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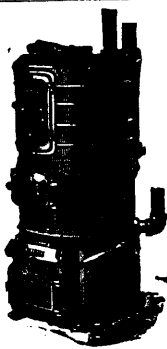
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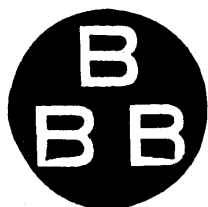
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THE CANADA PRESBYTERIAN.

VOL. 20.

TORONTO, WEDNESDAY, MAY 20th, 1891.

No. 20.

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Notes of the Week.

THE New York *Independent* says From one of the pulpits of this city last Sunday, those who are opposed to the views of Dr Briggs, and desire to bring them before the General Assembly and before his own Presbytery, were characterized as "bloodhounds of Orthodoxy." If there are "bloodhounds of Orthodoxy" it is because there are wolves of heresy.

AN extended biography of the late Professor Delitzsch is in preparation by Pastor W. Faber, who, as Delitzsch's associate in the work of evangelizing Israel, was his constant and most intimate companion during the last eleven years of his life. It was Delitzsch's oft-repeated wish that, if a biography of him were written, the work should be entrusted to Faber.

THE Rev. Professor Thomas Smith, D.D., was presented a few days ago with a cheque for two hundred guineas by a number of his friends as a token of their esteem for himself, and of their gratification at the honour about to be conferred upon him by his elevation to the Moderator's Chair of the Free Church General Assembly. A silver tray with an inscription suitable to the occasion was presented to his daughter.

THE committee on the Confession, appointed by the Free Church Assembly, at its meetings, recently, adopted a statement on minor points, that while diversity of opinion on these is recognized, the Church retains full authority to determine what points fall within this description, and thus to guard against any abuse of her liberty to the detriment of sound doctrine. It was agreed to recommend the Assembly to frame a declaratory act on the basis of the statement drawn up by the committee.

A NUMBER of Roman Catholic communities in India have sent a memorial to Lord Salisbury protesting against privileges which the crown of Portugal continues to exercise over Catholics in British India, relics of the period when the Portuguese were a power in the East. The memorialists allege that there educational as well as religious work is severely hampered. The king of Portugal still appoints five bishops in Southern India, and exercises in many parts of the country co-ordinate jurisdiction with the Pope.

THE Presbytery of South Melbourne, Australia, is pressing on very vigorously the work of Church extension. Several very promising fields are being occupied. One of these is at Cowes, Philip Island, which lies off the coast of Australia, in position and shape not unlike the Isle of Wight. They have secured a site for a church, and are erecting a neat building at the cost of \$2,000. Dr. Robb, late of Jamaica, is labouring there with acceptance and success, and he reports favourably of the prospects of the station. We are glad, says the *United Presbyterian Magazine*, that our able and scholarly brother has obtained a field of work in the land of his adoption.

A PAPER has been drawn up for presentation to the three Assemblies in Edinburgh bearing the signatures of the Duke of Argyll, Lord Moncreiff, and Lord Provost Boyd as representing the Established Free and United Presbyterian Laymen's Leagues;

The document declares that "to violate the convictions of many as to the duty of the nation to religion can never be a prelude to reconciliation," and that "such an ecclesiastical change would undoubtedly open up a long vista of increased bitterness, struggle, and separation." They invite the several Assemblies to cease from all aggressive action and to labour for the reunion of the three Churches with a preservation of the endowments.

THE meetings of the Evangelical Alliance at Florence were a great success. Writing in *Le Signal*, M de Réveillard says. One of the English delegates was Mr. Webb-Peploe, a graceful and instructive speaker, who dealt chiefly with the work of the Holy Spirit. Lord Kinnaird and Lord Radstock took the same line, and it was they who conceived the plan of holding holiness meetings on several evenings in a separate room. Mr. Webb-Peploe is a conscientious and earnest worker, but he prefers to keep to the good old ways, and has not a fresh intuition of things." Some of the Italian papers published full reports of the proceedings, and have praised the Conference in polite Italian superlatives.

AN overture in favour of amalgamating the foreign missions of the three Presbyterian Churches found, says the *Christian Leader*, only four supporters in Edinburgh Free Presbytery; but another overture moved by the same elder, Mr. Alex. E. White, in favour of bringing about a reconstruction of the Presbyterian Church "on the grand fundamental principles of the Reformation," though opposed by Principal Rainy, was carried by seventeen to thirteen. Dr. Rainy said union was a great object to be kept in view; but it did not follow that the most extensive schemes were in the end the most successful. The overture was not inspired with regard to the real situation in the Free Church; nor was it a real contribution to the object of union. Professor Thomas Smith, who moved the non-transmission of the overture for the union of the missions, said that in all his experience in India he had not found that evils arose from there being more than one Presbyterian mission in that country.

THE *Morning Post* contains a private letter from an English missionary in Uganda, which confirms former intelligence as to the evil results attending Roman Catholic ascendancy in Uganda. At the date of this letter there was great excitement among the people, who were all armed. The Mohammedans, who had long been watching their opportunity, had made an advance and the Christians had suffered a reverse. A most deplorable account is given of the condition of the once smiling country; thousands have died from plague, war, and famine. It is hoped that the British East African Company, which is in Uganda in some force, will be strong enough to restore order and security, and that the distracted country may regain its former peace and prosperity. The Church Missionary Society has sent out a reinforcement to its mission in Uganda, consisting of Bishop Tucker, and four missionaries. They reached Usambiro, where Mr. Mackay latterly lived, and where he died. There two of the missionaries died, and the others have been very ill. It is, therefore, concluded that Usambiro is unhealthy, and the mission is to be removed to Nassa.

THE *Christian Union* says: The Rev. Mr. Lyne, who, following the custom of the stage, has adopted another name for the public, and is ecclesiastically known as Father Ignatius, is undertaking to purge the Protestant Episcopal Church of the United States of heresy. Some people will be apt to connect his effort in this respect with the fact that his audiences are diminishing. The profane will think it somewhat impertinent that an ecclesiastic who has no standing in the Episcopal Church in this country, and concerning whose ecclesiastical standing in the Episcopal Church of his own country there has been question, should set himself to work to instruct the clergy of the United States in respect to their clerical duties. It is very certain

that the performances of Father Ignatius are as little in accord with the canons of the Protestant Episcopal Church as the doctrines which he imputes to Dr. Newton, and that if the one is not an orthodox clergyman, the other is certainly not a Protestant clergyman. At all events, the indecorum of an Englishman who has been sharply criticized in his own communion undertaking to rectify abuses which he imagines he perceives in the communion of a sister Church in this country is as palpable as it is, happily, extraordinary.

THE annual meeting of the Toronto Ramabai Circle was held last week, at which Mr. Hamilton Cassels presided. Miss Carty presented the report in which it is stated that the Pundita Ramabai lectured in many American and Canadian cities, and under the inspiration of her presence, her forceful presentation of the subject, and her thorough belief that this form of missionary work would appeal to the hearts of her own people, particularly her countrymen, the Ramabai Association was formed, pledging her support for ten years. She returned to India, and the school was opened at Bombay, March 11, 1889, with one child widow and one more widow pupil. Now at the close of the second year there are forty-two pupils, twenty-nine of them being widows; the oldest is twenty-three and the youngest nine years. The Ramabai Association has fifty-seven circles or auxiliaries, including three in Canada—Toronto, Montreal and London. The income for the year from annual members' fees was \$5,353 and from all sources \$9,722. This includes scholarships and donations to building funds, and it is the earnest desire of all who are interested that it may be possible to obtain a permanent home for these helpless child widows. The Toronto Ramabai Circle feel devoutly thankful for the share they are permitted to take in this work. There is an increase of members, the membership now being 265, of which forty-one are life members. The income for the year was \$769.83 and we notice with pleasure that the Toronto circle stands third in the givings for the year and sixth in the total givings for the three years of the work.

THE New York *Independent* has the following just remarks on a question that is engaging public attention. The scandals which have involved in disgrace seven members of Parliament within a comparatively brief time, we may hope will come to an end with the exposure of Captain Verney and Mr. De Cobain. These dirty revelations have affected both parties, and it may be feared that Mr. Gladstone was right when he said that there is nothing exceptional in the cases of public men which make them worse than other people, but that these exposures are symptomatic of a social and moral disease in the community which requires vigorous, united Christian action to root it out. If this is the fact, the case is bad enough. Yet it is hard to believe, indeed we do not believe, that the morals of England at the present time are any worse than they were in the time of George III., to say nothing of Charles II. It is perfectly evident beyond all question that in a matter of what is ordinarily called public morality, affecting the purity of government and the conduct of official duties, Great Britain is vastly purer than it was at the beginning of the century. Corruption, which was common and justified then, is now considered disgraceful. The only question is, whether with the diffusion of wealth and the increase of an idle, lazy class, a class bent on pleasure, what is called social morality has degenerated. Even this seems to a student of the history of social life not possible. It is true, however, that more scandal attaches to sins against virtue; and it is also true, we doubt not, that with the purer tone of society libertinism is driven into more revolting forms. The real remedy is that indicated by Mr. Gladstone. Law has its place, but the final remedy always is vigorous, united Christian action. It is a matter of religious education, just as in this country the one and only method we can depend upon to elevate the character of the Negroes of the South is precisely this same combination of the inculcation of religion and the work of the school-room.

Our Contributors.

DESTRUCTIVE, OBSTRUCTIVE AND CONSTRUCTIVE MEN.

BY KNOXONIAN.

In one of his recent books the late Dr. Austin Phelps tells us that

In every great revolution of opinion three classes of men are the chief belligerents. They are the resisters, the destructives and the reformers. The resisters are the men who hold on to things as they are. They resist change because it is change. The destructives are the men who would break up society to get rid of its abuses. They are the men of one idea. The reformers are men of balanced ideas, who look before and after. They are tolerant of evils which are curing themselves. They labour patiently for bloodless revolutions.

Fortunately for the human family, great revolutions are seldom needed and seldom take place in civilized countries. In times of ordinary progress, however, a keen observer can see three classes of men at the front just as distinctly as Dr. Phelps sees them in great revolutions. These may be classified as

DESTRUCTIVES,
OBSTRUCTIVES and
CONSTRUCTIVES.

The destructive men, as Dr. Phelps observes, are always ready to destroy things for the sake of putting an end to real or imaginary or grossly-exaggerated wrongs. They fix their minds on something that they consider wrong in either Church or State, and in order to put an end to that wrong they are willing to wreck the State or blow the Church into fragments.

