given below, its spirit and purport will be apparent. Mr. Montefiore sets forth his views under the similitude of a dream: "The Dream of Shemalijah."

I, Isaac Bendigo, will tell thee of the dream of my master, Shemalijah, as he recounted it unto me in the bygone years. Now Shemalijah was held to be heretical and dangerous both for many other things and also because he believed and taught that, whether in private or in public, that prayer was best and most pleasing to God which was spoken in the mother tongue of the suppliant. He was wont to say that even as a child would ask its father's forgiveness in its own language and not in a strange speech, so should man ask forgiveness of our Father in heaven in his own tongue and not in another's. And again he said, that even as one who talks lovingly to his beloved upon earth, makes not use of the language of the learned, which he has learnt with pains, but of his own familiar speech, wherein his heart's desire is uttered, so should man speak to his Beloved, who is in heaven. And yet he who spoke thus was well read in the tongue of our forefathers, better than many of those who, for that their heart was fat and their ears heavy, reviled him for his words.

Now Shemalijah told me that a rumour had reached our city that in the farthest part of our country there was a congregation of Jews who had determined to read aloud in their synagogue the words of our holy prophets in the mother tongue so that all might understand them. And Shemalijah journeyed to that congregation, and he arrived in the city where they dwelt upon the Sabbath eve. And the elders of the congregation came to visit him, and they told him that on the morrow the words of the prophet who spoke of the sorrows and the sufferings of the Servant of God would be read unto the people. Then Shemalijah was amazed because he had never heard of any congregation of Jews who read that prophecy of Isaiah liii. openly in their synagogues. When the night was far advanced, he, yet pondering deeply upon all these things, sought his rest and sleep. Then, as he told me afterwards, he dreamed that the morning had come, and he had entered the synagogue, and the building was vast and filled to its uttermost, and many were there who were not of our brotherhood, but had come to listen to the Word of God. And at the appointed time one, whose face Shemalijah could not discern, read in a soft and clear voice the story of the

Servant. But when he had ended, then another of the ministers of that congregation spoke unto the people and set forth to them the meaning of the wondrous tale. Now all he said Shemalijah could not remember, but some words that he uttered, Shemalijah, when he awoke, remembered clearly, and he told them unto me when he returned to his own home and mine. Of this remnant I, in my turn, have forgotten a part, but a part I remember; and this remnant of a remnant I, if thou care to listen, will now tell plainly unto thee.

The preacher, said Shemalijah, began to speak very gently, how that this was the first time in which the story of the Servant's sufferings and death and future glory was read in a synagogue of the Jews. "My brethren," he said, "we have not often asked ourselves what this story means, and we have not often sought to take its lessons to our heart. But we have chiefly tried to show what it does not and cannot mean, because those children of God who are not of our brotherhood, have, as we think, made wrong uses of this mystic tale. We have sought to show that the prophet was not speaking of one great teacher of our race whose life was lived in the spirit of the Servant's life and whose death was even as His. To Him"—but here Shemalijah told me that there was a murmuring in the congregation as of men questioning and in fear, and the preacher's voice was lost to him. And when he heard again, words such as these reached his ears: "Nay, my brethren, be ye not afraid. The Nazarene I worship not, nor do I bid you worship Him, goodly and gracious though He was. For to no man, but to God alone, must we bow down. Nor do I believe that our prophet was thinking of one to be born in future days when he spoke these words. But I ask you now to consider with me what we may learn from them ourselves, and to leave all else unheeded."

"It is a vain hope," said the preacher, "to think that we can wholly understand the full meaning of the prophet's words. A new and great conception was filling his soul, and ever and again he seeks for words to give it utterance, for figures in which to give it form. Now this fact he brings before us, and now another; nor is he always careful in the fervour of the present to remember the phase of his teaching that went before. Could he himself have told us in cold and clear cut phrase the exact significance of every sentence and every metaphor in his message? Upon him a mortal man, gifted indeed with powers such as few had known before Him, yet a mortal man notwithstanding, the spirit of God descended, but the greatness of the vision, and its truth must not make us forget that he who spoke it was but human like ourselves. From the past and from the present, from tales which he had heard and from scenes which he had witnessed, he built up the framework for his message, which was to contain truths not for his own generation only, but for all generations to come. And thus the immediate and local work of the Servant is fused with his future and more universal labours. The prophet expects that all the vision will soon be fulfilled; we who read his words after these many hundred years know that the fulfilment of the message is still to come.

"Thou, Israel, art my servant." Yes, that is the Servant's name. Israel it is who has to suffer before the victory is won. But who is this Israel? Does the prophet mean the Israel of his own day, or of days to come, or does he mean the generations of faithful Israelites in all the ages? He means, indeed, now one and now another of all these answers, but the Servant, of whose sufferings and death and triumph you have heard to-day, cannot be perfectly explained by any one of them. That Servant is not in truth an individual, or even a number of individuals; he is an ideal, a type; the Genius of Israel. All that was best and greatest in Israel's character; every element of nobility in the heroic teachers of the past; every feature that marked off the highest spirits of Israel as peculiar and unique, the prophet has woven together and idealized in his portrait of the suffering Servant, whose triumph must be heralded by death.

"And what of the Servant's work? What is his mission to the world? Here again we must be prepared for a fusion of the near and the far. The Servant is to play a part, and that a great one, in the restoration of the exiles to their own land, but with this more external duty is to go hand in hand, his own peculiar office of spiritual teaching, which is to culminate in the world's conversion, the moral new birth of all mankind.

"The face of the Servant was turned to the future, not to the past. He had a duty towards his own race, but the more sovereign feature of his work related to the world at large. To raise up the tribes of Israel, to restore the preserved of Jacob was all too light an office for the suffering Servant to perform. Therefore His God appointed Him 'as a light to the nations, to be God's salvation unto the ends of the earth.'"

One is tempted to comment at length, but that may be left to each reader. But surely it is no small thing that a Jew should find it in his heart to tell his people concerning the Nazarene that he was "one great teacher of Israel's race, whose life was lived even as the Servant's life, and whose death was even as His," as recorded in Isaiah liii. And though as yet the writer of the above—strangely to us—can only see in that chapter a representation of the ideal of Israel, yet one would fain hope that, if not he, yet others who shall hear it read, shall ere long perceive that Israel's "ideal"—sketched in Isaiah liii.—never attained or attainable by any other perfectly, has been gloriously realized in the life and death of the crucified Nazarene. We need not speak doubtfully of this. For although still the veil remains upon the heart of the Jewish nation, we have the promise that "when Israel shall turn to the Lord, the veil shall be taken away." And one cannot forbear to remark that evidently at such a time as this, when with so many in Israel the prejudice and hatred of other centuries toward the Nazarene is diminishing, and an unprecedented spirit of enquiry is abroad among the members of the scattered nation, the Canadian Presbyterian Church should account it a great privilege to be called to speak to Israel the Gospel of the suffering Servant, by whose death and resurrection there is pardon and eternal life for both the Jew and the Gentile.

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Sabbath School Teacher

INTERNATIONAL LESSONS.

Nov. 23,
1890.

JESUS CRUCIFIED.

Luke 23:
33-47.

GOLDEN TEXT.—The Lord hath laid on Him the iniquity of us all.—Isaiah liii. 6.

INTRODUCTORY.

When Pilate had pronounced sentence on Jesus He was delivered over to the executioners. There was no time intervening between the sentence and its execution. He was placed under a guard of Roman soldiers. The mournful procession went from Pilate's judgment hall to Calvary, so named because in shape it bore a resemblance to a human skull. It was outside the city near a public thoroughfare. It was customary for the person condemned to carry the cross on which he was to be executed. Jesus fainted under the burden of His cross, and the soldiers compelled Simon, a Cyrenian, to carry it. When Calvary was reached, Christ and the two malefactors were fastened to their respective crosses, which were then set up in the holes dug for them. Christ's cross occupied the central position, and on either side the others were set up.

I. The Beholders.—While Jesus was on the cross He uttered seven remarkable sayings. Here we have the first of them a prayer for His murderers. The sublime self-forgetfulness of that prayer is without a parallel. No plea for Himself, but a petition for forgiveness of His enemies He has told us to love our enemies and to pray for them that despitefully use us, and here, under the most impressive circumstances, He gives His own example. For the soldiers who are inflicting physical pain, for the indifferent onlookers, for the leaders whose hearts are filled with bitterness, He prays "Father, forgive them, for they know not what they do." The soldiers divided the clothes of Jesus among themselves and for the seamless tunic they cast lots, which was a literal fulfilment of a prophecy contained in the twenty-second, a Messianic psalm. Among those witnessing the crucifixion there was a sympathetic company. Mary, the mother of Jesus, and several other of the ministering women, and probably most of the disciples. With aching hearts they witnessed the sufferings of the sinless One. In sad contrast with them were the rulers gloating shamelessly over the victim of their murderous hate and the thoughtless spectators who joined in the heartless mockery with which the meek and silent Sufferer was assailed. The soldiers, too, joined in the cruel jesting in which the others indulged. Over the cross was placed a tablet with an inscription in writing. It was the custom to write over the cross the nature of the crime for which the victim suffered. Over Christ's cross the inscription was in three languages, Greek, Latin and Hebrew. The words written are given by each of the four evangelists, but in a different form in each of the Gospels though in substance the same. The form of writing did not please the bitter enemies of Jesus, but in this particular Pilate declined to gratify them. "Jesus of Nazareth, the King of the Jews." Even this writing in the principal languages of that time unconsciously bore testimony to the kingship of Jesus.

II. Saved on the Cross.—From the cross at Jesus' side there comes the mocking cry: "If Thou be the Christ save Thyself and us." This was what the multitude were crying, heedless of the Sufferer's agony. This poor malefactor, perhaps a hardened criminal, thought he might gain favour from the crowd for his bravery in echoing their cries. His fellow-criminal is touched with better feeling. He rebukes his railing comrade, acknowledges the justice of their condemnation, and bears remarkable testimony to the innocence of Jesus, saying: "This Man hath done nothing amiss." Turning to Jesus he prays: "Lord, remember me when Thou comest into Thy kingdom." It was the prayer of faith, an earnest prayer, which was immediately answered. Christ's response to the dying thief was: "To-day shalt thou be with Me in paradise." The term paradise is derived from the Persian and signifies a beautiful park or pleasure ground. Here it denotes the blessed state of departed souls. He was to be where Christ was. The marks that accompany genuine conversion are plainly seen in the malefactor's conversion. There is conviction and confession of sin. In remembrance with his fellow-criminal he says: "Dost not thou fear God seeing thou art in the same condemnation?" What he says of the other he applies to himself; "we indeed justly," he acknowledges. He recognizes the justice of his condemnation. He admits that his deeds were evil. Then his faith is no less clearly seen. He acknowledges Jesus as Lord. He has trust in Him, for he pleads to be remembered when He comes into His kingdom. In his heart he believed unto righteousness and made confession unto salvation.

III. The Death of Jesus.—It was now about the sixth hour, about noon, when ordinarily the sun would be at its brightest. At that hour the whole scene, the whole land of Palestine was overspread with a preternatural darkness, significant of the triumph for the moment of the powers of darkness. At the same time the massive curtain that separated the Holy Place from the Most Holy Place in the Temple was rent in two. That, too, was significant. It indicated that the way into the holiest was opened up by the sacrifice of the Great High Priest who has entered for us into that which is within the veil. The symbolism of the old dispensation had served its purpose. The reality had come. During the awful darkness that fell on the land, the mocking crowd would be hushed into silent awe. It was then that Jesus uttered the agonizing cry, "My God, My God, why hast Thou forsaken Me?" And now the end has come. The last is no longer a cry of agony but of confident trust: "Father, into Thy hands I commend My spirit." "Having said this He gave up the Ghost." He also said "It is finished." The sorrowing life of humiliation is ended. The pure spirit of the Sinless One passes to His Father whose will He had done from His entrance into this world, from the time He had said to His mother: "Wist ye not that I must be about My Father's business." The work of man's redemption was completed. The brief triumph of His enemies was at an end. The death of Christ is to all generations the source of an endless life. There is one other testimony to the innocence of Jesus. This time it came from one who had taken part in the crucifixion. The centurion, the one in command of the soldiers, when he "saw what was done, glorified God, saying: certainly this was a righteous man."