Now it must be confessed that the methods of a tempestuous destructive, if carried out, are singularly effective. If you sink a steamer in mid-ocean because the air in her staterooms is not good, you certainly rid the world of the foul air. If you cut off your finger to get rid of a wart, the wart certainly goes. Destroy a congregation to get rid of a choir or an elder, or a minister, and the riddance certainly comes but the congregation as certainly goes. Overturn a farm by an earthquake to get rid of Canadian thistles, and the thistles will certainly die, but you may have some difficulty in raising crops on a farm with the lower side up. Wreck Canada to get rid of a difficult political problem, and the problem will no doubt be abolished, but the Dominion will be abolished along with it. Destructive methods are always effective in the same way that an overdose of arsenic or strychnine is always effective—they remove the disease by killing the patient.

The role of a destructive is always comparatively easy. It requires neither brains nor sense. A mental imbecile can burn a house or break a gold watch just as easily and quickly as Socrates or Plato could. A healthy crank can disturb congregations faster than John Hall can build them. There is no merit in destroying a good, useful thing to get rid of an evil connected with it. If that is the right way to get rid of evil, the whole world should have been destroyed several thousand years ago.

How would it do to try the destructive method on the destructive himself? There is always some evil in him. Quite frequently there is a great deal. Supposing society should blot him out of existence to remove the evil. Society might not lose much by the operation, but the destructive might possibly object to taking his own medicine.

OBSTRUCTIVE MEN

are not so belligerent as the destructive. They merely stand in the way and try to stop things. If they tried to stop only those things that ought to be stopped—and there are a good many things in the world and Church that ought to be stopped at once—they might do fairly good service, though not always service of the highest order. To put an end to an evil is a good thing to do, but it is a better thing to put something good in the place of the evil. Our Saviour came to this world to put an end to sin, but He put righteousness in the place of sin. The trouble with a genuine obstructive is that he merely obstructs. He does nothing, suggests, helps nothing. What would the world and the Church come to if a majority of people turned obstructives?

That is a fine paragraph in Principal Grant's review of "Canada and the Canadian Question" in which he defends his eloquent countryman, Joseph Howe. Mr. Howe did obstruct the Confederation scheme in Nova Scotia, and so far as his own Province was concerned, defeated it. With one exception every Confederationist was routed at the polls.

But one province could not turn the scale, and the scheme went on. Mr. Howe appealed to England, but he might as well have appealed to the man in the moon. The Imperial authorities were in favour of the scheme, and would, of course, do nothing. Well do we remember the graphic and almost pathetic description given by Howe of the scene in the House of Commons, when, after months of weary working, he succeeded in getting his case before the Imperial Parliament. There was barely a quorum present, and those who were there scarcely took even a languid interest in the matter. Just a little colonial squabble everybody seemed to think. That night Joseph Howe went to his lodgings with his hopes crushed and his heart well nigh broken. The only power on earth that could keep his Province out of the Confederation compact would not interfere. What was Howe to do? Go home and call Nova Scotia to arms? Principal

Grant says the people would have risen to a man—that man was probably Tupper, the only Confederationist who managed to get a seat. To the honour of his memory, Joseph Howe refused to lead his people to bloodshed. He knew what very few men know—when to stop obstructing and begin building. He did what only a statesman can do—he accepted the situation, and when he could no longer serve his people by obstructing he served them by getting better terms. Any mule could have obstructed to the end, but a statesman could see the scheme had to be tried. Joseph Howe could not stop the train, but, like a wise man, he got his people on board and secured for them the best seats.

CONSTRUCTIVE MEN

are men of the highest order. They may have to act as destructives occasionally, and sometimes as obstructives, but their main work is to build. Constructive men in the State develop and build up the country. Constructive men in the Church open mission stations, found colleges, organize congregations and carry on every kind of work that is carried on. They are out of all sight the highest order of men. Dr. Chalmers was, perhaps, the best specimen of a constructive Presbyterian that this century has produced. The highest order of constructive mind is one that forms plans that can be successfully worked.

The Church parliaments are coming on. Just read the reports carefully and see these three classes of men at work. The destructives will be ready to tear up everything that does not suit them in every particular; the obstructives will object to everything that does not square with their ideas, no matter how good it may be, and the constructives will try to push on the good work on old and new lines. Now just see if that will not be so next June.

PRESENT-DAY PAPERS.

THE CHURCH AND POPULAR AMUSEMENTS.

BY REV. EDWIN P. INGERSOLL, D.D.,
Pastor of the Pilgrim Congregational Church, Brooklyn.

There is a narrow pass in Mammoth Cave which is called "The Fat Man's Misery." Very like that to one who has both glow of life and glow of conscience is the subject of "Popular Amusements." There are two points to consider.

First. What position should the organized body, called the Church, assume in regard to them? I answer: In its creed and in its covenant, it should say nothing. The spirit and principles of the Gospel offer every blessing and exclude every evil under the sun. But there are times when certain evils have become so widespread and seductive that the Church is bound to assume an attitude not only of disapproval, but of opposition. At its door should be a test of character and of conduct and of opinions in regard to views of right and wrong. If a man, however orthodox in his creed, holds sentiments or indulges in practices which are against the pronounced moral sentiment of a Christian community, he has no right to Church membership, and so the Church may properly specify, may be bound to specify, even in regard to popular amusements.

Again. What is the relation to those popular amusements which are acknowledged to be wholesome? I answer: The Church touches the springs of spiritual life. It doesn't come to take charge of everything. It shines like the sun, it falls like the rain, to quicken the "seeds of the kingdom." It has places of worship, and endowment of talents, and endowment from on high, with which to do this, but its mission is not to build walls long and wide enough to house everything which is right and proper.

These ought to exist as the result of Christian training, but not under the church roof. Why? Because they are not in close keeping with its primary aim. Refreshing concerts, with ozone in them, instructive lectures, with or without pictures of nature or art, are in touch with the aims of a Church, and do not desecrate it. But gymnasiums and museums, though ever so important and animating, belong under other roofs. Though they belong in a true and noble sense to the Christian, there is a fitness in their having separate places. While this is true, I have no sympathy with the belief which makes some things secular as separated from Christianity. The Sabbath was given as a sample for all days. The Lord's Supper was given to show us how all life ought to be lived. "All occupations of men are consecrated to reveal Him, and all relations between men to testify of Him." Of the Lord's Supper it is written "This do in remembrance of Me." Of all life it is written "Whatever ye do, in word or deed, do in the name of the Lord Jesus." And yet, I repeat it, there is a fitness that the church edifice should not furnish place for everything. But in the second place, what is the privilege of the Christian in regard to popular amusements?

It is his privilege and duty to have recreation. The Muses sing the praises of social life, but in so doing they are but reiterating the plain truths of Nature and Revelation: they are simply interpreting the petition of human nature.

Man in society is like a flower
Blown in its native bud. 'Tis there alone
His faculties expand in full bloom:
Shine out. There alone reach their proper use.

So eminently social is Christianity that the bridegroom and bride, and the family in its varied relationships, are among the clearest types of Christ and His followers. We

are social beings; we demand recreation from the cares of life, and no human institution recognizes this fact so distinctly and fundamentally as Christianity. There is nothing in the spirit or commands of our holy religion that shuts us out from any recreation or amusement which is not hurtful. More than this, they are demanded. No man can live, pray, or love aright who does not obey the call of Christ to his social nature. Men should be like rivers—here a shingly shore where they may play like children; yonder a steep, rocky bank, under which they can wait and cool themselves, and so gather their forces together for the busy mills below. Taxed energies need rest. Plodding buries the imagination. Bury imagination and life loses its zest. Give it uncontrolled wing, and life is shorn of its vigour and directness. Let us blend the currents of mirth and morality, of amusement and Christian activity. Why not seek a pure world of happiness by giving prayer and recreation the same fountain head?

Some have imagined that a keen relish for amusements is the result of "The Fall." But no new faculty was then given. It is in us, because we have the stamp of God's image. It cannot be crushed out and have manhood left. Crushing it out would be demolishing one of the fairest citadels of our nature. You cannot scold a man up into virtue; you cannot legislate him up into a Christian; you can win him up; but it must be by the way of his social powers. The need of recreation is intensified by city life. The healing balm of the fields was needed by the busy, pleasure-loving Nebuchadnezzar. He had run wild, away from the thoughts of earnest life. In the fields he got well. In the city life of to-day some run wild by the rebound from over-work; others because they have no intensity of employment.

Now in regard to so-called "popular (public) amusements," shall the Church antagonize or encourage them? Is it right to love? Yes! No! It depends upon the object, the associations, the tendencies. So in regard to amusements. We may safely assert the following principles:

First. No amusement is right for any one of us which unfits us in a positive way for the duties of life. Amusements must be the servants, not the rivals or masters of labour. When an amusement gives out a keener relish for daily toil, rests body, brain, and soul from work, for work, it is wholesome. But if it tends on the morrow to make one languid and dreary, fretful, and dissatisfied with the realities and duties of life, it is positively wrong.

Second. While we have a doubt of mind or qualm of conscience with regard to the right or wrong of an amusement (no matter what others think), it is sin to engage in it. "Yes, but if it makes me seem uncivil and peculiar, am I to decline amusements in which reputable people engage?" Certainly. If your associations are with people who have no respect for conscientious scruples, the sooner you leave them and seek civil society, the better. Doing what seems right is the surest path to what is right. Fashion, custom, talents, smiles, compliments or ridicule have no right to tamper with that awfully sacred thing, conscience.

Third. Any amusement is against Christian life in which thoughts of God, of passing time, and of heavenly life seem intrusive, and are troublesome. If under any amusement we become worldly, are gradually won away from the Bible and prayer and church-going; if it leaves us in an excitement which drives away sleep, that craves again the amusement for its own sake, it is baneful to all that is best within us. "O but that is a matter of opinion." No, it is a principle. Ask your physician. It never belonged simply to opinion; it never will.

Fourth. Another principle enters into this question. The Gospel of Christ is glad tidings of joy. "All things are yours." Yes, "God giveth us richly all things to enjoy." But if my liberty in regard to "enjoyment" is a "stone of stumbling," then I am bound as a Christian, and bound as a human being (for becoming a Christian does not create obligation), to give it up. Giving up what to me is innocent (though not essential) for the sake of another is one of the noblest exhibitions of manhood. "Out of the sayings or deeds of any man, of any time, who loudly proclaims 'the rights of liberty,' match, if you can, this sublime and noble sentence of Paul, in which he asserts the rights of Christian conscience above the claims of Christian liberty." And yet that same self-denying apostle drew a horizon line between my brother's weak conscience and my brother's stubborn bigotry. A morose ascetic could starve me. A narrow crank could make a very time-server of me. Against such Paul stood. Some men of his day claimed as a matter of conscience that young converts should be circumcised. "To whom we gave place by subjection, no, not for an hour." A principle was at stake. Conscience said "stand for the principle," and "stand" he did, and so ought we. We may refrain from what is permitted. At our peril we refrain from what is required. The twelfth chapter of Hebrews throws light upon this subject: "Let us lay aside every weight, and the sin which doth so easily beset us." There are hindrances which are not sins. There are "weights," allowable in themselves, perhaps with blessings in them, which for some clear reasons become impediments in the battle for life. They are generally the abuse of something which in itself is legitimate. Only a resolute and vigorous Christian conscience will decide upon them fairly. "Christian consciousness" is a phrase very much in vogue nowadays. But what is called that is not worth a rush-light, unless it is the first-born of Christian conscience. By the test of a Christian conscience, if we find some amusement of which we are very fond is becoming a snare, let us have done

with it. It may be delightful, it may be harmless to some. never mind, if it is a snare to you and me, let us put it away and try something else. Were life all growth, then if we had a strong preponderance of heavenly vitality, we might not fear the result; but life is a battle as well as a growth, and it is almost all battle, where we have weights to lay aside and sins to conquer. If we would run the race and win, we must drop the weights, if we would fight the good fight and lay hold on eternal life, we must come to the girding and the sword.

Now we come to specifications. Let us take four or five notable and fascinating popular amusements. It is ours to give facts, and then for each one, under and in the spirit of the principles we have enunciated, to exercise thought and conscience. But all the while let us remember that the question we are discussing is not "What may people do and still go to heaven," but "What may, what should each of us do so as to reveal heaven upon earth."

a. The horse race. Many a Christian, perhaps tired with over-work, perhaps from very exuberance of health, is exhilarated by "holding in" and then "letting out" a blooded horse. It is a grand thing to "speed him" down the Boulevard. These may be all right. But when it comes to the question of making merchandise of manhood, I am for the man every time. The race-course is not that we may admire the noble horse, but that the tempted ignoble man may be fleeced. Betting is its aim and spirit. It can't live without it. It frankly says so, and betting is a blighting curse. A friend tells me he can stand at the corner of a certain avenue and street in the goodly city of Brooklyn and point out twenty places of business out of which men ruined by the race-course have gone during the past five years. Isn't the Church warranted in writing "Tekel" over its gateways?

b. Card parties. Harmless are the pictured cards if properly used. But no one who sees things from a Christian standpoint will contend that in the past they have been more used than abused. For the most part "playing cards" have been among the "pots of Egypt." The pots of Egypt blacken whatever touches them. I do not believe "poker" or "euchre" is essentially harmful. But in associations and tendencies, what is the drift? I have a friend, decidedly a Christian, who is very fond of these games. Last summer he rose deliberately from a card-table, came thoughtfully to me and said (he had won the game) "I am done with cards, they fascinate and unman me." He is a strong, well-balanced man, has been mayor of one of the largest New England cities. And when it comes to cases like the following, has the Church no right of remonstrance? (Remember our subject is "The Church and Popular Amusements.") Last year, in one of our prominent cities, several members of a Church had every week a "progressive euchre party" on prayer-meeting night. Because the pastor, as in duty bound, remonstrated, he had to resign his pastorate, and in his recommendation papers from the Council which released him were the words "Whereas in the providence of God." The words are almost mockery, unless you take them in the sense of divine deliverance. During the recent Week of Prayer, January, 1891, a lady who is a Church member in one of our New England villages, perhaps thoughtlessly, surely independently, gave a card party, and invited members of the same Church, and they went. Has the Church no right to protest in such a case?

c. The theatre. The dramatic and spectacular are, within their sphere, legitimate and healthful. But of the theatre, as it now exists, it must be said that with rare exceptions it stirs the emotions without fastening convictions. For the most part it thrills the impulses, but does not strengthen right opinions. So thinking ones say who have thoroughly tried it. Generally it tosses its audiences to and fro like waves under winds, and so in time, craving excitement as if it were food, they shrink from the scenes and appeals of real life. The audience weeps at the sorrows of the stage orphan, and to-morrow turns coldly away from the sorrows of the real orphan. The habit of pitying sorrow, and not the one who sorrows, is baneful. I say the "habit" is baneful. I have no doubt that there are some rare people who are intensified toward charity by a play which commends charity. But to the most of us it is not so. Thought and resolution do not go far enough on the current of emotion to touch actual life. To "Richard of the Lion-heart," and to "Ivanhoe," the heavy old armour was a fit; it suited them, somehow it became a part of them, and they fought the better "clad in steel from top to toe"; but to the great majority it was weight and hindrance.

Real, throbbing, struggling life is what we need for renewing us, not that which puts it on and plays it. The average play of our day (there are exceptions) panders to animal enchantment. Of this fact a recent New York daily bears testimony, and goes on to say "This life of ours is a short one, and people can always be better employed than in raking over a pile of rotten rubbish." We may well challenge the average theatre, because it peoples its realms with exaggerations—because it quickens such feelings as dreams are made of. Now and then there appears some grandly historic scene unstained by the touch of vice; now and then some play with a refreshing and noble purpose, with genuine delineations of real life, appears, which sends one away with animation of soul; but alas, how few they are!

d. Dancing. In itself dancing is as innocent as calisthenics. "Broom drills" and "fan drills" are permitted and

countenanced and enjoyed in their proper place by Christian assemblies. But who ever heard of a broom drill or fan drill lasting all night? If I knew how, I should have no more qualm of conscience in dancing up and down my parlour with my wife or daughter than in jumping the rope; but as it is practised when it becomes a public amusement—well, "I speak as unto wise men, judge ye." Under the patronage of the Church, by the encouragement of the Church, or in any organization which is connected with the Church, it has no right.

Have you expected a catalogue of permitted and prohibited amusements? This is not the "Dispensation of the Law," but of the Gospel. The Gospel doesn't make catalogues. Under the Gospel each soul is called upon to face God, and solemnly, honestly decide questions of right and wrong. Good consciences are made as athletics are made.

Let us go to our work and to our recreations with a firm resolve to have and to brighten a Christian conscience. Seasons of vague delight are sure to be followed by poor work. "By their fruits ye shall know them." How long must the world be in learning that pleasant sensations are not happiness, and that pleasures which appeal only to the senses are to be sipped, not quaffed?

Just as Gideon's three hundred lapped the water from the palm of the hand, stooping, but still standing, ready and alert, remembering they were men of war, so should we take the waters of pleasure, for life is the reality, and the "crown of righteousness" the reward.

Brooklyn, N. Y.

SKETCHES OF TRAVEL IN EUROPE.

BY REV. E. WALLACE WAITS, D. SC., OF KNOX CHURCH OWEN SOUND.

EDINBURGH CONTINUED—INTEMPERANCE—JOHN KNOX—THE PEOPLE'S WILLIAM—UNIVERSITY—GRANGE CEMETERY—OLD GREY FRIARS—A VISIT TO HOLYROOD, ETC.

THE ANCIENT CALEDONIANS.

The ancient Caledonians were a noble, brave warlike race of savages when the Romans first made their descent upon the island. It only required the power of education and the blessing of Christianity to transform them into what we find them in later times—the foremost men of all the earth. I shall never forget my visit to the field of Culloden with a Highland man who showed me the spot where an ancestor of his named Donald McBain had killed eleven of the British soldiers before a bayonet thrust reached his gallant heart, and laid as brave a man on his native heather as any who defended the pass of Thermopylæ. There certainly was the raw material here out of which to make the free, independent, liberty-loving nation the Scotch are to-day. If you want to stir Scotchmen up to deeds of daring and make their blood leap wild as the cataracts of their own rocky land take "Scots wha hae wi' Wallace bled," the grandest war ode outside the Bible—

By oppression's woes and pains!
By your sons in servile chains,
We will drain our dearest veins,
But they shall be free!

Lay the proud usurper low,
Tyrants fall in every foe;
Liberty's in every blow,
Let us do or die!

The efforts of the king were frustrated by Jenny Geddes, a poor woman who kept an apple-stand in the High Street of Edinburgh. She went to worship in St. Giles Cathedral one Sunday, taking with her the "creepie stool," on which she usually sat. The newly-appointed dean came forward and commenced to repeat the service of the Church of England. Grasping her creepie, she threw it with all her might at the clergyman, saying: "Wilt thou say mass at my lug," and in the confusion which followed the service was stopped. We saw the creepie stool in the museum, and a brass tablet marks the place where she sat in St. Giles when she threw it at the dean. It was the first and last time the English prayer book was attempted to be read in St. Giles. Jenny Geddes' act was but a trifling one in itself, but it was the match which lighted the flame which blew up at length the divine right nonsense of the Stewarts, and sent them packing off to the continent and seated William III. on the throne. The people were not opposed to prayers being read in the cathedral, for Knox's liturgy had been used there and they were accustomed to such a form of worship, but they were opposed to having a religion or a creed thrust upon them. The home life of Scotland has done much for its greatness. It was the home that made Carlyle, and the father's piety and influence have blessed the world through the writings of the son. But changes have taken place there; those homes get touched in their turn by the same unsparing hand as withers the flowers and dries up human strength. It is so with the great empires of the world, and cities change their inhabitants like the trees of the forest (their foliage, and homes once merry with exuberant and joyous life get empty, silent and desolate, for death invades them all. I shall never forget searching for my grandfather's and grandmother's graves in New Machar parish churchyard. Some of you, perhaps, have revisited the home of your boyhood and come back again saddened by that visit. True, the dear old hills never

change, but I heard one say "that all his friends were either dead or moved away, and the people stared at him as a stranger.

The cottage where my mother lived
Is now a roofless heap,
My early friends are scattered wide,
Or in their graves do sleep;
All, all is changed save hill and dale,
Where I in youth did stray,
Yet when I say, farewell, farewell,
I cannot add—for aye!

The physical features of the country played a most important part in forming the character of the people. A land of lofty mountains, deep glens, broad lochs, rapid rivers dashing cataracts, impenetrable mists and sublime storms, I would expect to find there a race free as the air that plays around the mountains' brow, the heather that blooms on her native hills or as the eagle that cleaves her native skies. No Scotchman is ashamed of his country. The land of the heather is a loadstone to the hearts of her sons in whatever land they may dwell.