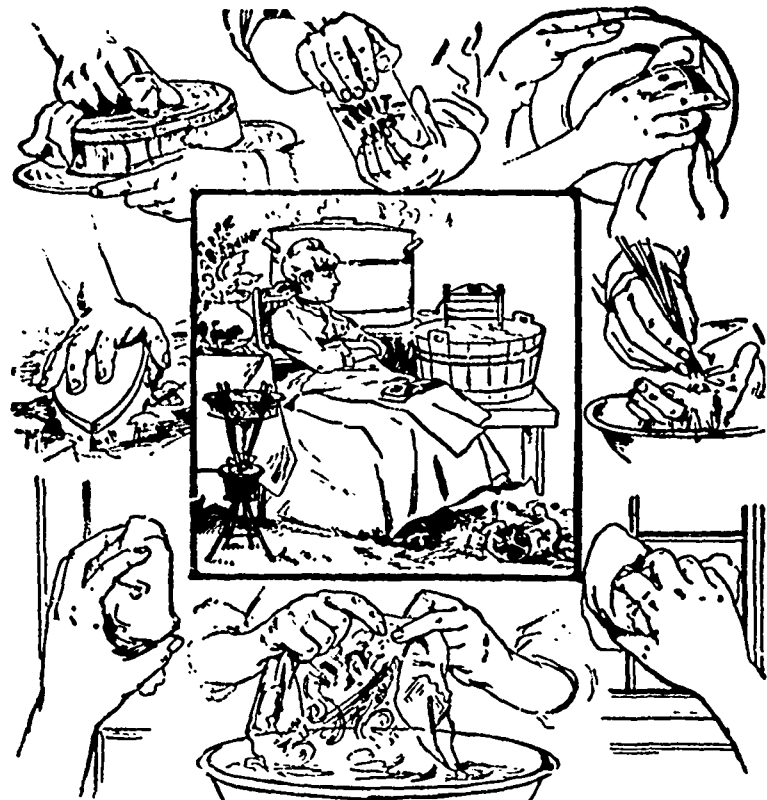
PRACTICAL SUGGESTIONS.

In the crucifixion of Christ, sin and salvation are brought out in the clearest light. Could there be a greater contrast between the coarse ribaldry of the spectators and the calm endurance of the merciful Saviour?

On the cross Christ saved the penitent thief. There were two malefactors; the one mocked, the other believed and was saved.

In dying for sinners, Jesus gave the fullest possible manifestation of His love for a guilty world. That love is extended to all who sincerely repent of their sins and who believe in Him and accept His salvation.

Let us remember that if we do not avail ourselves of the offered mercy that appeals to us by Christ's sufferings and death on the cross, there remaineth no more sacrifice for sin.

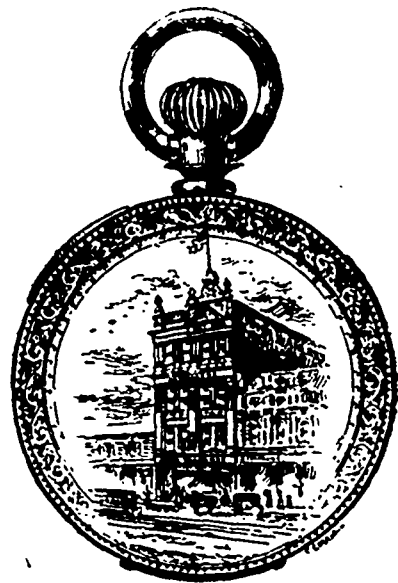


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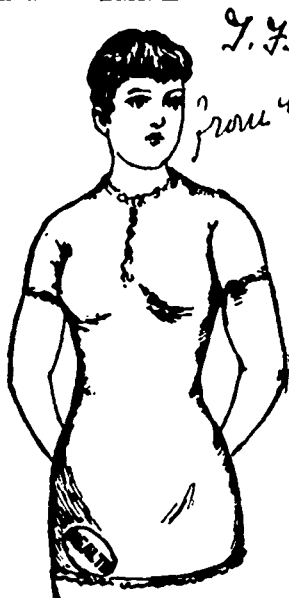
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HOME TESTIMONY:

TWO SAMPLE LETTERS MUST SUFFICE—MORE ANOTHER TIME.

THE REV. COVERDALE WATSON, for the last three years Pastor of the Central Methodist Church, Bloor-street, Toronto, but now of Victoria, B.C., writes under date of Aug. 5th inst., as follows: "Dear MR. SIMPSON—Yours of the 20th July was duly received. I can only say with respect to DR. A. WILFORD HALL'S Hygienic treatment that I regard it as a wonderful discovery, and if perseveringly used it cannot fail to be of great service. I would advise any one to get the pamphlet, begin the use of the treatment and throw medicine to the dogs. A very clever physician said to me the other day, 'Let medicine alone and get rid of the waste materials and the organs will perform their functions.' This is precisely what this treatment does."

MR. ROBERT LINN, Miller, with Messrs. McLaughlin & Moore, Bay and Esplanade-streets, Toronto, writes August 13 as follows: "To J. WESLEY SIMPSON—Dear Sir,—A remarkable experience prompts me to write concerning DR. HALL'S 'Health Pamphlet' purchased of you some time ago. The treatment unfolded therein, is to my mind, the greatest health discovery of the present century. It certainly has proved a great boon to me in a recent and severe attack of inflammation and hemorrhage of the kidneys, accompanied with piles of a painful character. The treatment acted like a charm in allaying the inflammation, stopping the issue of blood and causing the piles to disappear almost immediately. The rapidity with which the inflammation was arrested and healthy action restored was simply wonderful. I do not believe that any system of drug treatment in a case so critical could possibly have accomplished a cure so safely, effectively and rapidly. The treatment has also cured me of a very distressing headache, periodical in character and threatening to become obstinately chronic. The unique home treatment is simply of priceless value, and should be known and practised by everybody, however slightly out of health, as it would not only eradicate the disease from the system, but prevent much sickness and suffering and save most people many times its cost every year. I never invested \$4 to better advantage. Yours truly, ROBERT LINN, 168 Parliament street."

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The Canada Presbyterian.

TORONTO, WEDNESDAY, NOVEMBER 12th, 1890.

IT affords us much pleasure to be able to announce that arrangements have been completed for a series of able and interesting papers on the stirring religious and ethical questions of the time. All the contributors to the series are men of distinction and writers of eminence, whose names are household words in the Churches of America and Europe. Following is the list of writers and subjects:—

Professor George P. Fisher, D.D., of Yale Divinity School, New Haven, Conn., author of "Universal History," "Discussion in History and Theology," etc. *Subject*—"MODERN SCIENTIFIC RESEARCH AND SCEPTICISM."

Cunningham Geikie, D.D., of Bournemouth, England, author of "Life of Christ," etc. *Subject*—"REACHING THE MASSES."

Theodore Cuyler, D.D., of Brooklyn, N. Y. *Subject*—"CHRISTIANITY IN THE HOME."

Rev. J. H. W. Stuckenberg, D.D., LL.D., of Berlin, Germany. *Subject*—"THE CHURCH AND SOCIALISM."

Rev. Charles H. Parkhurst, D.D., of New York. *Subject*—"THE CHURCH AND THE STATE."

Senator Edmond de Pressense, D.D., of Paris, France. *Subject*—"SIGNS OF A RELIGIOUS REVIVAL IN FRANCE."

Professor Philip Schaff, D.D., LL.D., of Union Theological Seminary, New York, author of "History of the Christian Church," etc. *Subject*—"PRESENT PHASES OF ULTRAMONTANISM IN EUROPE."

Rev. W. G. Blaikie, D.D., LL.D., of Edinburgh, Scotland. *Subject*—"To be announced."

Rev. Arthur T. Pierson, D.D., of Philadelphia, Pa., author of "The Crisis of Missions," etc. *Subject*—"TENDENCIES OF MODERN DOUBT."

Rev. J. Monroe Gibson, D.D., of London, England. *Subject*—"CHRISTIANITY AND TRADITIONALISM."

Rev. Edwin P. Ingersoll, of Brooklyn, N. Y. *Subject*—"THE CHURCH AND POPULAR AMUSEMENTS."

Principal William Caven, D.D., of Knox College, Toronto. *Subject*—"AN ADEQUATE SUPPLY OF MINISTERS."

In addition to the above it may also be stated that those regular contributors to these pages whose papers have in the past been so highly appreciated will continue to address our readers from time to time, while a number of men prominent in the Canadian Church will write on themes of permanent and practical interest in a manner that will be found elevating and profitable.

HAVING lost his seat in Congress last week Mr. McKinley will have ample time to meditate on the mutability of all things human, the danger of pushing tariff matters to extremes, the folly of class legislation, the uncertainty of elections, and the undoubted fact that the American people have much more sense than he thought they had. Mr. McKinley richly deserves his defeat and his rejection at the polls along with a large number of his party shows very clearly that free men will not stand tinkering with a tariff beyond a certain point. The tariff touches people in the pocket and the pocket is a most sensitive place.

AFTER years of pharisaical vapouring about Toronto the Good we are now told that Toronto the Good is not as well and economically governed as Chicago the Wicked. A suggestion is made that a commission should be issued to investigate the civic affairs of this model city. During the effusively good period everybody who knew Toronto knew that it was neither better nor worse than Hamilton, or London or Brantford or any other Ontario city. The effusive period will most likely be followed by one apparently very wicked. Sensible citizens know that the city is morally about the same as it has been for many years.

THE Presbytery of London, England, is wrestling with the question: What shall be done with the Rev. John McNeill? Mr. McNeill is doing well enough in Regent Square, but there is a growing feeling that a wider field than a pastorate should be found for him. Dr. Donald Fraser is of the opinion that the Presbyterian Church can make a place for Mr. McNeill as well as any other, and is using his great influence to keep the young Scotchman in his own Church. We like the ring of Dr. Fraser's remarks. There are too many Presbyterians who think that all Presbyterian ministers should be cast in the same mould, and that men like John McNeill should set up an independent enterprise or enter some other Church.

PUBLIC opinion will sustain the Government in refusing to interfere with the sentence passed upon the doomed man at Woodstock. Unless on the theory that no one should be hanged on circumstantial evidence or that no one should hang at all, we cannot see how Sir John Thompson could have pursued any other course. Executive clemency would have destroyed the confidence of the people in the administration of justice. No one pretends to say that a labouring man in Birchall's position would have any chance of escape from the gallows. Why should Canada have one law for fast, sporting English gentlemen and another for poor labourers? We have not come to that yet.

AMONG many excellent things in the current number of the *Presbyterian Journal* of Montreal, there is a strong and suggestive paper by Principal MacVicar on the Revision of the Confession of Faith. The Principal begins with a brief statement of the steps recently taken by several members of the Presbyterian family in the direction of revision and then discusses the three changes suggested by people who want a change of some kind, viz., no confession, a revised confession, and a new confession. Four reasons often given in favour of these changes are there handled in a manner not specially suggestive of kid gloves. No one need ask what side the Principal will be found on if there is an agitation for revision among Canadian Presbyterians. The revisionists will find him a dangerous man to try a fall with.

THERE passed through Toronto last week on his homeward way the Rev. Norman L. Walker, D.D., of Dysart, Scotland. Dr. Walker has been on an American tour chiefly for the benefit of his health, which has been much improved by the change. Being a close and intelligent observer he has from the moment of landing on this continent employed his powers diligently and has written very interesting and fair accounts of what has impressed him during his travels. Dr. Walker has been identified with the religious literature of Scotland for over a quarter of a century. Besides independent works and contributions to magazines and journals he was for a time editor of the once popular and widely circulated *Family Treasury* and for the last few years he has edited with marked ability the *Free Church of Scotland Monthly*.

WHY are speakers brought from the United States at considerable expense to address conventions, anniversary and other meetings when equally and in some instances very much better men could be found at home? This question was asked by more than one member of the Sabbath School Convention that met in Brantford the other week, and it is asked often. In the opinion of many good judges the best address at the Brantford Convention was delivered by Mr. J. A. Paterson, superintendent of the Erskine Church Sabbath School, Toronto. How does it come that Mr. Paterson was never asked to take part in a similar meeting before? Why are other Canadian superintendents of large and influential schools never invited, whilst strangers are brought from across the lines? If individual congregations are foolish enough to send all over the continent for ministers to open their churches, they have a perfect right to do so as long as they foot the bill, but we doubt very much if associations supported by Canadian money should expend their funds in any such useless way. There is something very absurd in the conduct of a man, especially a clergyman, who lectures people about "itching ears," and then sends hundreds of miles for somebody to "draw."

IN or hanging on the sides of every vacant congregation there is almost sure to be a number of patronizing, conceited, talkative people who speak of every preacher who enters the pulpit in terms that are repulsive to every minister whose epidermis is not specially thick. They call him a "candidate" and patronizingly allude to the fact that he is "on trial," they of course being the trial judges. They assume that he wants a call badly and that if they nod at him he is sure to come. People of that kind do vacancies no small amount of harm and should be repressed in the interests of the congregation. A minister worth having is not made any more likely to accept a call if he knows it is assumed by any number of people that all he needs is a nod to move him. But that is not all. Congregations long vacant need special help in the way of preaching. They would willingly get it but for one thing. Ministers know very well that the moment they enter a vacant pulpit the class of people alluded to will begin to shout "candidate," "on trial," and a number of other equally unsavoury things. Almost any minister would give a vacancy an occasional "lift" if he could do it without injuring his self-respect or annoying his own congregation. The terms in which thoughtless, conceited people often refer to ministers who preach in their vacant pulpits does not a little to injure some of our vacant congregations.

THERE never was any sense in the crusade that some preachers used to make against dividing texts. Of course sermon plans should not be stereotyped, and there may be texts that do not yield kindly to treatment by division, but a sermon without proper arrangement of matter is no sermon at all. Examine any great speech, or any important judicial decision, or any good lecture and you always find the matter arranged in such a way as to make it clear and forcible. The arrangement may not always be stated in so many words, but it is always there. Mr. Osler's great speech at Woodstock was arranged as skilfully as Spurgeon ever arranged the matter of a sermon, and no small part of the terrible crushing power of that speech was in the arrangement of the matter. Mr. Mowat's lecture on the "Evidences" is a marvel of lucid and logical arrangement. A very good intellectual exercise is to take an elaborate judgment by a judge like Chancellor Boyd, and study its plan. Every good speech since the days of Demosthenes has been arranged on a plan. Next to their spirit the best thing about Spurgeon's sermons is their plan. A very able, ready speaker may occasionally strike off a good address without much premeditation, but he can do it just because he has made many good speeches or sermons by premeditation. A "few remarks" made without any thought as a rule impresses only the feeblest of intellects, and these only for a moment.

THE idea of holding a missionary conference in connection with the next meeting of the Toronto Presbytery is a good one and if the details can be arranged in a satisfactory manner the conference will no doubt be good and do good. The Church is waking up on the question of missions and a good programme will ensure a good audience. In fact the audience will be all Canada, for the Toronto press will no doubt give full reports of the proceedings. If the Presbytery put good men on their platform their speeches will be read next morning in thousands of homes. In these days of newspaper enterprise there is no difficulty in reaching the people with either good or evil matter. We respectfully suggest to the committee that a time limit be set to all speeches. They used to do these things well in Montreal at their annual week of missionary meetings. There was a printed programme with so much time allotted to each speaker and the Governor General, were he on the platform, would not be allowed to go a minute beyond his half hour. The man who wishes to speak all evening is generally the man that nobody wants to hear very long. A good speaker thoroughly prepared can generally say all that it is necessary to say on a given topic at a meeting of that kind in half an hour. If he is not reasonably well prepared he ought not to say anything at all. The day for making "a few remarks" extending over an hour is over in all good meetings.

BROTHER POTTS was moved to say at the Convention in Brantford the other day that if the Presbyterians did not make Mr. Mowat a professor in Knox College should he cease to be premier, the Methodists would be certain to make him a local preacher. Nobody who knows our Methodist friends has any doubt that there is a world of

fact behind the eloquent Doctor's little joke. The Methodists would make far more use of Mr. Mowat or any man like him than Presbyterians have ever made. One of the weakest points in Presbyterianism all along has been its unwillingness or inability to utilize the brains and influence within the Church. We do not say whose fault it is; we do not say it is anyone's fault, but we do say that the Presbyterian Church makes less use of its influential members than any Church in Canada. Account for it as you may the fact is undoubted. Many of the most influential men in Canada—the men who are found in the first places in commerce, in municipal affairs, in affairs of State, in all public affairs, are now and have always been Presbyterians. How many of these men do anything more for their Church than pay their money? Go into almost any Church court or committee and you may find inexperienced youth or superannuated age doing the work and the talking, but you are certain to find influential elders sitting silently on a back seat, if you find them there at all. And yet we depend on these very men for our money, work and local influence.

WE invite the attention of pessimistic people to the following paragraph from Mr. Mowat's lecture:—

There never before was a time when so large a proportion of the world's population had faith in some form of Christianity as is the case now; never a time in which there were so many Christian Churches; or in which the Churches had a larger membership than now; never a time in which there was more activity in Christian work; never a time in which the contributions to Christian objects at home and abroad were more liberal; never a time in which there were so many true and earnest believers; and never a time in which the active defenders of Christianity were more able, more learned, more numerous or more earnest. Among the educated classes of English-speaking Europe and America, faith in Christianity is far more general in this nineteenth century than it was in the eighteenth, and is more general to-day than it was forty years ago. I may add that I am not aware of one organized society of either agnostics or infidels in the whole Dominion except Toronto; and I do not know of even one avowedly anti-Christian journal or magazine, though an occasional anti-Christian article or letter or paragraph appears in some of our secular journals. An avowedly infidel newspaper has more than once been begun here, but in every case soon died for want of support.

Now here is a fine chance for those people who contend that the world is constantly growing worse, and that true religion is almost extinct in the Churches. Let some representative pessimist try conclusions with the Premier on these points. And here is a glorious chance for the old men who think that no good has been done since they stopped working. Let one of them take the Premier in hand and give him a thorough scoring for daring to say that Christianity is making progress without their help. Mr. Mowat is a foeman worthy of any one's steel. It would make the fortune of a pessimist to trip him up. The hour for pessimists and soured old men has come. The opportunity is here. Now let the man come to the front and demolish the Premier.

DOCTRINAL PREACHING.

WHAT is termed doctrinal preaching is not at present received with general favour. Preachers even are sometimes heard to inveigh against it, and to draw sharp contrasts between the doctrinal and the practical. Such remarks are gratefully received by many. Both young and old are ready to describe expositions of solid Gospel truth as dry and uninteresting, while they listen with cordial appreciation to hortatory discourses all the more readily if they are embellished with fresh illustrations and anecdotes from which the gloss of novelty has long since worn off. There is no mistaking the fact that there is a feeling akin to revulsion in the popular mind against the preaching of doctrine. For this there must be an adequate reason. On consideration it will probably be found to be two-fold. It has to be admitted that in the past the exposition of doctrinal truth has been too often rigidly mechanical, stiff and formal. Good men got into groves from which it was difficult if not impossible to move them. The same important doctrine was stated time after time in the same form and in almost the same language; under preaching of unquestioned orthodoxy hearers become torpid and indifferent. They grew tired of the monotonous round of dry systematic presentations of important truth and remained unmoved. Feelings of weariness and impatience possessed them and they believed that relief would come and interest revive, were practical preaching substituted for the heavy disquisitions to which they had so long been accustomed.

Then again it has become fashionable outside the churches to rail at dogmatic preaching. It is urged that there is a sharp contrast between dogma and life that they are irreconcilable, and that the pulpit instruction that deals primarily if not exclusively with the affairs of everyday life is alone worthy of attention. At all events there is no denying the fact that the exposition of even the fundamental doctrines of Christianity can hardly in the present temper of the public mind be called popular. It is, however, the law of fashion to change. The present attitude in relation to modes of public Christian teaching is only temporary. Even the practical understanding will not for long remain satisfied with vague and general disquisitions, fervid appeals or sensational rhapsodies. There will be a craving for something more solid and instructive. The one great aim of the Gospel ministry is to commend Christ for salvation. There cannot be too much fervour and earnestness in presenting His atoning sacrifice as the ground of the sinner's acceptance with God, if the feelings that prompt the appeal are real not artificial. The faithful ministry of the Word is at the farthest remove from the cold glitter of the elegant moral essayist, but it must, however warm and pressing, at the same time be instructive, affording clear light and guidance to all truth-loving souls.

If the present disparagement of doctrinal preaching is to be continued for any length of time, the robust moral health of the Church will materially suffer. There is now a tendency to substitute feeling and expediency for principle. Moral laxity prevails to a degree that is to be deplored. With all our boasted advantages, with the ever-growing multiplicity of organizations, Sabbath schools and practical philanthropy is there a corresponding gain in the clear and intelligent comprehension of divine truth as revealed in Scripture? There is far more Christian activity, more practical philanthropy, a greater development of the missionary spirit than the Church has seen since the days of the Reformation, but is there the same keen grasp of doctrinal truth that supplied strength and inspiration to the generations that battled for the sacred rights of conscience? True, the times are not propitious for the quiet and steady development of Christian knowledge. Men and women in all spheres are in too great a hurry to study comprehensively and profoundly the fundamental truths of the Gospel. Increasing numbers find it hard to obtain time for reading, far less for quiet, meditative thought on those grand themes by whose contemplation both mind and heart grow strong. It is well in these days to remember and if possible to apply Paul's exhortation to Timothy: "Give attendance to reading."

It is taken for granted that the Christian pulpit should lead, not follow. In other spheres it may be the office of a popular representative to give expression to current opinions. They may only reflect the general state of thought and feeling among their constituents. With the ambassador of Christ it is different. He is not sent to prophesy smooth things. He has a message to deliver whether men hear or forbear. He is not expected to draw his inspiration from the happenings of the week, or from the passing questions that agitate the public mind. It does not, however, follow that he is to be indifferent to times and seasons, that he is to be unmoved by the practical questions that from time to time emerge. Neither is he to be debarred from applying the principles of eternal truth to the concerns of every day life, or to those problems that have an important bearing on human interests. His duty is to preach the Word and to studiously endeavour how best he may be able to commend himself to every man's conscience. The doctrines of Christianity are an essential, a vital part of Christianity itself. We have heard about enough in disparagement of dogma. It is time that its legitimate place and power were more generously recognized. Earnest study of the Word and a clear presentation of the essential truths of the Gospel will make a rich, fruitful and blessed ministry. The errors and failures of the past will serve as a warning for the present. The hard, cold and formal method must be left behind. It is not only unsuited to this but to every age. The doctrinal must not be pressed to the exclusion or even to the overshadowing of the practical. It is its very purpose to operate on mind, heart and life. The preaching, however profound and satisfying to the intellect, that is divorced from direct application can only be a splendid nullity. There is room for great diversity of method and the wise steward of the kingdom will endeavour in his preaching as in his life to bring into prominence again the grand truth that it is to be feared is at present too much overlooked that "Man's chief end is to glorify God and to enjoy Him for ever."

Books and Magazines.

CHILDREN OF THE KALAHARI. By Annie M. Barnes. (Philadelphia: Presbyterian Board of Publication; Toronto: N. T. Wilson.)—This is a story of Africa. It is occupied chiefly with the narrative of the journeyings of the family of a martyred missionary through the Kalahari desert in Africa. The story is intensely interesting, and a great deal of most valuable information concerning the country and the people and concerning missionary work in Africa is given.