Breathes there a man with soul so dead
Who never to himself hath said:
This is my own, my native land?

(To be continued.)

IMPERISHABLE MONUMENT.

MR. EDITOR.—The horrors of the wholesale massacre and burning in Syria during 1860 occasioned the advent of Mrs. B. Thompson's British Syrian schools. This work began in much weakness and Mrs. Thompson aimed at first at gathering about her in Beyrout as many of the widows and orphans as possible, "read the Word to them, teach them to read, to work, and otherwise help and sustain them." The mission grew and one department was added to another. In 1868, Mrs. Thompson was called to her rest, and her sister, Mrs. Mott, assisted by Mrs. Smith and Miss Lloyd, shouldered the burden. The mission now has reached Tyre and Mount Hermon to the south and south-east and Damascus to the east. It employs 120 agents teaching and preaching among the various sects of Syria, with 3,640 scholars, including young and old, now under instruction. This is the only kind of monument which is imperishable. Whether Mrs. Thompson has any marble pillar marking her grave or not, I know not, but the British Syrian schools, with which I was connected from 1869 to 1874, still live and give life. And beyond doubt, Mrs. Mott, who is the unpaid directress, will be glad to see any of your readers who may visit Beyrout, and show them what is being done. Her work includes a mission to the Jews, and those who are interested will find it profitable to help her in this work. Address Mrs. M. Mott, Beyrout, Syria. Postage five cents. But, above all, see the work for yourself if possible. G. B. H.

ITALIAN EVANGELIZATION BY THE WALDENSIAN CHURCH.

MR. EDITOR.—I have just received from Dr. Prochet, of Rome, a large number of copies of the last Report of the Italian Evangelization Committee of the Waldensian Church. Along with this, I send you one. You may find in it some facts likely to interest and delight the readers of THE PRESBYTERIAN.

Dr. Prochet is very anxious that every one who gave a donation for his Church to Rev. Sig. Tron in 1889 should get a copy. The donations are all mentioned in the Italian Report. But most of the names of the donors are spelt in an outrageous manner. Some are—as an Airish jiltleman would say—anonymous ones. I cannot, therefore, make much use of the list referred to, in distributing the copies sent me. But any giver who wishes to have one, has only to write to me.

Dr. Prochet says: "If the givers feel disposed to renew their grant, it will be a double favour this year." The Committee is \$5,000 in arrears. It will afford me much pleasure to send the Doctor any gifts for the aforementioned object which I may receive. T. FENWICK.

Woodbridge, Ont.

TOO BUSY TO PRAY.

Jesus appears to have devoted himself specially to prayer at times, when His life was unusually full of work and excitement. His was a very busy life; there were nearly always "many coming and going" about Him. Sometimes, however, there was such a congestion of thronging objects that He had scarcely time to eat. But even then He found time to pray. Indeed, these appear to have been with Him seasons of more prolonged prayer than usual. Thus we read: "So much the more went there a fame abroad of Him, and great multitudes came together to hear and to be healed by Him of their infirmities, but He withdrew Himself into the wilderness and prayed."

Many in our day know what this congestion of occupations is—they are swept off their feet with their engagements, and can scarcely find time to eat. We make this a reason for not praying. Jesus made it a reason for praying. Is there any doubt which is the better course? Many of the wisest have in this respect done as Jesus did. When Luther had a specially busy and exciting day, he allowed himself longer time than usual for prayer beforehand. A wise man once said that he was too busy to be in a hurry; he meant that if he allowed himself to become hurried he could not do all he had to do. There is nothing like prayer for producing this calm self-possession. When the dust of business so fills your room that it threatens to choke you, sprinkle it with the water of prayer, and then you can cleanse it out with comfort and expedition.—Dr. Stalker.

THE SYNOD OF TORONTO AND KINGSTON.

THE CONFERENCE.

The conference opened with devotional exercises, in which several of the brethren took part. In the absence of Rev. S. Houston, who was appointed to preside, but who has gone on a visit to Ireland, the Rev. J. Abraham, Moderator, occupied the chair at the first conference. In a few neat and appropriate remarks, breathing a fine spirit, he introduced the reader of the first paper, Rev. J. McAlpine, Chatsworth. It was on "The Importance of the Study of the Word." The glory of God and the well-being of men are to be regarded in the ministration of the Word. It is only as God is made glorious in the conceptions of men that their salvation is possible. And it is only through the Word that God is revealed to men, and, therefore, it must be studied. He quoted largely from the confessions of the different sections of the Church showing that only the Word of God is authoritative over the minds and consciences of men. The exact mind of Scripture must be got and slipshod interpretations not given. The Word must be regarded as God speaking from heaven. Through the divine pronouncement of faith and morals, through the instrument for the conversion of men, it has a divine potency for the regeneration of men. It is the sword of the spirit. Hence the Word should be declared. He affirmed that because a passage of the Bible is taken it does not necessarily follow that the sermon is an exposition of the Word. Many a sermon is such that you would not know it has any relation to the Word of God whatever, and yet that is what is to be preached, and the Word is the Gospel. He showed that the Gospel is to be preached faithfully, earnestly and with an unflinching hold of it. The minister must be learned in the Word, and the key to that is an intimate knowledge of Jesus Christ.

Rev. Robert Rodgers, in discussing the theme, referred to one or two points of the address. He was specially pleased with the advocacy of the doctrine of plenary inspiration. He thought very much that was said by professors arose out of wrong views of inspiration. He believed every word of the book. Many words in the Bible were the very essence of the revelation.

Rev. John McEwan then introduced the subject, "Methods of Bible Study." Method is only second to the importance of the study of the Word, and next to that comes the spirit in which the method should be followed. God did not give His Word in a lump, but He gave it bit by bit, here a little and there a little. In fact and history and providence He gave it, so that we are able to reach the laws of it. Hence, in our study of it we are able to act inductively and not deductively. We have sixty-six books from thirty-six writers that extend over 1,400 years, an ancient record, but not an antiquated record. It is as fresh to-night as when it was spoken on the shores of Galilee. We have nine books of manifestation of God culminating in the revelation of Jesus Christ. We have the application to hearts of men in the historical books, and the experience of the Church in Job, Ecclesiastes and books like these, and we have the outlook in the prophets. The book has one subject, the love of God to a fallen world. It has one purpose to destroy the works of the devil.

Dr. McTavish thought the Bible was a growth. It had in the providence of God grown up like a tree. The Bible is a museum of curiosities to many, and how many other things is it to others? He thought the Bible was to some people like the region of Coboconk, where they had to hold the sheep down to get at the grass between the stones. He liked to get at all the surroundings and historical settings of the various books. When that was done the stupidest man in Lindsay could understand it.

Rev. J. Somerville thought that we might have all this historical knowledge and not see Christ Jesus, who is the all important person of the book. All must see the human and the divine in the book just as we see the two natures in Christ.

Rev. R. P. Mackay gave his own experience in the study of the Bible. He had put between him and the Bible constructions which hindered him from getting at the book itself. "I do myself a positive injustice if I listen only to commentators. I believe in them, but not in using them alone."

At the conference on Tuesday morning, Rev. R. N. Grant, Orillia, presided. The proceedings were opened with devotional exercises. Rev. J. A. R. Dickson, B.D., Galt, gave an address on the use of the Word by the individual. The Word must be inwrought in our hearts that it may influence the entire nature. There must be a union of the soul and the Word by love. To make a right use of the Word we must have time. There ought to be opportunities for quiet, solitary meditation and study of the Scriptures. We make too much of intellect and reason in our study of the Word. There ought to be more dependence on the Spirit of God for illumination. Rev. Messrs. Robert Rodgers, Wm. Bennett, R. P. Mackay, J. R. Gilchrist, S. H. Eastman, J. Hay, M. Scott, E. F. Torrance took part in the discussion that followed.

The Rev. W. G. Hanna, B.A., of Uxbridge, introduced the next topic, "The Word in the Home." The home is the centre of the Church's strength or weakness. The great importance of teaching the children to love and reverence the Word of God was dwelt upon. The first and most lasting ideas of religious truth are received in the home. Obligation rests on parents in relation to this duty. The truth is to be taught by precept and example. Daily devotions and the devotional reading of Scripture have a blessed influence on the children. The supreme value of careful religious training is seen as it moulds, directs and elevates the lives of those who have enjoyed the privilege. It is a safeguard to the home. Principal Grant, Rev. Messrs. John McEwan, Henry Gracey, J. McAlpine, J. McP. Scott, J. A. Grant, John Somerville and J. Argo commented on the points suggested by the address. It was shown that many of the expectations of modern life are antagonistic to the best development of the home.

The next subject taken up for consideration was "Teaching the Word in the Sabbath School." It was introduced by Rev. Henry Gracey, M.A., Gananoque, who read a paper in which it was urged that as so many difficulties beset the teaching of religion in our Public Schools it is imperative that the Church should give special prominence to the spiritual training of the children. The paper dealt with the importance of careful preparation on the part of the teachers and the qualifications necessary for the successful work of teaching. The international series of lessons was highly commended. The truth should be brought to bear on the conscience. Rev. Messrs. J. McAlpine, A. Gandier, R. Rodgers, C. J. Cameron, R. D. Fraser, P. Duncan, D. James, J. A. Grant, Dr. McTavish and W. G. Hanna made brief addresses on the topics suggested by the paper.

The afternoon session of the Conference was opened with devotional exercises, Principal Grant presiding. Rev. John Hay, B.D., Cobourg, introduced the first subject for consideration, "Reading the Word in Public Worship." The relative importance of the several parts of public worship should be kept in view. The reading of the Word is of interest and value in the Church service. It is the Word of God. Proper selections for reading should be made. Devotion and instruction should in general predominate. The speaker then discussed the propriety of making comments on the portions of Scripture read. From enquiry he had found that many people do not care for such comments. Our Saviour read the passage in the book, then gave it to the minister of the synagogue and made his explanation. Responsive reading might interest the people, but it is liable to degenerate into formality. Effective reading in public worship should be prepared for. The reader should understand what he reads, read naturally and with feeling. Rev. Messrs. S. H. Eastman, R. Johnston, John McEwan, R. N. Grant, Dr. Kellogg, R. D.

Fraser and Principal Grant made some excellent remarks on questions suggested by the paper.