PHILIP ST. JOHN. By Mrs. Mary E. Metheny. (Philadelphia: Presbyterian Board of Publication; Toronto: N. T. Wilson.)—This is an interesting story of a worldly young man who in illness in India fell into the care of a missionary's family and became thoroughly converted to a most unworldly Christian life, and then, returning, devoted himself to good work in the great city of his home. In doing this he was in a measure cast off by his own family, but he wavered not in his consecration on this account. He was joined by a younger sister, and the book describes the good work done by them on behalf of working women and others. It is full of suggestions to those who are interested in such service. Meanwhile the story itself is full of interest.

SUPPLEMENTAL LESSONS. Primary grade. By Mrs. W. E. Knox. (Philadelphia: Presbyterian Board of Publication; Toronto: N. T. Wilson.)—There seems to be a demand in many schools for "Supplemental Lessons," including certain important teachings and the memorizing of certain passages of Scripture and of hymns. The desire is that these exercises shall be given a definite time, say five or ten minutes of each school session. This little volume has been prepared on this plan, and is adapted to the primary grade. It includes fifty-two lessons which comprise the Lord's Prayer, the Commandments, the Beatitudes, Psalm 23, and certain hymns. The book is prepared for teachers, and is designed to guide them. The exercises are prepared as outline lessons which teachers will find it easy to adapt and use in their classes.

FUN AND FINANCE. A Discussion of Modern Church Novelities in connection with the Subject of Christian Giving. By Rev. Newton Wray. With an introduction by Rev. A. J. Gordon, D.D. (Boston: McDonald, Gill & Co.) Many of the present methods of raising money for religious uses find no favour with the author of this timely little volume. It is an earnest protest against the demoralizing effect of the devices too often resorted to for the purpose of replenishing empty treasuries. Mr. Wray speaks out in a manly manner against a system that, though it may appear temporarily expedient, is certain to be injurious to Christianity. The book contains seven chapters whose titles are as follows: "Benevolence Stifled," "Violation of Vows," "Church Secularity and Misapplied Energy," "What Saith the Scripture?—Principle and Method," "The Tithe Claim," "All for Jesus," and "Relation of the Pulpit to this Question." The work ought to have a large circulation, and its counsels heeded.

AT EDGEWARE. By E. W. C. (Philadelphia: Presbyterian Board of Publication; Toronto: N. T. Wilson.)—Most people are commonplace. The best book therefore for the masses of readers is one that shows us the lives of commonplace people. Most good people—saints if you will—begin as very ordinary mortals, with many faults and infirmities, and grow up through struggles, failures, trials and by very slow advances, to the good life and saintly character which at last we see in them and admire. In both these lines the present book is true to nature and to common experience. The people in it are not away beyond our conception—not such people as can be found only in books, but are very real, just like the people we know, indeed much like ourselves. Young persons will enjoy the story as many of the characters are young. Much of it has to do with school-life and with the associations of pupils in their school days. Its scope widens, however, and takes in many scenes and characters. The teaching is strongly toward whatsoever things are true, just, honest, pure and lovely and toward quiet trust in God.

FORMS OF SERVICE, for Special Occasions in the Presbyterian Church. By Rev. Duncan Morrison, D.D., Owen Sound. (Toronto: Presbyterian Publishing Co., 5 Jordan Street.)—In the preface to this most timely and useful publication Dr. Morrison gives excellent reasons for undertaking the work he has so successfully completed. Nothing so meets the comfort of devout worshippers during the services of the sanctuary as careless, halting or inept expression on the part of those that conduct them. To help to remedy an obvious defect this little book has been compiled. Dr. Morrison has evidently done his work with good judgment and correct taste. The whole is imbued with a finely devotional spirit. The forms prepared are not designed to be used in a stereotyped and mechanical fashion, but to serve as suggestions to aid and guide ministers when called on to conduct services on special occasions. They include the whole cycle of public ministerial duty, and will be found most serviceable. The book will be of special value to the younger ministers of the Church, some of whom, when called upon to discharge special functions, feel the circumstances more or less embarrassing. The book is neat and convenient in form.

THE ATLANTIC MONTHLY. (Boston: Houghton, Mifflin & Co.)—"The House of Martha," by Frank R. Stockton, opens the new number of the *Atlantic*. "Along the Frontier of Proteus' Realm," by Edith Thomas, is a charming description of the sea in its various moods. "The Legend of William Tell" is traced to its early beginning by Mr. W. B. McCrackan; and Mr. Frank Gaylord Cook has an instructive paper on "Robert Morris." "Felicia" has some interesting descriptions of life on the stage. "A Successful Highwayman in the Middle Ages," the story of a Castilian bandit, is told by Francis C. Lowell, and is followed by "An American Highwayman," by Robert H. Fuller. "The Fourth Canto of the Inferno," by John Jay Chapman, and "The Relief of Suitors in Federal Courts," by Walter B. Hill, furnish the more solid reading of the number, while Percival Lowell contributes a brilliant and interesting paper on Mori Arinori, under the title of "The Fate of a Japanese Reformer." Dr. Holmes bids the *Atlantic* readers farewell all too soon in the closing paper of "Over the Teacups," in which, for a few moments, he steps before the curtain, and speaks in his own person. Kate Mason Rowland's bright paper on "Maryland Women and French Officers" must not be forgotten by any lover of amusing sketches of society at the time of the Revolution.

Choice Literature.

HE THOUGHT IT EARNEST.

"Oh! do not talk in that way," she said. "I hoped you were in love with somebody else."

"Then you must have hoped I was playing her very false," he retorted, trying to hide his anxiety by taking a graceful attitude. "I have been devoting myself to you in a most lavish way, Miss Warely."

"Why, of course; you all do," answered the girl, who was a beauty of eighteen, and was entertaining her visitor with the air of a woman polished by experience and cynicism. "Do you suppose I think even the married ones who bow down before me are really in love? You would bow down before a rare piece of bric-a-brac in a drawing-room without, I should hope, a thought of appropriating it. And in the same way quantities of people who pay me compliments do not dream of appropriating me. In fact, I am not to be acquired at present, Mr. Stanton."

"Are you ever in earnest?" Stanton demanded.

"Always both; I mean, I am a mixture of earnestness and badinage that makes a delicious combination. You can't tell how I am done, but you like the result."

"I should think I did!" the young man ejaculated. "But I will confess to you that one reason why I want you to love me is that I want to satisfy my curiosity—I wish to find out whether you can be wholly in earnest!"

Stanton was one of those men who, with their heads a little on one side, can say all sorts of sharp things delightfully.

"Dear me!" cried the piquant, lovely girl, suddenly changing her indifferent position and looking at him with all her immense capacity for looking. "Perhaps I will some day be wholly in earnest with you; but it may be too much—you may die of the effects."

"Winifred!" Stanton returned, with great temerity. "Die for need of it, you might have said."

"Oh, please put your answers at the *staccato* pitch. You know nothing could kill a person of such health as yours except a commonplace accident. If you want to win my heart, utter airy nothings," the girl insisted.

"If you go on like this, I can quite imagine your driving me to desperation," Stanton moaned, taking one of her hands.

"Don't drop into *Hamlet*!" was the quick response, as she coolly withdrew her hand, looking far away from him.

Stanton flapped his knee with his glove and was gloomily silent, although he looked too young and prosperous for such a mood of chagrin.

Quick as thought she turned back to him, leaning lazily in her chair, and exclaimed: "You must have been refused a great many times; why do you take it so hard?"

Stanton's cheeks were striped white and red, like the flag, in a moment, and his gray eyes fixed themselves upon her steadily.

"I have never offered myself before," he replied.

Winifred laughed, and asked: "Isn't that an airy nothing? I'm so perverse that I wanted the truth that time."

"It is the truth. I don't fall in love as easily as you suggest; and, besides, should probably have been taken at my word, if I did! I should have been engaged long ago."

"How dare you say so? It is very impertinent toward the charming girls of your acquaintance!" she cried.

"I'm merely telling you that I can only love perfection, such as you—"

"You must have been a terrible flirt," was all the answer he got.

The young man started to his feet and marched to one of the windows of the great, rich room, in which their voices had sounded like a twitter of birds. He was gnashing his lips all to himself.

"Good-by!" he heard her say; and he turned. She had risen. He came back, with his clear eyes fixed again upon hers.

"Now, don't look so frightened! I am not going to refuse you," she said, dimpling. "I'm not going to do anything." Only such beauty and fascination of manner as hers could make her audacity bewitching, which it certainly was. It is the way things are said that makes all the difference. "I can't bear scenes and you must find out whether there is any chance for you or no."

Stanton tried to speak, stamped his foot, tugged at his moustache, and deliberated, still gazing at the tall, roguish creature.

"You can hate me for being so unfeeling," she went on, taking up a novel as if to find her place in it; "and then it will be settled quietly and definitely, here and now."

"Is life such a slight matter, such a frolic as this?" he demanded, hoarsely and melodramatically, thinking himself eloquent.

Winifred put her hands behind her and pretended that the novel she still held was a school book from which she had been studying.

"Life is made up of melodious oxygen from Strauss, and pulsations of light from a time previous to Noah," she recited, with her nose elevated and her eyes shut. "It is extremely difficult to separate life from novels, bonbons, and seaside frivolities, with which its threads are constantly getting entangled. Some people are needlessly angry because life does not resemble the Jurassic Period, containing traces of serious monsters that weighed enormously. However, there are unfortunately isolated examples of these bores, even now, to alarm the normal individual who took French or English, and prefers lots of things that wear out to anything that wears upon."

She opened her eyes, and added: "Please go, now."

"Of course," growled Stanton. "I would rather have you make fun of me behind my back, if it has to be done at all."

He turned away.

At that moment a servant brought Winifred a card.

"Show Mr. Danforth into the Rose parlour," she directed. Stanton whirled about. He was surprised to observe that she had become very pale; but, as he could not understand this, he overlooked it, and cried, breathing deep:—

"You will see him in your Rose parlour? It is said that you have not refused any one yet in that sanctum, but that it is reserved for the fortunate man."

"What an ingenious legend!" she answered, with formality.

"This," Stanton scolded, "this is the way you treat a poor wretch who has adored you all summer. You let a rival enter your Rose parlour before his eyes, which have never caught a glimpse of it. Is that report I speak of true?"

"You might ask one of the servants. Good-by."

Winifred appeared to be incensed.

"How can you be so cruel with such a face!" he sighed. "Frivolous girl, I wish I had understood you earlier!"

"It takes a great deal of intelligence to understand me," replied the beauty, demurely, looking at a large ring on her finger, and adding in a murmur: "A great deal of intelligence." She cast a wonderful glance at him.

He flushed with anger. "Oh, no; I can see through you, even I," he declared. "But do not fear that I shall not love you—I am a finished victim. Good-by, then." He held out his hand.

Winifred clasped hers and laughed and swept round from him, saying over her shoulder:—

"You're so cross!" She all at once sailed out of the room, with her buoyant lace draperies fluttering.

Stanton stood stone still. Then, thrusting a chair out of his way so fiercely that it rolled over with a smash, he took himself off.

Winifred sailed into the Rose parlour (a Pomadour paradise, fragrant with an abundance of roses) and met Mr. Danforth, reserved and graceful. She saw at a glimpse that he was full of the determination to talk of his suit with her, which they had already considered at some length.

"Oh, how heavy the air is from these flowers," she laughed. "Let us come out on the balcony; don't you think so? This September weather is like an improved summer, outside."

The balcony was on a grand scale, like everything else about the Warely house, and was bevined over with lattices into a haven of mellow quiet. A mocking-bird was warbling in a thrush-like tone among the ivy and bronzed woodbine, in a cage that looked like a huge cobweb.

"And so your cruise on the *Sea Serpent* is over?" the girl began, arranging herself comfortably between pink and white cushions, and looking up at her visitor with a straight, radiant regard.

She refreshed and delighted Danforth beyond anything. He said:—

"That duty is over, yes; and here I am at your feet—or would be if you would permit it. Shall I kneel there in person, as I do in spirit?"

She did not seem to hear what he was saying.