Rev. G. M. Milligan, M.A., read a paper on "Topical Preaching." Particular forms of preaching prevail at different times. Bible reading was in great vogue some time ago, and sermons were sometimes a mere conglomeration of Scripture texts. Mr. Milligan gave an example of a topical sermon by reading an outline of a discourse constructed on that model. There may be heresy in the presentation as well as in the matter of pulpit teaching. Preaching should have the one direct aim of influencing the souls of men. We must keep in touch with the whole Bible. The topical method imposes an intolerable burden. He considered that all methods of preaching might be properly followed. Why should men be eloquent on the platform and tame in the pulpit? We should study variety. A minister in the pulpit should be like a lawyer before a jury pressing for a verdict. The reading of the paper was followed by brief comments by Rev. E. F. Torrance, R. N. Grant, C. Cameron, R. P. Mackay, J. A. MacDonald and J. A. Carmichael.

In the absence of Dr. Campbell of Collingwood, Dr. Parsons introduced the concluding topic of the Conference, "Expository Preaching." Some texts require topical, others expository treatment. The Word itself bears evidence that it is adapted to all varieties of condition. He considered that expository preaching is valuable because it unfolds the meaning of Scripture. The application of accommodation texts and the dislocation of passages from their proper setting and context were condemned. Expository preaching is growing in favour with Christian people. It also equips them for service. There is special need for this kind of preaching to bring back the Christian Church to the exact words of Jesus Christ. Several of the members afterwards discussed the subject. The Conference then adjourned.

SYNOD MEETING.

After conducting appropriate devotional exercises, the Rev. John Abraham delivered the following discourse, taking as his text Ephesians iii. 8.

Before proceeding to the general business for the transaction of which, according to the constitution of our Church Courts, we are now met in annual Synod, it will not be deemed unfitting to ask your attention for a short time to the qualifications, the functions, the theme and the field of labour of those whose duty it is to preach the Gospel.

In humble dependence on divine aid we shall consider I. The qualifications of the Christian ministry. "Unto me, who am less than the least of all saints, is this grace given."

We may here observe in the first place that those who are called to this sacred office should be humble. The writer of this epistle was, without doubt, the most zealous and most successful of all the apostles. Yet it was with the deepest sense of his own unworthiness that he spoke of the greatness and glory of his vocation, he counted himself as "less than the least of all saints."

The ground of this self-abasement the readers of this epistle knew without the necessity of Paul writing it to them. There was a dark passage in his past history. It was that of which he made such humble mention when he wrote to the Corinthians: "I am not meet to be called an apostle because I persecuted the Church of God." The memory of the malignity and rage with which he had opposed the faith and persecuted the followers of Jesus weighed heavily on his conscience. So soon as God revealed to him the infinite excellence and love of Christ, the sin of rejecting and blaspheming such a Saviour appeared to him so great that he could never forgive himself. The memory of that passage in his former life tended ever to keep him humble, and at the same time led him to magnify that grace which had called him "to preach the unsearchable riches of Christ."

Has there not been much in the early life of most of us to warrant the self-same sentiments? And not only in our earlier life alone, but also in our riper years? How often have we thought and spoken and acted as neither men nor Christians should have done? The remembrance of this should make us humble, and lead us to magnify the grace of God which has called us to the ministry and accounted us worthy "to preach the unsearchable riches of Christ."

Another qualification of a minister of the Gospel is that he be called to the office. "Unto me is this grace given." The manner of Paul's call was strikingly supernatural. The glorified Saviour appeared to him on the way to Damascus, and when the persecutor was fallen to the earth Jesus said: "Rise and stand upon thy feet, for I have appeared unto thee for this purpose to make thee a minister." And to all, as well as to the apostle, the commission to preach must come from the Lord. It must be so. The honour of God's name and the interests of His Church are at stake in the appointment of His servants, and it would be strange if He suffered His right to be interfered with or acknowledged as His ambassador any one who had taken upon himself the office of the ministry without a call from the Lord.

We do not think that in ordinary circumstances we have any right to expect such a personal commission and divine revelation as Paul received. Yet when, after much prayer, God by His grace and Spirit moves the heart of any one to enter the ministry, and by an inward call leads him to consecrate his life and talents to preaching the Gospel, he may rest assured that God will bless and prosper him in his work. Each man should be satisfied of his own call to preach before he enters the ministry. He should be satisfied in his own mind that in making his decision he is not actuated by worldly motives, and should examine himself strictly as to the singleness of his aim, and his earnest desire to promote God's glory and win souls for Christ.

Another qualification of a minister of the Gospel is that he be personally a subject of its saving power. He who would be a winner of souls must know by experience what it is to repent of sin and put it away at whatever cost. He must have turned his own feet away from evil paths before he can be eminently successful in converting others from the errors of their ways. It is not denied that God may, in the exercise of His sovereign pleasure, employ the tongue of the unconverted preacher to convey saving truth to the soul, just as He employed Balaam to communicate the most glorious truths for the benefit of the Church in all ages. A man may impart light to others who does not himself see the light. He may stand as a finger-post on the road where he neither leads nor follows. Still this does not invalidate the general truth that conversion is indispensable to ministerial success. If a man is not impressed with divine truth himself there is little likelihood that he will impress others. It is not to be expected that he will cordially recommend religion to others if he is himself destitute of it, nor will he be anxious for the salvation of others if he is altogether unconcerned about the salvation of his own soul.

An unconverted, unrenewed man, destitute of personal piety, is utterly unfit for the sacred office of the ministry he can have no authority to fill. He may be a learned theologian and able controversialist. He may be able to picture virtue in her fairest robes, and exhibit vice in its most repulsive garb, and yet if there be no saving and sanctifying faith in his own soul, he can only be the unconscious courier bearing tidings he does not understand and cannot enjoy.

Thou must be true thyself
If thou the truth wouldst teach;
Thy soul must overflow
If thou another soul wouldst reach.
It needs the overflow of heart
To give the life full speech.

What the Church needs most is not men of great intellects, pro-

found scholarship, rare accomplishments—though these have their value—but men full of faith and the Holy Ghost. There is a restless potency in the earnestness and fervour which arises from deep conviction and personal experience which nothing else can impart. Heated iron, though blunt, will pierce its way, even when a much sharper instrument, if it be cold, cannot penetrate. So if our ministers be filled with the Spirit, who is like fire, their message will pierce into the hardest heart where the sharpest wits cannot find their way.

II. The functions of the Christian ministry: "That I should preach." Preaching is one of the principal instruments used by the Holy Spirit in making known the will of God for the salvation of men and the advancement of Christ's cause on the earth. The Scriptures emphasize preaching as the minister's highest act. Christ was "anointed to preach the Gospel to the poor." To this He ordained His disciples, bidding them "preach the Gospel to every creature." This they did after they received the Holy Ghost "they taught and preached Jesus Christ." In the apostolic writings great importance is attributed to preaching, and the identity of its subject is maintained. Respecting himself, Paul affirms that Christ sent him "not to baptize, but to preach the Gospel." He affirms that when the world was lost in the mazes of its own supposed wisdom, "God was pleased by the foolishness" or simplicity "of preaching to save them that believe;" and he esteemed it his highest honour "to preach among the Gentiles the unsearchable riches of Christ." "Woe unto me," saith he again, "if I preach not the Gospel," and he charged Timothy before God and in the immediate view of the judgment seat of Christ to preach the Word.

In apostolic times wonderful changes were wrought in the world. In the language of that day, "the world was turned upside down." Heathen oracles were silenced, and heathen customs, hoary with age, were overcome. Thousands and tens of thousands abandoned those superstitious forms of worship in which they had been brought up and turned to the service of the living God. All history, secular and sacred, attests that the agency through which this stupendous revolution was accomplished was neither philosophy nor civil power—for these were in direct antagonism to religion—but it was accomplished by the simple, earnest and incessant preaching of the Gospel. Nor has preaching lost its power. Potently, wisely and surely it is doing its good work in the salvation of souls now, and in leading believers into ampler domains of truth.

The great business of the pulpit is to teach Bible truth. Paul's charge to Timothy is always timely: "I charge thee before God preach the Word." Preach it, and not some weak dilution of it. Proclaim it and trust the Holy Spirit to make a way for it into the hearts of men. "Feed the Church of God which He hath purchased with His own blood," said Paul unto the elders of Ephesus. As it is the office of a shepherd to provide proper pasture for his flock and to lead them to it, so it is incumbent upon the minister of Christ to make provision for the nourishment of the souls of his people. And as it is only Gospel truth which will sustain and strengthen spiritual life, he ought, therefore, to "feed" them with wholesome words, even the words of our Lord Jesus and the doctrines which are according to godliness.

It is the minister's duty to preach Bible truth, and not busy himself in suggesting doubts about it. His utterances should be positive and not negative. Many sermons on scepticism only advertise sceptical opinions. The best way to preach down error is to preach up truth. Said one of old: "Give us your convictions, as for doubts we have enough of our own." Mr. Spurgeon says: "It may be a great thing to doubt, but it is a greater thing to keep your doubts to yourself until you get rid of them." Dr. Pierson says: "He who will preach the Gospel, the plain Gospel, the straight Gospel, carries the war into the enemy's country, and gives the enemy all he can do to take care of himself." And an eminent English historian declares: "Once a week, at least, I like to hear a man who believes what he says, as though he felt the Lord Jesus Christ just at his elbow." The Gospel assurance, the "I know" and "I know" of John's Epistles always awakens the thought and concern of the hearer. "We believe, and therefore speak," is a sure token of victory to the soul-winning soldier of the cross.

Christ said not to His first conventicle: "Go forth and preach impostures to the world," but gave them truth to build on; and the sound was mighty on their lips; nor needed they, beside the Gospel, other spear or shield to aid them in their warfare for the faith."

III. The theme of the Christian ministry. "The unsearchable riches of Christ." The expression "riches of Christ" is a Pauline phrase and may mean either the riches and blessings Christ bestows upon His believing people; or the riches and glory He possesses in Himself. These "riches" are called "unsearchable," not because nothing is revealed concerning them—for they constitute one of the chief subjects of revelation—but because they are too vast and glorious for human mind or archangel's intellect fully to grasp or understand. They are inexhaustible as a mine, whose treasures can never be fully explored. And yet the apostle evaded not the mighty subject, but considered it the highest honour to be permitted to declare to the world that there were such riches in the Redeemer.