"I hope you did not have any narrow escapes," she observed, arranging her cushions anew, as if it were a sort of pastime.

"From the sea? No; I was reserved for greater dangers from you. But, did you mean—"

"No," she interrupted; "I did not mean that I wished they had been narrower. The last storm did some damage among the yachts; and I thought you might have been shaken up a little. Seaside you never could be, I know."

"If you refuse me, Miss Winifred," cried Danforth, bravely, "I do believe it will be because I changed colour that day off Bar Harbor, when I was finding you a good seat. It is so hard in this prosaic century to make one's love appear as dignified as it is. I would rather show you that I love you than say so: yet I sit trembling before you, that is all!"

"One would suppose you had been peeping into some romance of chivalry, Mr. Danforth, and were longing to take your shield and spear in a sort of courage prepense. Do let me know your sister's decision about studying music in Leipzig or Paris."

"Paris! But she said she had written you that she should remain at home, if you were going to be merciful," Danforth ventured.

"I am quite sure she will go," was Winifred's rejoinder, with a mirthful smile. "Mamma is saying she shall take me. It is three years since I was abroad, a mere girl then."

"Going abroad?" the young man repeated. He was pale with consternation. He pictured his fair and accomplished choice as transferred to the hemisphere where she would make such an impression as he believed she must, and where she would be caught up out of his reach, no doubt. It was a fearful blow.

"We thought London would do very well for my first season," she said, as if she were not reflecting a bit upon the subject.

(To be continued.)

WHAT CURES?

What is the force that ousts disease; and which is the most convenient apparatus for applying it? How far is the regular physician useful to us because we believe in him, and how far are his pills and powders and tonics only the material representatives of his personal influence on our health?

The regular doctors cure; the homœopathic doctors cure; the Hahnemannites cure; and so do the faith cures and the mind cures, and the so-called Christian scientists, and the four-dollar-and-a-half advertising itinerants, and the patent medicine men. They all hit, and they all miss, and the great difference—one great difference—in the result is that when the regular doctors lose a patient no one grumbles, and when the irregular doctors lose one the community stands on end and howls.—*Rochester Union and Advertiser*.

Nature cures, but nature can be aided, hindered or defeated in the curative process. And the *Commercial's* contention is that it is the part of rational beings to seek and trust the advice of men of good character who have studied the human system and learned, as far as modern science lights the way, how far they can aid nature and how they can best avoid obstructing her.—*Buffalo Commercial*.

It is not our purpose to consider the evils that result from employing the unscrupulous, the ignorant, charlatans and quacks to prescribe for the maladies that afflict the human family. We simply declare that the physician who knows something is better than the physician who knows nothing, or very little indeed about the structure and the conditions of the human system. Of course "he does not know it all."—*Rochester Morning Herald*.

I have used Warner's Safe Cure and but for its timely use would have been, I verily believe, in my grave from what the doctors termed Bright's Disease.—D. F. Shriner, senior editor *Scioto Gazette*, Chillicothe, Ohio, in a letter dated June 30, 1890.

NATURE AND THOUGHT.

O'er wood and field, the heavy clouds, low hung
In leaden folds against the eastern sky,
A sombre shadow cast; a hollow sigh
Did move among the trees, whose branches flung
Uncertain shade upon the waters dun,
That crept with sluggish pace and waveless tide
Toward the plain—cheerless and dark the scene.
A gnarled root my seat; in thought I tried
From the dull world to turn away and glean
Some solace sweet in fancy's region wide.
I ope'd the poet's page that long hath been
My constant joy—a living thought out-leaped.
I raised my eyes, and lo! on every side
The earth in floods of golden light was steeped.

—Hendleigh, in *The Week*

THE OCEAN VESSEL OF THE FUTURE.

One of the most interesting papers which was read at the joint session of the British Iron and Steel Institute, the American Societies of Engineers and Iron and Steel Manufacturers, was that by Sir Nathaniel Barnaby, K.C.B., on the good and bad points of the modern iron vessel as compared with the modern ship. The chief point emphasized was that in regard to the perils arising from perforation of the hulls of ships we are greatly worse off in these days of steel and iron than we were when ships were built of oak, teak and pine. The only security of an iron or steel ship against fatal injury arising from the perforation of the shell under water depends upon two things only—size and subdivision. Size is in itself an element of safety, and is no disadvantage to merchant ships if they can be worked with financial benefit. On the contrary, the advantage arising from size in passenger ships seems so great that it is hard to predict where the growth will stop. Sir Nathaniel referred to a proposition which had been made to him to build a steamship which would not roll or pitch in a seaway, and would have a speed of fifteen knots an hour. The idea appeared to him to be perfectly practicable. Such a ship would be a steam island, incapable of entering any docks, and she would have to be fortified and garrisoned like a town. But she could be made absolutely secure against fatal perforations; and he added: "I do firmly believe that we shall get the mastery over the seas and live far more happily in a marine residence capable of steaming fifteen knots an hour than we can ever live in seaside towns. The question whether we shall effect our conquest by mere size or by mechanical devices on ships of more moderate proportions depends upon the success of certain efforts, which are now in progress in another direction." In calling attention to the accidents to the *Oregon* and the *City of Paris*, Sir Nathaniel affirmed that good internal subdivision saved the passengers in the former, and much better subdivision saved the ship and passengers in the latter case. The fact that iron or steel ships with a number of bulkheads or divisions often sink in collisions when only a comparatively small hole is made in a single compartment is really due to their internal construction, and they might as well be without compartments. In 1866 the Council of the Institution of Naval Architects decided that no iron passenger ship is well constructed unless her compartments be so designed that she would float safely if any one of them should be filled with water or placed in free communication with the sea. They recommended that all iron ships should be so divided that not only the largest compartment, but any two adjacent compartments, might be filled with water without sinking the ship. These decisions have been absolutely ignored by everybody concerned; and while it is true that there are one or more water-tight bulkheads in every passenger steamship, they exist for structural purposes only, and not to prevent the foundering of the ship when run into.

POWER OF THE SPEAKER OF THE HOUSE OF COMMONS.

American readers may be surprised to hear that any protection for minorities was expected from the presiding officer (of the House of Commons.) In Congress the Speaker is for many purposes the leader of the majority. The majority is often advised by him, and usually reckons on him to help it to carry out its will. The bare might as well hope that the huntsman would call off the hounds as the minority expect the Speaker to restrain an impatient majority. But in Parliament the Speaker and the chairman of committees (whom, for shortness, I generally include when I refer to the Speaker) are, and have always been, non-partisan officials. Each, no doubt, has belonged to a party, and has been chosen on the proposition of a party leader; but the Speaker is deemed, once he has assumed the wig and gown of office, to have so distinctly renounced and divested himself of all party trappings that, if he is willing to go on serving in a new Parliament, in which the party to which he belonged is in a minority, the majority is nevertheless expected to elect him anew. Thus, Speaker Brand, although he had once been whip of the Liberal party, was re-elected Speaker in 1874 by the Tory party, which had then gained a majority, and served on till 1883. The Speaker is not permitted, so long as he holds office, to deliver any party speech outside Parliament, or even to express his opinions on any party question; and in the chair itself he must be scrupulously fair to both parties, equally accessible to all members, bound to give

his advice on points of order without distinction between those who ask it. It is to this impartiality, which has never been wanting to any Speaker within living memory, that the speakership owes a great part of the authority it enjoys and the respect it inspires. And for that very reason many prudent statesmen condemned in 1887 the rule which lodged in the Speaker's hands this discretionary power to put or refuse to put a motion for the closure of debate. They argued that such a function imposed too severe a strain upon the Chair, whose action was likely to be condemned by partisans on one side or the other. Things might be said by angry members, comments might be made in the public press which would sap the deference hitherto paid to this exalted office. It was not, however, I must again repeat, intentional partisanship on the part of the Chair that was feared, but occasional errors of judgment which might breed criticism and censure. The traditions of the Speakership have acted so strongly on those who have held the office, and have so permeated the political life of England, that practical politicians believed that the Speaker would use his new powers in a fair and impartial spirit.—*Prof. Bryce, in North American Review.*

KNOWN FAR AND WIDE.

There are people who sneeringly refer to proprietary remedies as "patent medicines," and cry them down as worthless decoctions manufactured for the purpose of defrauding those unacquainted with the formula form which they are compounded. As a rule, this class of people are those who have been blessed with sound constitutions and have never required the aid of a physician. The emergency has never arisen, in their case, to test their opinions of the articles they decry by an actual trial. No doubt there are many articles advertised throughout the land as "cure alls" which are utterly worthless; but it is a fact that there are others which are above suspicion as genuine remedies for the diseases which it is claimed they will cure. Physicians of high standing certify as to their efficacy, and frequently use them in their practice, thus contradicting by their approval the unsupported statements of those whose prejudice blinds them to the good performed by advertised proprietary medicines. Two of the best medicines manufactured in this country, and those which probably have been used to a greater extent than any others, are those bearing the name of Radway & Co., 419 St. James Street, Montreal, Canada. Radway's Ready Relief has probably relieved more cases of acute suffering than any other remedy known to the civilized world. It is to be found everywhere, and its praises are sung by countless thousands. The people know what it is and won't be without it. It is just what it is claimed to be, a ready relief for all internal or external pains. This firm are also the manufacturers of Radway's Regulating Pills, which are invaluable for purifying the blood and keeping the digestive organs in a healthy condition. They have been on the market for years, and the demand for them constantly increases, which is a sure indication of their merit. We would advise our readers, when in need of a remedy that will act quickly and do its work thoroughly, to try Messrs. Radway's medicines. All druggists keep them, and will recommend them; in fact no apothecary's store is complete without them. As there are numerous imitations of these valuable articles, when purchasing be sure that the bottle bears the word "Radway."

IT IS A MISTAKE

To try to cure catarrh by using local applications. Catarrh is not a local but a constitutional disease. It is not a disease of the man's nose, but of the man. Therefore, to effect a cure, requires a constitutional remedy like Hood's Sarsaparilla, which, acting through the blood, reaches every part of the system, expelling the taint which causes the disease, and imparting health.

A DANGEROUS GAME.

Sauntering through the club-rooms of Monte Carlo, which are nothing more nor less than a large gambling establishment, an observer could not fail to notice that wherever roulette was being played women are to be seen in larger numbers than at the tables where the chances were more even. There are probably several ways of explaining this fact, which nevertheless remains, that women are more speculative and will take greater chances than men. Take for example the way they expose themselves to cold, which is the commencement of nearly all troubles, as far as health is concerned. No need to run the slightest risk though, if a "Health" under-vest be worn. These goods have just been introduced into the market: they are soft, luxurious and warm, but only the genuine are stamped plainly with the word "Health." Every doctor in the country has seen and recommended them, and they are for sale by all first-class dry goods houses.

CO-OPERATIVE HOUSEKEEPING.

One of the fairest dreams conjured up by Edward Bellamy in his popular book, "Looking Backward," and one which, in these days when servants are the mistresses, has a special attractiveness to every home maker, is co-operative house-keeping. To the complete building of this castle, in any more substantial material than air, is a long look ahead, but at least one or two solid blocks are even now ready for the foundation. It is claimed, and the claim is not disputed to our knowledge, that, in the manufacture of the well-known washing compound, Pearlina, chemical science, the most advanced mechanical appliances, and bold and sagacious business methods, are all co-operating in an eminently successful manner with the housekeeper in her difficult task of "keeping things clean." The best results, at the least outlay of time, temper, and money—each one of the millions of packages of Pyle's Pearlina sold every year is a practical demonstration of how to solve this difficult problem, in one direction at least.—*Boston Congregationalist, October 3.*

THE MISSIONARY WORLD.

HINTS FOR PROGRAMMES FOR MISSIONARY SOCIETIES.

Too often, in planning for missionary meetings, comic recitations, secular songs, and dramatic readings, perfectly harmless in themselves, are allowed a place on the pretext of attracting those not interested. Be assured it will not work, and nothing but ridicule and defeat will be the result. Such a mixture will only disgust the very ones you desire to reach. Let nothing foreign to the subject of missions creep into the programme.

Always begin with prayer; but let it be a short, earnest prayer for a special and direct blessing on this special meeting. Too often prayer is offered just because it is the proper thing to begin with prayer.

Always use the Bible; but use it as the word of God—the "sword of the Spirit." Expect to accomplish something by using the passage selected. Sometimes a single text, with a few pointed remarks, will influence more than a whole chapter. For example: "Stir up the gift of God that is in thee"—the gift that is in thee. Not your neighbour's gift, not some great gift, not the gift you wish you had, but the gift that you have. Everybody has some gift. What is yours? Or, "Where hast thou gleaned to-day?" Only five little words, but what a searching question! The Bible is full of such strong texts.

In preparing the strictly missionary part of the programme there is such a store to select from that one is bewildered by the embarrassment of riches. But too often only the very driest items, told in the most prosy manner possible, are selected. Of course, they are received in a most unenthusiastic manner, and even the staunchest friends of missions are obliged to vote the meeting stupid.

The following plans for presenting missionary news have all been tested by a society calling itself the Missionary Conversation. It has been in existence over six years, and already has one young lady, a member, at work in India; and another member, a young physician, who has prepared himself specially for medical mission work, under appointment for Siam. It holds monthly evening meetings, and is attended by both sexes. Its programmes have embraced Budgets of Missionary News, Watch Towers, Tourist Letters, Sketches of Missionary Heroes, Sharp-shooting Exercises, etc.

1. *Budgets.*—The Budget may be published once a month, and its topic should be the subject for the month as selected by the various mission boards. It can be written on foolscap paper and the covers made of heavy white card-board, tied with ribbon, and decorated in either pen-and-ink work, or water-colours, by any member of the society who is willing to consecrate a little artistic talent. The Budgets may be prepared in either one of two ways: The President may appoint each month, two editors—if possible, a lady and gentleman—whose duty it shall be to prepare the Budget for one month; or, the president may act as editor, and ask a number of young people to contribute to its pages, and then select two of the number to read it. While the first way is best, the second has the advantage of giving a large number a place among the contributors.

2. *The Watch Tower.*—Each month appoint a watchman, whose duty it shall be to watch the whole field and report the latest news, and prepare the Watch Tower. This should be very much like the Budget in form, with card-board covers, also decorated and tied with ribbon, though letter-cap paper will be a better size for it than foolscap.

As it is wise to vary the plan each year let the Watch Tower give place, at the end of a year, to Heralds. Appoint twelve young people, one for each field in which your own mission board is working, and one for the "Field is the World," whose special duty it shall be to watch his own special field, and report anything of interest at each meeting during the year.

Let the Heralds in turn give place to the Bulletin—just the same plan as the Watch Tower only changing the form of it every month. One month cut the cover and the paper on which it is written in the shape of a six-point star; a second month, use a Greek cross; a third, a circle; fourth, a clover leaf, etc.

3. *Tourist Letters.*—Appoint twelve bright young people—if possible, an equal number of gentlemen and ladies—to form a band of missionary tourists—imaginary, of course—to visit each mission field, and once a month send the society a letter from the field for that month. Inclose the letter in a large envelope, properly addressed to the society, and seal it. Cancelled stamps from each field can be secured by writing to the various mission boards, and be placed on the envelope. The letters should be written so as to be as real and true as possible; and many are the facts about manners and customs, and also about the mission stations and missionary workers, that can be vividly impressed in this way.

4. *Sketches of Missionary Heroes.*—Still another plan, which may with profit run through the meetings of an entire year, is to appoint some one, each month, to prepare a sketch of some missionary hero connected with the field for the month. The sketch should be written on heavy white card-board, about twenty by twenty-seven inches, which can be divided into two, three, or four columns, as the writer chooses. Decorate the card-board in some pleasing manner, printing the name of the missionary hero across the top. If possible, secure a picture of him and place it at the top of the first column. These pictures may be found in missionary magazines or newspapers, and by cutting right around the outline of the picture,

and leaving none of the original background around it, and pasting it on the card-board sketch, it will be almost impossible to tell that it was not printed there in the first place. It adds much to cut other pictures of the field in which the missionary worked, and paste them in the same way at the bottom of the sketch. The whole must be finished with a narrow gilt moulding across the top and bottom, and ribbon tied to hang it by.

When twelve of these have been prepared, the same idea may be used, but varied somewhat. Let the new sketches be smaller, nine by eighteen inches, and a living missionary, now at work in the field, be selected. Procure a photograph and some of the facts about her life and work, both before and after she went to the field. Prepare these smaller sketches very much like the larger ones; but, instead of pasting the photograph, cut a round hole in the card-board, and fasten the picture back of it. The same person who prepares the sketch must also write a letter to the missionary selected, and read both sketch and letter at the meeting. By the end of the year the society will have had direct communication with twelve living missionaries in twelve different fields.

In addition to these yearly plans are many that will be found helpful at a single meeting to give variety.

1. Select twelve items, some long, some short, just one line, but all bright. To make this exercise effective it should be called sharp-shooting, and should be literally what the name suggests—sharp-shooting. Little things help; it creates a pleasant interest to call the items "shot," and each one who reads one of them a "sharp-shooter." Distribute the shot several days before the meeting; and, as at least one is almost sure to be absent, keep a duplicate of each shot, and also the name of the one who is to read it. Carry the duplicate and also the list of names to the meeting, and if any one is missing hand his shot to some one else to read. When you are ready to begin the exercises, call for the item by number. If possible, try to drive each shot home by a short pointed comment.

2. For the June meeting, when Africa is studied, arrange a palaver. A palaver, in Africa, means a "big talk." Select a number of items about Robert Moffat's life and work, and conduct it just like a sharp-shooting, but call it a "Palaver (big talk) about Robert Moffat."

3. For July, the month for North American Indians, hold a pow-wow. Pow-wow is a word having the same meaning among Indians that Palaver has among Africans.

This exercise is nothing more than an adaptation of the idea of a "topic party" to a missionary meeting.

Select five topics. Have cards printed with the topics, and a dotted line below each one. Give one to each person present, and request the gentlemen to select a partner for each topic. When each gentleman has selected a lady for each topic, tap the bell, and announce that the gentlemen may claim partners for the first topic and talk to them on that subject for five minutes. At the end of five minutes tap the bell again, and announce that partners must be changed, and the second topic discussed for five minutes. And so on through the whole list. Care must be taken in the selection of topics. It is not wise to select very deep subjects that require a good deal of knowledge to discuss.

4. Contests can be arranged. For example, appoint four young people, who are interested in missions, each to prepare as strong a plea as possible for foreign missions. Appoint judges to decide which has made the strongest appeal. To avoid any unpleasant feeling, allow the judges to mention only the best one, and not to grade the other three.

5. Another good scheme is an objection-box. Let each member bring all the objections to missions that he has heard during the month. Answering these will perhaps win some one over to the cause, and will also be useful in putting weapons into the hands of members to use when they hear objections to their loved work. Perhaps it would be wise to have the pastor or some able speaker invited to answer the objections, as infinite harm might result from a failure to answer them wisely and correctly.

6. It is sometimes advisable to have all present take some part. When this is desired select a number of facts, not more than one line each, but fresh and bright, and to the point. Write each one on a slip of paper, and distribute them. Call for them by number in quick succession, and you will find that it will brighten the meeting and fasten many facts in the mind. Call them "fifteen fixed facts," "twenty truths," "thirty thoughts," or "forty facts for thinking Christians," according to the number.

Every leader of a missionary meeting should feel that no meeting must be held without presenting direct and definite appeals of some kind. Never hold any meeting just for the sake of holding a meeting; but at every meeting seek, in some way, to impress on those present the great need for workers, for money, for prayer.

In making a programme the very first thing to do is to pray over it. Go to God as you would to some earthly friend, and plead His promise in James i. 5. He has promised wisdom to those who want it, and you may be sure of an answer. And, above all, do not get discouraged. If one plan fails, try another. Do not forget what glorious work it is, and that a divine Saviour stands ready to help.

Melinda Rankin, the pioneer missionary to Mexico, says this word, which should be treasured in every worker's heart: "The word 'discouragement' is not found in the dictionary of the kingdom of heaven. Never let yourself use the word if you have God's work to do."—*Sunday School Times.*

LEADING authorities say the only proper way to treat catarrh is to take a constitutional remedy like Hood's Sarsaparilla.

Ministers and Churches.

THE Rev. Joseph Johnston has been unanimously called to the Presbyterian Church, Cayuga, in the county of Hamilton.

THE Rev. T. H. Peachell, Wellandport, has been unanimously called to the First Presbyterian Church, Lyndonville, New York.

THE Rev. J. W. Mitchell, late of the First Presbyterian Church, Port Hope, has received a unanimous call from the Presbyterian Church in Thorold.

THE son of the Rev. J. Leishman, of Chester, who received accidentally a painful gunshot wound last week, is now progressing favourably, and good hopes of his recovery are entertained.

THE Melville Church, Brussels, Woman's Foreign Missionary Society held its annual thank offering meeting lately at which a liberal sum was realized. Mrs. Calder of Atwood, was present by request and gave an excellent address. The Society presented its President, Mrs. Ross, with an address and a life membership certificate beautifully framed.

MR. J. K. MACDONALD, Convener of the Aged and Infirm Ministers' Fund, writes: Will you kindly grant me space in which to call the attention of those ministers of our Church who have not yet connected with the Fund, to the action of our last Assembly, by which the time was extended to January 1, 1891. As it is not likely that any further extension of time will be allowed, ministers intending to do so should connect at once.

THE unanimous call addressed to Mr. R. B. Smith by the united congregations of Ashburn and Utica having been accepted by him, the Presbytery of Whitby has appointed a special meeting to be held in Ashburn Church on Tuesday, the 18th inst., at half-past two o'clock p.m., for the purpose of inducting into this charge and for the transaction of any other competent business, Mr. Kippan to preside, induct and address the minister, Mr. Chisholm to preach and Mr. McMechan to address the congregation. Mr. Smith's prospects are very promising.

THE second monthly meeting for the season of the Canadian McAll Auxiliary was held Thursday, November 6th, 1890, in the library of the Young Men's Christian Association. The President, Mrs. Blake in the chair. The Treasurer, Miss Inglis, reported \$388.78 receipts for the year so far. A Bible reading full of earnest thoughts and beautiful lessons was given. As it was Thanksgiving Day the central idea of the reading was giving of thanks or praise, Psalm ciii. being chosen as the text. Mrs. Blake stated there was a possibility of an auxiliary being formed in London at an early date.

MISS ISABELLA ROSS, daughter of Mr. John Ross of Beaverton, left last week for India, where she intends remaining for some time. A farewell meeting was held in Knox Church. The Rev. D. C. Johnston presided, and suitable addresses were given by the Rev. Dr. Watson, Rev. Mr. Williams, Miss Ross and others. The ladies of the Woman's Foreign Missionary Society presented Miss Ross with a handsomely bound Bible and an appropriate address, to which she made a suitable and feeling reply.

THE Rev. E. Wallace Waits, wife, and family, of Owen Sound, arrived home Monday evening week from a four months' ramble in England and the continent. The voyage was made in six days and twelve hours per steamer *Umbria*, of the Cunard line, and arrived in New York Sunday morning, October 19th. Mr. Waits preached in Knox Sunday week, morning and evening, taking subjects appropriate for his return home. In the morning he discoursed on "So He bringeth them unto their desired haven."

KNOX Church Young People's Christian Association, Toronto, have re-organized for the ensuing season. The following officers were elected, viz.: Rev. H. M. Parsons, D.D., honorary president; E. W. Maas, president; R. Porgie, first vice-president; Miss Emma Parsons, second vice-president; J. A. Imrie, treasurer; W. J. Anderson, secretary; Miss M. Mackay, assistant secretary; James Knowles, jr., editor of magazine; Miss Agnes Ashby, associate editor; Miss Annie Moody, Miss R. Campbell, W. McDougall, R. U. McPherson, executive committee. This Society has completed its tenth year, and continues to manifest an increase in vigour, interest and usefulness.