Here then the apostle presents in terse and striking terms the one grand subject of Gospel preaching. He never thought of appearing before perishing souls to make fine speeches, or give eloquent orations, but to preach the Gospel of Christ. He preached the divinity of Jesus, proving Him to be the eternal Son of God, in whom "dwelleth all the fulness of the Godhead bodily"—the plenitude of all divine glories and perfections. He preached the perfection of our Lord's humanity, who left the home of His glory and became a man, "bone of our bone and flesh of our flesh" and was "tempted in all points like as we are." That He the Son of the Highest dwelt on earth in human form, went about doing good and made it His meat and drink to do the will of Him that sent Him. He preached the atoning sacrifice Christ offered on Calvary, declaring that He suffered for sins, but not His own. "He suffered the just for the unjust, that He might bring us to God." That He took not merely our nature, but also our place, our state, our legal responsibilities, that "He died for our sins," and paid the full price for our redemption. And as he preached Christ a Saviour on the Cross, he also preached Him a Saviour on the throne, where as our Great High Priest "He ever liveth to make intercession for us" and "is able to save them to the uttermost that come unto God by Him." He preached the Holy Spirit, whose province it is to lead men from sin to holiness and back to God. He preached the preciousness of salvation and the freeness of the Gospel which is offered to all "without money and without price." He preached the resurrection, showing "that as Jesus died and rose again, even so they also which sleep in Jesus will God bring with Him." Nor did he fail to warn sinners of God's hatred of sin, His determination to punish the impenitent, the terrible doom of all despisers of divine grace, and then earnestly beseech them "by the mercies of God that they present their bodies a living sacrifice, holy, acceptable, unto God."

O for more preaching like Paul's at the present day! O that ministers would preach the "unsearchable riches of Christ" and that alone! It is easy for men to speak much about the Saviour in their sermons, and yet, not properly preach Christ. Yea, they may preach Christ, so far as the matter is concerned, and yet not do it for Christ, but for themselves, and thus make Christ and the precious doctrine of the Gospel only subservient to the advancement of the grand idol, self.

We are not to be understood as implying that every discourse should set forth the entire scheme of redemption. But, we do say

that every sermon should contain a portion of the doctrine of salvation by the death of Christ. The pulpit should enthroned Christ, and there should be no sermon which does not present Him as the "Lamb of God which taketh away the sin of the world." When anxious souls come up to the House of God they want to see His glorious Son, and it is a crime to take away their Lord and not even tell where He is laid. Souls in distress can get on without hearing one syllable about Darwin, or Huxley or John Stuart Mill, but they cannot have spiritual life without Christ. It is possible that the preacher may have before him a poor soul labouring under the load of a guilty conscience, or some in the audience may die before another Sabbath; or there may be a stranger present who has never been told the way of salvation. If such should leave the place of worship without being directed to Christ, and should die before another opportunity occurs to "tell them of Jesus the mighty to save," how will the preacher meet them at the bar of God? Such considerations should restrain all Christian ministers, no matter how strongly tempted, from spending precious time in vain speculations regarding any problems of the day, or in spreading before the perishing anything that will prove only a husk or a stone instead of food for the soul.

Preaching Christ and preaching the Gospel must not be understood in a narrow sense. It does not limit the preacher to the New Testament. He must open up the whole revelation of God, and he has the range of the whole Bible as the source of his teaching. There are many doctrines and many precious truths which every loyal minister is called upon to proclaim plainly, unreservedly, lovingly, undeterred by fear of offending, but over and above them all, towering beyond them in height and sublimity as far as the monarch of mountains soars above the hills that cluster around his base, let him proclaim "the unsearchable riches of Christ."

IV. The field of labour of the Christian ministry. "That I should preach among the Gentiles." We are not to infer from this statement that Paul did not preach to his own countrymen, for he did, nor are we to assume that the other apostles did not preach to the Gentiles. But Paul was especially called to carry the Gospel to those not of the Jewish nation. His original commission was "Depart for I will send thee far hence unto the Gentiles." He was principally employed in organizing congregations in heathen lands, and to him was especially intrusted the charge of the Gentile converts.

The Master, who had a few years before ascended to heaven, had made it very clear that His empire was to cover the world, and commanded His disciples to "go into all the world and preach the Gospel to every creature." As if He had said "Go conquer the world for Me, carry the glad tidings of salvation into all lands and to every ear." This Divine charge given to the disciples was by no means intended only for them; but it comes down through all the ages unimpaired to you and to me. When Jesus spoke these words He virtually addressed Himself to all who, in every age, should take up from the apostles this glorious work. To be a Christian means to be a worker; "ye are a city set upon a hill which cannot be hid."

It is still true that the Divine and glorious scheme of salvation is hid from many. It is still true that there are many in Gentile ignorance and pagan idolatry within our reach. To us, then, is the commission given to preach among them "the unsearchable riches of Christ."

If ever there was a time when it behooved the Church to "arise and shine it is at the present day. Some wonder that the earth has not long since been reclaimed and superstition banished. This might have been accomplished if the Church had been alive to her duty which was—and still is—that "repentance and remission of sins should be preached among all nations beginning at Jerusalem," and again "Ye shall be witnesses unto Me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." Here then are our marching orders. Here then is our commission as a Church, and the extent of our territory—the world. Beginning at "Jerusalem" in our own congregations, a field which if cultivated more for the Master than it has been by many of us there would not be so many on the road to ruin, it is our duty to extend our operations to "Judea," the Home Mission fields of our Dominion, then to "Samaria," the French speaking population of the province of Quebec; and then to "the uttermost parts of the earth" into far off heathen fields. Nor are we to deem this work at an end till all nations shall have embraced the Gospel and enrolled themselves as Christ's disciples.

In the midst of the streams of distant lands
The islands sound His praise,
And all combined with one accord,
Jehovah's glories raise.

Fathers and brethren, I shall not detain you longer, time will not permit me to pursue this subject further. In conclusion let me say:—

In view of the interests of our beloved Zion, in view of the precious souls to be won for Christ, let us be faithful to the teachings of our text, and preach the same Gospel Paul preached. There is no power to arouse men, no power to instruct them, no power to correct them, no power to sanctify their hearts except the power that is in the Gospel, may we have grace given us to preach it fully. Bearing in mind our great privilege "called to the ministry," and also our great responsibilities "to preach the unsearchable riches of Christ," let us press on rejoicing in the one, and faithfully discharging the other "while it is day." And then when our labours are ended, and the night is past, and the shadows have fled away, we shall be taken home to see Him face to face "Whom having not seen we have loved and served." "Be thou faithful unto death" and Christ "will give thee a crown of life."

"O Lord, clothe Thy ministers with salvation, let Thy people shout aloud for joy."

The Synod having been constituted, Mr. Abraham expressed his thanks for the honour done him by appointing him to the Moderatorship, and for the sympathy and forbearance extended to him. He intimated that the time had come for the appointment of his successor. The names of Rev. William Lohead, R. N. Grant and Dr. Parsons were proposed, but the first and last named gracefully withdrew in favour of Mr. Grant, who was unanimously elected Moderator for the year. In a few choice words he acknowledged the honour and asked for the sympathy and forbearance of the brethren. After routine business the Synod adjourned.

The first hour of the session on Wednesday was spent in devotional exercises led by Principal Caven, Dr. Jackson, Dr. Middlemiss, and others. The ladies of St. Andrew's congregation had arranged for an excursion to Sturgeon Point, the Trent Valley Navigation Co. having placed their steamer *Esturion* at the service of the members of the Synod and their friends. A very enjoyable time was spent on the trip to and from the Point, where the party landed and partook of the bountiful provision made by the ladies for the refreshment of the excursionists. On the return trip, under the presidency of the Moderator, Rev. R. N. Grant, a meeting was organized. Eloquent speeches, unctuous with good feeling and genial good humour, were made by several members who acquitted themselves to perfection in moving, seconding, supporting and responding to the motions conveying thanks to all the parties who had organized the pleasant excursion to a delightfully quiet resting place.

On returning the Synod was immediately constituted and business proceeded with.

Rev. S. J. Taylor, of Montreal, appeared on behalf of the French Canadian Evangelization Board and briefly addressed the Synod. He explained the objects of the society, and set forth the work done by ordained and student missionaries and colporteurs, and stated

several most interesting facts relating to the progress of the work. He urged that the people of Ontario should take a deep and practical interest in the work of extending the blessings of the Gospel among the people of Quebec.

On motion of Rev. J. Carmichael, Norwood, seconded by Rev. J. McEwan, the following motion was passed: "The Synod having heard Mr. Taylor, on behalf of the work of French evangelization, in which our Church is engaged, commend this important work to the serious attention of Presbyteries, and request that they relax no efforts that our French Canadian fellow citizens may be brought to a knowledge of the truth as it is in Christ Jesus."

A report from the Presbytery of Kingston concerning the sending of official communications by means of post cards occasioned a little discussion. The Synod resolved on motion of Principal Grant, as follows: "The attention of the Synod having been called by a report from the Presbytery of Kingston to the practice of Presbyteries sending circular letters on post cards, do not transmit the report, but memorialize the General Assembly to forbid Presbyteries sending circular letters on post cards."

It was unanimously resolved that the next meeting of Synod be held in Peterboro'.

The Synod resolved to ask the Presbyteries within its bounds to report to the Synod at its next meeting their opinion as to the best time of the year for holding the stated meetings of the Synod.

Rev. H. Crozier moved, seconded by Rev. J. Somerville, that Presbyteries within the bounds be requested to consider the propriety of dividing the Synod into two Synods, that of Kingston and that of Toronto, and report to next Synod. The motion was carried.

Rev. Dr. Gray read the reports of the treasurer and that of the Finance Committee, which were received. The treasurer and auditors were thanked and re-appointed.

At the evening meeting, after opening exercises, Rev. R. P. Mackay, in the absence of Mr. D. Fotheringham, Convener of the Committee, read the report on Sabbath Schools. From the report presented it appeared that returns were not complete. Reports have been received from 352 out of 425 schools. There are 40,000 scholars on the rolls, the teachers and officers numbering 4,400. Memorizing Scripture and Shorter Catechism is not so general as it was reported to be last year. There has in this and some other respects been serious declension. The contributions have been somewhat larger than last year. The scheme of Higher Religious Instruction is apparently growing in favour. Leaflets explaining the Schemes of the Church were recommended. Mr. Mackay moved the reception of the report and the consideration of the recommendations. These occasioned not a little friendly discussion, and alterations were made in one or two of the recommendations, the object of all being the more perfect organization and fuller efficiency of Sabbath school work. Those who took part in this discussion were Rev. Messrs. Rodgers, McEwan, Mr. H. Cooke, of Orillia, Dr. Reid, Robert Johnston and others.

In the absence of Rev. J. R. S. Burnett, on account of the recent calamity that befel Alliston, the report on the State of Religion was presented by Rev. Dr. George, of Belleville. The report indicated that there was much that was gratifying in the religious life of the congregations under the care of the Synod. In some instances regret is expressed that attendance at prayer-meetings is not so large as it ought to be. In reference to the fact that so many societies are now organized in connection with congregations, it was remarked by Dr. Reid that there was an undue multiplication of such organizations, and that in the end they would be injurious to home life. Dr. McTavish spoke in favour of organizations. If needed they should be supported; if not they would soon fall. He spoke in favour of the Young People's Society of Christian Endeavour.

After a brief discussion the further consideration of the report was deferred till next day, and the Synod adjourned.

On Thursday morning, after the opening exercises, Rev. J. Carmichael reported the nominations for standing committees and also a deliverance on the conference, which spoke approvingly of its work and recommended that a similar conference be held next year.

The discussion on the State of Religion was resumed. The first point taken up was boys' brigades. Dr. McTavish, in reply to questions, explained the nature and purpose of these organizations. Dr. Caven, D. James, G. M. Milligan, R. Johnston, Dr. Gregg, Dr. George and S. H. Eastman made remarks.

Rev. H. Gracey moved that the Synod desires to express deep sympathy with the people of Alliston who have lately suffered from such a disastrous fire; and, while grateful that no lives were lost, the many destitute and homeless are commended to the sustaining grace of God; and if material aid is needed to relieve distress the congregations within the bounds will be found prompt to assist their fellow-citizens in the day of their calamity. The motion was seconded by Rev. John Abraham and unanimously adopted.

Rev. John Somerville, in the absence of Rev. Dr. J. B. Fraser, presented the report of the Committee on Sabbath Observance. Mr. Somerville called attention to what he considered the undue prominence given to the Sabbath as a day of rest rather than as a day of worship. Dr. Gregg strongly deprecated the observance of holidays, such as Easter and Christmas and holding religious observances on these days in Presbyterian Churches. Principal Caven called attention to the growing custom of using the term Sunday in place of Sabbath.

Rev. Mr. McGillivray, Kingston, presented the report of the Temperance Committee. The report states that "the Presbyterian reports as a whole furnish much information of a highly gratifying and encouraging character." There is a preponderance of sentiment in favour of prohibition among municipal and provincial representatives, though among Dominion representatives the predominance is rather the other way. Instruction in temperance is becoming very general in the public schools. Intemperate habits are disappearing in the country, while in towns and cities the same happy immunity is not so observable.

Rev. R. D. Fraser presented the report of the Committee on Systematic Benevolence, Professor J. H. Panton, Convener of the Committee, being absent. Only three out of the ten Presbyteries within the bounds had reported on the subject to the Committee. The Presbytery of Whitby had issued concise and useful instructions, which had been found very beneficial. The report, on motion of Mr. Fraser, seconded by Mr. Lord, was adopted.

The applications of the Presbyteries of Kingston, Peterboro, Toronto and Orangeville, to take a number of graduates in theology on trial for license, were granted.

The report of the Commission appointed to investigate the difficulties in St. Andrew's Church, Peterboro', was submitted by the Clerk of the Synod. The report was received and the thanks of the Synod tendered the members of the Commission.

An overture signed by a number of members was read, suggesting that instead of calling the roll, as now practised, a deputy be empowered to witness the signing of the roll. The overture was supported by Dr. Jackson, Dr. Parsons, Rev. G. M. Milligan, Principal Caven. Dr. Reid spoke in forcible terms against departing from the custom of calling the roll. Principal Caven moved and Rev. J. A. R. Dickson seconded that the overture be sent to the Presbyteries for their consideration. This was unanimously agreed to.

Dr. Gray read the report of the Brantford Ladies' College, which showed that the institution is in a state of complete equipment, having ample facilities for imparting a thorough education fully suited to modern requirements. Rev. J. A. R. Dickson, the Synod's visitor last year, reported most favourably on the condition and work of the college. He concluded by moving the adoption of the report. Rev. Dr. Parsons seconded the reception of the report. He thought that

the college should be heartily supported. The Synod resolved to commend the Brantford Ladies' College to the cordial sympathy and support of the Church, and appointed the Rev. R. Johnston, B.A., as visitor for 1891-2.

Dr. McTavish moved a comprehensive resolution of thanks to all the parties who by their exertions contributed to the successful and pleasant meetings of the Synod.

The Synod then adjourned to meet in Peterboro, on second Tuesday in May, 1892.

TWO WAYS OF PREACHING.

Dr. Stalker's last lecture in the Lyman Beecher course at Yale was mainly occupied with a contrast between intellectual and sensational modes of preaching. Among other things, he said: "You who are to teach Christianity must bear in mind that many of your listeners will depend upon you for intellectual stimulus. If you speak to them with little thought in your words, you will not awaken them from a dormant intellectual condition. Woe to the man who goes from the seat of learning to settle down to live without further intellectual effort. Man must work as long as God gives him strength so to do. We either recede or advance in the battle of life. There is no such thing as standing still. Besides your duty to your people, you have a duty to your God. The Word of God is intrusted to your care, and you are responsible for the use you make of the talents God has given you. You must always preach the religion of Jesus Christ. Very frequently we ministers of the Gospel are inclined to preach of some sensational subject in order to interest the uneducated. Gentlemen, do not always preach of worldly and simple matters. There is no more unfortunate error than to suppose that you keep uncultured people away from the church by preaching intellectual sermons. That is not a fact. The man of slight culture has always a desire for greater culture, and you may be assured that you will not make a mistake by always feeding the mind. It will not do to speak to the ear alone, for the ear will soon tire of feasting, and then will come a restlessness that is not easily removed. The intellect of man is the sense to which you must appeal. Another hint I desire to give. I think a minister should have a special line of study to which he should always give attention. That specialty should always have reference to a religious subject, but it will expand the mind, and the congregation will be certain to profit by the result of the study."

WHERE TOM FOUND HIS MANNERS

Tom's father was a rich man, and Tom lived in a large house in the country. He had a pony and many other pets, and wore fine clothes. Tom was very proud of all the fine things his father's money bought. He began to think that being rich was better than being good. He grew very rude and was cross to the servants. Once he kicked Towser, but the dog growled and Tom was afraid to kick him again.

One day when Tom was playing in the yard, he saw a boy standing by the gate. He was ragged and dirty, his hat was torn and his feet were bare. But he had a pleasant face. In one hand he carried a pint half full of blackberries.

"Go away from here," said Tom, running to the gate. "We are rich and we do not want any ragged boys around."

"Please give me a drink," said the boy. "If you are so rich you can spare me a dipper of water."

"We can't spare you anything," said Tom. "If you don't go away I will set the dogs on you."

The boy laughed and walked away, swinging the tin pail in his hand.

"I think I will get some blackberries, too," said Tom to himself. He went out of the gate into the lane leading to a meadow where there were plenty of berries.

Tom saw some fine large ones growing just over a ditch. He thought he could leap over it very easily. He gave a run and a very big jump. The ditch was wider than he had thought, and instead of going over it, he came down in the middle of it.

The mud was very thick and soft and Tom sank down in it to his waist. He was very much frightened and began to scream for help. But he had not much hope that help would come, for he was a long way from any house.

He screamed until he was tired. He began to think he would have to spend the night in the ditch when he heard steps on the grass. Looking up he saw the ragged boy he had driven from the gate a short time before.

"Please help me out," said Tom, crying. "I will give you a dollar."

"I don't want the dollar," said the other boy. Lying down flat on the grass, he held out both of his hands to Tom and drew him out of the ditch.

Tom was covered with mud, his hat was gone, and one shoe was lost in the ditch. He looked very miserable.

"Who is dirty now?" asked the boy.

"I am," said poor Tom; but I thank you very much for helping me out of the mire. And I am sorry I sent you away from the gate."

"The next time I come, perhaps you will treat me better," said the boy. I am not rich, but I am stronger than you are, and I think I have better manners.

"I think so, too," said Tom.

The next day when Tom saw the boy going by the gate, he called him in, showed him his rabbits, doves and ducks, and gave him a ride on his pony.

"You have good manners now," said the boy.

"Yes," said Tom, "I found them in the ditch."

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The Canada Presbyterian.

TORONTO, WEDNESDAY, MAY 20th, 1891.

THE meeting of the Synod of Toronto and Kingston held last week in Lindsay was a good one. The weather was fine, the members of Synod were in the best of humour and the good people of Lindsay entertained their visitors in the most hospitable manner. There were no burning questions to settle, no angry appeals to discuss, and no snarl marred the proceedings from beginning to end. No item of business was slighted, and no time was spent in threshing out questions after all the points in them were fairly before the Synod. Lindsay seemed to like the Synod and certainly the Synod liked Lindsay. That is exactly how it ought to be.

AS a mere matter of miles perhaps the "points" in favour of holding meetings of the Synod of Toronto and Kingston in Toronto are stronger than any that can be urged in favour of the present perambulating system. Still we doubt very much if the Synod would make a change. Distance is not everything. There are many advantages connected with the present system and as long as such places as Owen Sound, Orillia, Lindsay, Peterborough and others that might be mentioned want the Synod and entertain the members in the style they do, the Synod will likely go. Judging from the manner in which leading ministers of Toronto enjoy themselves at these meetings they would probably be among the last to urge that the Synod should meet every year in their own city. If the good people of any town enjoy having a meeting of Synod why not let them have it. The Synod is all the better for knowing something of its own geography.

REFERRING to a charge made in the pulpit against a public man, a member of his own congregation, by an American minister, a religious exchange asks:—

What right has a minister in the pulpit to make personal charges against citizens, true or false? Such an act is a violation of propriety and of law, and invariably reacts in favour of the person so attacked, and against the standing and legitimate influence of the minister guilty of making the attack. There is a difference between a platform in a public meeting called for a special purpose and the Church of Jesus Christ assembled for worship, which many do not recognize.

Yes, there is a difference—a great difference—between a platform in a public meeting and the Church of Jesus Christ assembled for worship, but there is not a little danger at the present day that the difference may be obliterated. The people who want platform harrangues on Sabbath are not the people who sustain the Churches. The minister who ignores the fact that the house of God is the place for the worship of God and uses his pulpit for platform purposes will soon find himself deserted by all spiritually-minded people, and that is no easy punishment.