THE anniversary services in connection with the First Reformed Church, Carlton Street, Toronto, were held on Sabbath week when the Rev. Professors Gregg and McLaren preached able, acceptable and instructive sermons. On the following evening a most successful social was held at which interesting addresses were delivered by the Rev. Messrs. T. Johnston, George Burnfield, B.D., John Chisholm, Dr. Proudfoot and others. Mayor Clarke presided. The meeting was enlivened with choice music. Under the pastoral care of the Rev. Stuart Acheson this congregation is making most gratifying progress, and its future prospects are encouraging.

THE Manitoba Synod's Committee on Home Missions met recently in Knox Church, Winnipeg. They were present Rev. Dr. Robertson, Convener; Rev. Dr. Bryce, Convener of Winnipeg Presbytery; Rev. James Farquharson, Convener of Rock Lake Presbytery; Rev. P. Wright, Convener of Brandon Presbytery; Rev. Dr. Stalker, Convener of Minnedota Presbytery; Rev. J. M. Douglas, Convener of Regina Presbytery; and Rev. Dr. King. Grants for the past half-year of between \$11,000 and \$12,000 were passed. Arrangements were made for the supply of the stations of the Synod for the winter months. The following resolution was adopted unanimously: That the Synodical Home Mission Committee expresses its opinion that, while certain districts of country may have suffered from hail or drought during the season, yet the abundant harvest vouchsafed by kind Providence to almost all parts of the North-West ought to lead mission stations and augmented congregations generally to so increase the amounts raised for the support of ordinances that the claims of the ensuing half year may be lessened, and that

the grants needed for the first of April next be reduced; That self-sustaining congregations should, during the present year, put forth a greater effort than ever to raise liberal sums as contributions to the Home Mission Fund; That Presbyteries should organize means of stirring up all the congregations and mission stations, try holding missionary meetings or by a general exchange of pulpits for this purpose; That Presbyteries be urged to encourage the formation of Home Missionary Societies, or general missionary societies, giving large prominence to home mission work in the congregations and mission stations; and, That in accordance with the instructions of Synod a monthly missionary leaflet be undertaken for the purpose of diffusing information on mission matters; and that Drs. Bryce and Robertson be a committee to confer with the Foreign Mission Committee and take steps to issue the same if found practicable; and That copies of this minute be sent to Presbytery, Clerks and the Assembly's Home Mission Committee.

THE formal opening of the theological faculty of Queen's University occurred in the Convocation Hall, on the evening of Friday, November 7. After prayer by the Rev. James Cumberland, M.A., of Amherst Island, the principal announced that this session there were thirty-six students in theology, all of them graduates in arts, or men who had attended at least three full sessions in arts and passed classes equivalent to those required by the General Assembly's regulations. He expressed gratification that men who had completed their theological course in college were giving manifest proofs that they had not ceased to be students. Some ministers had written desiring to be enrolled as extra-murals and to write prescribed essays and have them criticized. Others were proposing to come back to the university for one or two weeks during the winter, to take up short special courses of study and discussion that would guide their work and reading. This would be a kind of winter Chataqua. He also mentioned, as another indication of the same spirit, that three or four city clergymen were attending Prof. Watson's lectures on "The Philosophy of Religion." He welcomed everything that brought the university into touch with actual life, especially with the higher side that is apt to be ignored in a new country. He announced that Rev. Dr. Thompson, of Sarnia, had kindly promised to give a course on pastoral theology and homiletics after Christmas; that D. G. S. Connery, B.A., of Manitoba College, had that day been appointed tutor in elocution for the session; and that Rev. James Ross, B.D., of Perth, would begin his lectures on Church History next week. The chancellor then introduced Prof. McNaughton, the new Professor of Greek, who was to give his inaugural lecture on the occasion, and who had chosen as his subject "The Moral and Spiritual ideas in Aeschylus," or, as he himself phrased it, "A Greek Preacher of Righteousness." The following matriculation scholarships were awarded: 1. The David Stratton Dow, value \$100, to Neil McPherson, B.A., Bowmanville; 2. The Buchan, No. 1, value \$80, John A. Black, Warkworth; 3. The Dominion, value \$70, C. H. Daly, B.A., Peterborough; 4. The Buchan, No. 2, value \$60, W. D. Wilkie, B.A., Carleton Place.

PRESBYTERY OF STRATFORD.—On the 14th inst. a *pro re nata* meeting was held to dispose of a call from Chesley to Rev. Mr. Perrie, of Nissouri. The following commissioners were present from the Presbytery of Bruce: Messrs. McKenzie and Dobie; from the congregation of Chesley, Messrs. Lamont and Sitt; from the session of South Nissouri, Messrs. Patterson, Ramsay, Dunn and Gibson, and from the congregation of South Nissouri, Mr. Dunn. After hearing all these the call was placed in Mr. Perrie's hand when he declared his acceptance of the same. It was agreed that the translation sought be granted. Mr. Campbell, of Granton, was appointed to preach in Nissouri on November 2 and declare the pulpit vacant and act as Moderator of that session during the vacancy.—A. F. TULLY, *Pres. Clerk*.

PRESBYTERY OF QUEBEC.—A *pro re nata* meeting of this Presbytery was held in Sherbrooke on the 6th ult. Rev. Dr. Lyndon was appointed Moderator of Agnes, and Messrs. A. MacLean and Rod. Morrison were appointed assessors to sit with him. An elder's commission in favour of Mr. A. MacLean for Lake Megantic was accepted. Extract minutes of the proceedings of the Presbyteries of London and Columbia were read, setting forth that the former Presbytery had sustained a call to Rev. D. I. Dewar, of Scotstown, and the latter, calls to Revs. A. Lee, B.A., of Sherbrooke, and George R. Maxwell, of Three Rivers. (Mr. Dewar is called by the congregation of Ailsa Craig, etc., Mr. Lee to Kamloops, B.C., and Mr. Maxwell to First Church, Vancouver, B.C.) It was resolved to cite the sessions and congregations to appear for their interests on the 11th inst.—J. R. MACLEOD, *Pres. Clerk*.

PRESBYTERY OF BRUCE.—This Presbytery met in Geneva Church, Chesley, on Tuesday, October 25, for the purpose of inducting the Rev. D. Perrie, late of Nissouri, in the Presbytery of Stratford. The Rev. D. McKenzie, of Tara, preached and presided. After the usual questions were satisfactorily answered, the Rev. J. Johnston, Paisley, led in prayer. Rev. D. Duff, North Brant, addressed the minister, and Rev. N. Paterson, Hanover, the people, after which the newly-inducted pastor went to the porch, where the people gave him the right hand of fellowship. The congregation had provided a sumptuous tea in the town hall which was tastefully decorated for the occasion. After about 700 people had partaken of the provision, they returned to the church to listen to the addresses and music expected there. Mr. William Bell, a member of Session, was unanimously called to the chair. After expressing thanks for the honour done him, and giving some facts which showed the trials and prosperity of the congregation, the chairman called on Rev. R. Hamilton, Motherwell, to lead the congregation in prayer. A very cordial and beautifully-expressed address of welcome to Mr. Perrie from representatives of the congrega-

tion was read by one of themselves, to which Mr. Perrie replied in a brief and appropriate manner. The large audience was interested to a late hour by an efficient choir and addresses from a number of members of Presbytery and others, among whom were Rev. Messrs. McKenzie, Tara; Moore, Allenford; Duff, North Brant; Johnston, Paisley; Paterson, Hanover. The ministers of the Methodist and English Churches in town and Rev. R. Hamilton, Stratford Presbytery. The whole services were fitted to impress the people favourably, and they seemed to enjoy them greatly by giving an attentive hearing till the close of the meeting, about half-past ten. Mr. Perrie has had an auspicious entrance to his new field of work, and the prayer of many is that he may be made the instrument of rich blessings to the many young people of his charge.

PRESBYTERY OF BARRIE.—This Presbytery held an adjourned meeting at Barrie, Tuesday, October 21. A call from Guthrie Church and Mitchell Square congregations to Mr. John Hunter was sustained and accepted by him. The induction services were appointed to be held on Tuesday, November 4, at Guthrie Church; Mr. McLeod to preside, Mr. Bethune to preach, Mr. Dobson to address the minister and Mr. J. McD. Duncan to address the congregation. The resignation of the pastoral charge of Hillsdale and Elmvale congregations, tendered by Mr. Crow on July 29, was accepted. The proceedings enjoined by the General Assembly in cases when leave is asked to retire from active ministry were taken and a medical certificate presented as to the state of Mr. Crow's health. The Presbytery agreed to apply to the General Assembly that he be permitted to retire, and adopted a resolution expressive of the high regard in which Mr. Crow is held for personal character and ministerial faithfulness in the charge occupied by him for more than thirty years. Mr. David James was appointed to declare the charge of Hillsdale and Elmvale vacant and to be Moderator of session during the vacancy. The Presbytery having complied with the directions of the General Assembly in granting leave to ordain Mr. John Garrioch to the holy ministry, agreed to meet at Powassan on Tuesday, October 25, for his ordination. Mr. A. Findlay was appointed to preside, Mr. J. M. Goodwillie to preach, Mr. R. N. Grant to address the missionary and Mr. J. L. Robertson to address the congregation assembled. A call from the congregation of Sault Ste. Marie to Mr. W. A. Duncan, M.A., B.D., of Churchill, transmitted by the Presbytery of Bruce, was disposed of. After hearing parties the Presbytery agreed to Mr. Duncan's translation, and appointed Mr. Cochran to declare the congregation of Churchill vacant on the third Sabbath of November and to be Moderator of Session during the vacancy. There being no time before closing to prepare a resolution in view of parting from this brother, Messrs. McLeod and Cochran were appointed to bring one at a future meeting.—ROBERT MOODIE, *Pres. Clerk*.

PRESBYTERY OF LONDON.—This Presbytery met in St. Thomas on the 9th ult., Rev. J. A. Brown, Moderator. The meeting was well attended. After constituting, reading and sustaining minutes of former meetings, elders' commissions were given in. Mr. R. Monteith, student, read a discourse on Christ's interview with Zaccheus. The discourse was sustained. The Committee on Examination of Students was permitted to retire and examine Messrs. McLean and Dickie. The resignation of Dr. Thompson of the pastoral charge of Proof Line was considered. After hearing representatives from the session and congregation, and Dr. Thompson himself, it was agreed to appoint Messrs. A. Henderson, F. Ballantyne, and C. Campbell, elder, a committee to visit Proof Line and report at next regular meeting. Leave of absence was granted Mr. Boyle for nine months to recruit his health, and Mr. Brown, Belmont, was appointed interim Moderator of St. Thomas Session. Mr. F. Ballantyne, Convener of Committee on Re-arrangement of Ailsa Craig and the adjoining congregations reported that no change could be meanwhile effected. Dr. Proudfoot brought in the report of the Committee on Examination of Students. The report was received and its recommendations adopted and the Clerk instructed to certify the students in terms of the report to their respective colleges. The session records of Fingal, Wardville and Glencoe were examined and duly attested. Leave was granted Mr. Ball to moderate in a call at Ailsa Craig, a similar privilege was also granted to Mr. Brown for Dorchester and Crumlin. The half-yearly home mission report was given in by the Convener, Mr. Henderson. The report was received, considered and adopted and the Convener authorized to make application for the last six months for the following grants from the Augmentation Committee: On behalf of Port Stanley, \$37.50; Wardville, \$150; London East, \$200; Aylmer, \$137.50; Delaware and Caradoc, \$75; Williams, \$100; South Delaware and Tempo, \$40; Hyde Park, \$52. It was also agreed to apply for \$200 for London East for next six months. It was agreed to instruct sessions to bring the claims of the Schemes of the Church before the congregations as faithfully as possible by missionary meetings or otherwise and report. On motion of Mr. F. Ballantyne, duly seconded, it was agreed that Mr. D. Currie be requested to apportion to each congregation its due share of the sums required of the Presbytery for Home Mission and Augmentation. Mr. F. Ballantyne, Convener of the Committee on State of Religion, reported that the conference of yesterday afternoon and evening and discussion of the topics were highly interesting and successful. It was also agreed to endorse and carry out a motion passed by the conference to the effect that in future the subjects for conference be sent to the members who are to prepare and read papers on them at least four weeks before the meeting, and that a card containing the topics be sent to each member of Presbytery. It was agreed to leave over the appointment of Committee on Evangelistic Services till next regular meeting in December, when Mr. Brown's notice of motion about the appointment will be in order for discussion. Presbytery adjourned to meet in First Presbyterian Church, London, on Tuesday, 23rd ult., at two p.m., and hold next regular meeting on the second Tuesday of Decem-

ber at two p.m., in the same place.—GEORGE SUTHERLAND, *Pres. Clerk*.

TORONTO UNITED TEMPERANCE ASSOCIATION.

To the Churches, Unions, Lodges, Councils, Divisions, Gospel Temperance Organizations, and other societies engaged in temperance work, or who desire to see the reign of alcohol abolished, we send greetings.

After several meetings and much discussion it was thought desirable that a central organization composed of representatives from the different Churches and societies engaged in temperance work would be desirable and would materially assist the cause by bringing them together and keeping them in touch with each other so that all could work along the same line in unity of purpose, thus giving more power and influence and at the same time be a saving of labour. To this end the Toronto United Temperance Association was formed, and is composed of delegates from various organizations, the Good Templars, Royal Templars, Sons of Temperance, Women's Union, and a number of the Churches. We however desire a fuller representation, and ask your Church or society (if you have not done so), to send one or more representatives, three being allowed to each organization, the fee for which has been placed at \$1.00 for each representative per annum.

The work that we have entered upon does not conflict with the work of any other organization, but is rather the sequel to it, viz.: 1st. To promote organic union between the different temperance organizations. 2nd. To suggest and press the adoption by the Government of various amendments to the present License Act. 3rd. To assist in choosing a candidate for the mayoralty, and candidates in the various wards for aldermen and school trustees who are friendly to the abolition of the rum traffic. 4th. To assist upon the strict enforcement of the License Act, and assist the proper officers in doing their duty. 5th. To consider the advisability of a further reduction in the number of licensed saloons and liquor stores and the increase of the license fee. 6th. To recommend men and urge the Government to appoint them as license commissioners who can be depended upon to impartially administer the License Act. 7th. To press by petition and otherwise for a total prohibition measure for the whole Dominion. In this work we feel that we can claim your co-operation and assistance. The Association meets in Broadway Hall, 450 Spadina Avenue, on the second and fourth Thursdays in each month, when we will be happy to receive your delegates. Isaac Wardell, President; Mrs. A. J. Henderson, Corresponding Secretary, 77 St. Patrick Street; R. H. Nott, Recording Secretary, 27 Niagara Street.

OBITUARY.

ROBERT THOMPSON.

Mr. Robert Thompson, a member of the Presbyterian congregation, Lynden, Ontario, died at his residence there on Monday morning, October 13. Deceased was born at Orkney, Wentworth County, May 3, 1823. The son of Christian parents, he early in life became a member in full communion with the Presbyterian Church, West Flamboro', and soon took an active part in Christian work, helping while a mere boy in the work of building the first church in 1833, and again in 1867 taking his full share in the erection of the present substantial stone edifice. He was most regular in his attendance on all the services of the sanctuary, living a truly consistent and exemplary Christian life. Whether in the work of the Church or the business of the world, he was universally esteemed as a man of sterling worth and undoubted integrity. A cheerful and liberal giver of his

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substance to the support of Gospel ordinances, loyal to all the schemes of the Church, especially interested in her missionary operations, to which he was ever a faithful and generous contributor. Kind and benevolent to the poor, no matter what their nationality or creed; and at his home the minister always found an open door and a warm-hearted welcome. Nearly seven years ago he moved to Lynden, where he soon after had divine services commenced in his hall, given free of expense, and a congregation gathered which since has been duly organized; and during the past year was mainly instrumental in the erection of a handsome brick church, which stands to day a monument of his faith and hope, of his zeal and liberality, an evidence of his sincere devotion to Christ and the Presbyterian Church, of which he was such an honoured member. During the last seven years he has had many severe attacks of illness, which he bore with great patience and submission to his Father's will. He was married to the eldest daughter of the late Rev. Mr. Christie, for so many years pastor of the Flamboro' congregation. Mrs. Thompson and a son and daughter remain to mourn the loss of an affectionate husband and a devoted father.

"Blessed are the dead who die in the Lord; yea, saith the Spirit, for they rest from their labours, and their works do follow them."

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MOLASSES CAKES.—The following recipe will make one dozen small cakes: One tablespoonful of butter, one tablespoonful of brown sugar, one tablespoonful of molasses, one egg. Beat thoroughly, then add one-half teacupful of water, one large cup of flour, one teaspoonful of baking powder, ginger and spice to suit your taste.

INDIAN PANCAKES.—One pint Indian meal, one teaspoonful salt, mixed with enough boiling water to make a little thinner than mush. When cool add the yolks of four eggs, half a cup flour sifted with three teaspoonfuls Cleveland's Superior Baking Powder, enough sweet milk to make batter as for griddle cakes, and the beaten whites of four eggs, added just before baking.

PARISIAN POTATOES.—From peeled and washed white potatoes scoop out little balls with the cutter that comes for this purpose. Boil them for five minutes, then put them in the frying-pan with two tablespoonfuls of melted butter. Stir them about until every ball is well coated with the butter, pour into a colander and set them in the oven until brown. Sprinkle with salt and a little minced parsley before serving.

MAKING TEA.—Where tea is required strong, one teaspoonful to each person and one for the pot will not be too much. An earthen or agate iron teapot is best. See that it is perfectly clean and dry, and make it as hot as possible before putting in the tea. Be sure your kettle boils, and use soft water if you can get it. Put the required amount of tea in the pot, pour the boiling water upon it enough to cover the tea, let it stand four minutes, then add enough more water to make what tea you desire, and in three minutes more it is ready for use.

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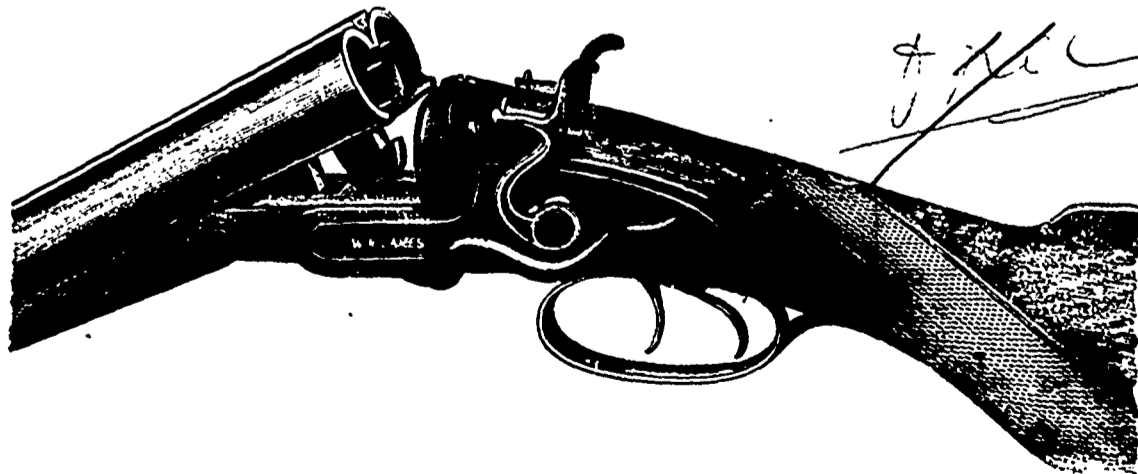
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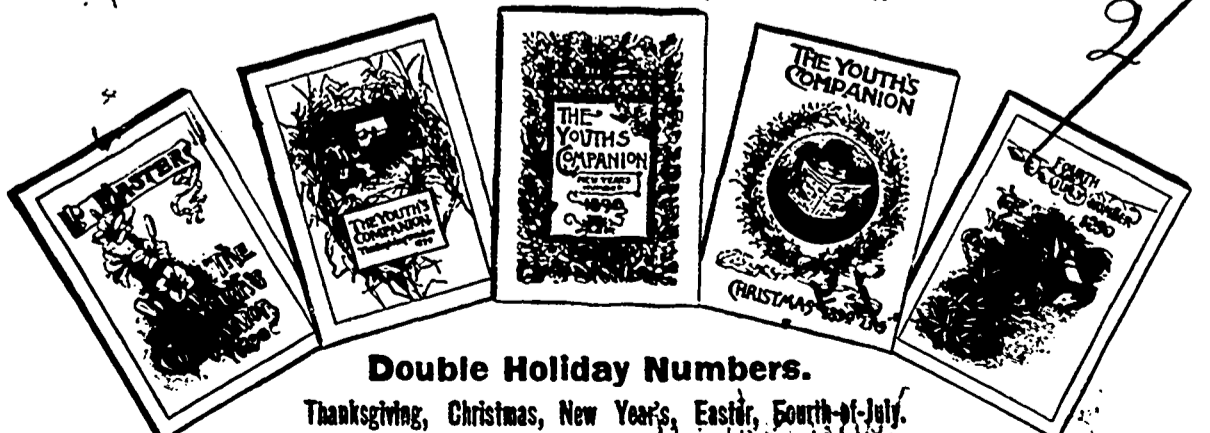
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Miscellaneous.

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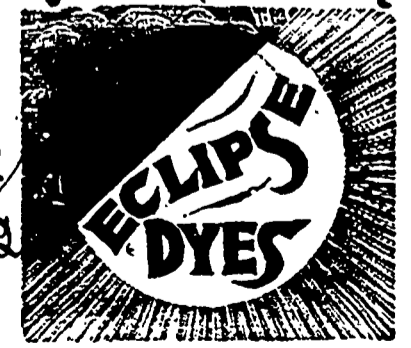
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BARRE. At Barre, on Tuesday, November 25, at 11 a.m.

BRANFORD. At Carberry, on the second Monday of December, at 7.30 p.m.

BROCKVILLE. In St. John's Church, Brockville, on second Tuesday in December, at 3 p.m.

CHATHAM. In St. Andrew's Church, Chatham, on the second Tuesday in December, at 10 a.m.

GUELPH. In St. Andrew's Church, Guelph, on Tuesday, 18th November, at 10.30 a.m.

HAMILTON. In St. Paul's Church, Hamilton Tuesday, November 18, at 9.30 a.m.

KINGSTON. At Belleville, in St. Andrew's Church, on the 16th December, at 7.30 p.m.

LINDSAY. At Wick, on the last Tuesday in November, at 10.30 a.m.

LONDON. In First Presbyterian Church, on the second Tuesday of December, at 2 p.m. Remits of Assembly will be considered.

MAITLAND. At Wingham, on 9th December at 11.15 a.m.

MONTREAL. In Convocation Hall, Presbyterian College, on Tuesday, 13th January, 1891, at 10 a.m.

PARIS. In First Church, Brantford, December 2, at 10.30 a.m.

PETERBORO. In St. Paul's Church, Peterboro, on third Tuesday of January, 1891, at 9.30 a.m.

REGINA. At Wolseley, on the second Wednesday of December, at 10 a.m.

SARNIA. In Presbyterian Church, Watford, third Tuesday of December.

SAURIN. In Guthrie Church, Harrison, on the 9th December, at 10 a.m.

WINNIPEG. In Knox Church, Winnipeg, on Tuesday, 9th December, at 7.30 p.m.

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Miscellaneous.

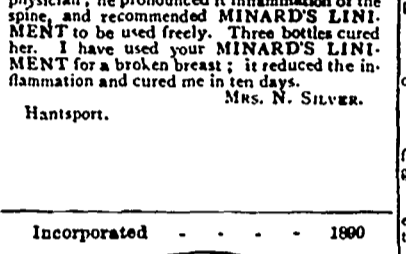
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