THE charges so frequently made against a member of the House of Commons at Ottawa, and by implication against a leading member of the Government, are now fairly before the proper committee. The public irrespective of party should insist on two things—a fair and exhaustive trial and the immediate expulsion of the guilty parties if any are found guilty. No matter what may have appeared in the newspapers, the accused should be considered innocent until their guilt is shown by proper evidence beyond all reasonable doubt. Then let justice be done and done promptly. It is highly gratifying to see that so far nobody in Parliament shows any disposition to shield the accused. The Minister of Justice will no doubt take a leading part in the investigation as he did in the Rykert case, and there seems to be a general impression that substantial justice will be done. Liberal

journals should stop making comments until the investigation is over and Conservative journals should surely not volunteer to defend that which cannot be defended if true and which if untrue needs no defence. There seems to be fairly good reason for believing that a better day is beginning to dawn in Canadian politics so far as the character of public men is concerned. Rykert would have been expelled had he not retired, and we venture to think, if the present charges are proven, one or two others will retire or be expelled.

A STRIKING illustration of the ease with which trifling incidents become magnified in a time of excitement was furnished in the New York Presbytery the other day. In discussing the Briggs' case, Dr. Prentiss remarked that "part of the action taken by our Presbytery was impertinent." Immediately the report went abroad that Dr. Prentiss had characterized "the action of Presbyteries in the case" as impertinent. On leaving the Presbytery Dr. Schaff was interviewed by a reporter, and not desiring to discuss the case the learned Doctor informed the scribe that he knew a man "who had made a fortune by attending to his own business." Forthwith the report went abroad that this old saw was intended by Dr. Schaff to refer to the Presbyteries, while the good Doctor intended it for himself and the reporter. Of course the Presbyteries that had taken action in the case became highly indignant. Such incidents may seem almost amusing at this distance, but in the present state of feeling among our neighbours they are serious. The moral is obvious. When a Church or congregation is excited about anything the first duty of every man is to hold his tongue unless duty compels him to speak. Almost any kind of a church difficulty can be easily arranged if people would just keep their mouths shut. If those esteemed brethren who frame questions on the state of religion would put in a few enquiries about the amount of harm done in congregations by unruly tongues they would vary the programme a little and perhaps do some good at the same time.

OUR old friend, Dr. John Munro Gibson, delivered a fine inaugural address the other day when he took the chair as Moderator of the Presbyterian Church of England. His subject was "Spiritual Dynamics" or "Human Channels for Divine Power." The report in the *British Weekly* says the closing part of the address, in which Dr. Gibson insisted that what the Church needs most is "men saturated with the divine Spirit and enough of them to create a Christian atmosphere," was singularly effective.

He did not spare the upper ten, nor the respectable Christian, whom he described as for the most part making money and looking out for himself and his family; nor the elders and ministers of the Church, who needed more and more to be emancipated from selfishness and self-conceit, and to be possessed with a passion for souls—consecrated as channels, or ministers of the Spirit. One of the greatest hindrances was the average Christian's content with things as they are—the senseless dread of innovation, and the absence of love, which unfitted men for transmitting divine power. The result of a revival along the lines laid down would be the coronation of love, and the stigmatizing of uncharitableness as the worst of all heresies.

Earnest men like Dr. Gibson often wonder why the Church should attach so much more importance to theoretical than to practical heresy. If a man disputes a statement of the Confession he is at once marked, but he may be bitter, sour, pugilistic, pessimistic, and nobody seems to think there is very much wrong with him. To say a word against even a non-essential doctrine of the standards is, in the estimation of many, a much more serious thing than to destroy a congregation or turn it into a bear garden. Surely attacking the standards one cannot hurt is a less serious offence than grieving the Spirit and hindering Christ's work.

THE SYNOD MEETING AT LINDSAY.

THOUGH the Synods of the Presbyterian Church do not command the same interest that the primary and supreme courts of the Church receive, they are nevertheless useful and helpful institutions. All who are entitled to seats in Synod do not attend. There is not the same strenuous endeavour to be present that is usually the case in regard to Presbytery and General Assembly. The perambulatory plan of meeting has its advantages and disadvantages. Regular meetings in a common centre, it is supposed, would secure a larger and more uniform attendance, and would, on the whole, be more convenient for the members. At the meeting of the Synod of Toronto and Kingston

this question was briefly discussed, and it is possible that the introduction of it will lead to further consideration. For the present it was deemed inadvisable to disturb the practice that has been followed since the first time Synods assembled in Canada. It is generally felt that when every considerable town within the bounds is visited each district is successively benefited, and good results attend the meetings.

There seemed to be but one impression among those who were privileged to be present in Lindsay last week. It was considered to be one of the most harmonious, enjoyable and profitable meetings held for a long time. Everything was favourable and therefore conducive to the best of feeling. The Conference is now one of the established institutions in connection with the Synod of Toronto and Kingston. It is a happy conception and seems each successive year to come nearer to the ideal of its original promoters. This time an excellent programme was arranged. It possessed a unity that largely tended to secure interest and profit. The Word, its Place, Power and Use, gave ample scope for consideration, and the introductory papers were all of them worthy of the subject, the occasion and their respective authors. With the exception of the first evening there was no disposition to be speculative and severely critical. The opening paper, a compact, vigorous and able presentation of the truth concerning Scripture, contained one or two strong expressions in support of the theory of plenary inspiration that gave rise to a little keen discussion, though the question of inspiration was not entered upon, several speakers confining themselves to a declaration that they were unable to accept the theory mentioned. Not a sentence was uttered by anyone implying doubt in the integrity and authority of Scripture as a revelation of God's will to man. On the "Methods of Bible Study" the introduction was brief, compact and very suggestive. The individual use of the Word was ably dealt with, the speaker urging the devotional and experimental use of the Scriptures and pointing out some of the causes that led to the neglect of this very essential use of the Bible. "The Word in the Home" was a most admirable paper and considered the subject in a practical way. The remarks elicited by it were eminently valuable and timely. They indicated that the ministers have clear and just views on the importance and benefit of Scriptural religion in the home life.

No less interesting and instructive was the paper on "Teaching the Word in the Sabbath School." A paper on "Reading the Word in Public Worship" was careful, thoughtful and reverent. One point in connection with the reading of Scripture in the devotional services of the Sanctuary gave rise to profitable discussion—the proper place and manner of commenting on the portions read. The general conclusion to be gathered from the remarks made is, that running comments should not be too numerous neither should they be slipshod. Comment should only be resorted to when explanation is necessary. It sometimes happens that pulpit commentators enlarge learnedly on what is self-evident, and pass by the more difficult passages where explanation is most needed. The chief thing is that Scripture should as much as possible be permitted to speak for itself. The reader of the paper very properly urged that the reading of Scripture in public worship should, like other parts of the service, be carefully prepared for, and made as impressive as possible. Topical and Expository Preaching were the last subjects taken up for consideration and were ably treated by the brethren who respectively introduced them, and by those who took part in the discussions that followed. The satisfaction and profit resulting from the Conference will be an encouragement to follow the lines pursued by those who made the arrangements for the one just held. Regret must be repeated, that the elders present, who by their close attention manifested their interest in the Conference, did not take a more active part in the proceedings. What they think on the subjects discussed would be helpful to the teaching elders.

The opening sermon by the retiring Moderator was a clear and earnest presentation of the purpose and aim of the Gospel ministry as set forth by the Apostle of the Gentiles. It was modest and unassuming. There was no affectation of superior learning, no exhibition of rhetorical fireworks. There was no attempt either to unravel some profound theological mystery or to darken counsel by sonorous verbiage. It was an earnest, simple, impressive discourse animated throughout by the true spirit of the Gospel, and spoken with a fervour that reached the heart.

The election of Moderator did not take long.

but that part of the proceedings evinced the excellent spirit which pervaded the Synod from opening to close. The graceful manner in which two of the brethren proposed withdrew from the contest, leaving the way clear for a unanimous appointment, is worthy of note. Nor do we think it a stretch of imagination to add that the recipient of the honour would with equal readiness have retired in favour of the others had he not been in the delicate position of being the nominee of his own Presbytery. Propriety forbids further comment on the qualifications of the new incumbent of the office, since, as is well known, he is a valued and regular contributor to these pages.

The proceedings were interesting throughout. Time was economized. There were no burning questions, no intricate adjudications in appeal cases to be made. The usual reports were presented in business-like fashion, without indulgence in tedious and unnecessary explanations, and the discussions following were conducted in like manner. It is a Synod to be remembered, not for anything extraordinary, nor by anything of a painful nature, but for the faithful and prompt discharge of necessary duty, and the delightful communings of brethren whose intercourse by reason of distance is rendered more infrequent than is often desired. It may be added that the votes of thanks at the close were not merely perfunctory. They were given by the members with a heartiness that could scarcely be surpassed, especially that tendered their entertainers in the progressive and hospitable town of Lindsay.

PROFESSOR BRIGGS' CASE.

MANY people who have never read Professor Briggs' inaugural address at his installation to the Edward Robinson Chair of Biblical Theology in Union Seminary, New York, are loud in their praises and profuse in their admiration for the stand he has taken in opposition to orthodoxy. There are others who never have read the address that has caused so great commotion, who denounce its author in terms of severest condemnation. Many who pronounce emphatic judgment on one or other side of the controversy have read carefully the utterances of the accused Professor, and are competent to come intelligently to a conclusion on the questions in debate. Others still have read the inaugural with but little comprehension of the issues involved, but have taken strongly partisan views on subjects that at present deeply stir the minds of many in all sections of the Evangelical Church.

Already Dr Briggs has been condemned and acquitted in advance. He has been tried in the newspapers religious and secular. His opinions have been investigated by a large number of Presbyteries in the Northern Church. Prominent and learned divines have severely criticized his views and others of them have spoken out ably and warmly in his defence. All this is at the same time both helpful and hurtful. It has aroused a degree of interest in questions of vast and vital importance, and led many to think seriously on subjects that do not usually occupy their minds. The free agitation of the soundness or unsoundness of Professor Briggs' opinions has to a certain extent enabled many to reach a clearer and more definite knowledge of the main points in the controversy, and in its final adjudication much time will be saved. There will be less occasion for protracted polemical discussion in the Church Courts, which will have the final disposal of the matter.

That our brethren in the United States are deeply interested in the matter, and alive to the responsibility resting upon them in relation to it, is evident from the fact that so large a number of Presbyteries has deemed it necessary to take action. No fewer than fifty have formulated deliverances on the subject, all of them calling for official investigation, a number of them condemning the attitude taken by Dr. Briggs in relation to the divine authority of the Scriptures. In his own Presbytery, that of New York, the matter was entrusted to a committee of seven, five ministers and two elders, to consider and report. At the last meeting of the Presbytery the report or rather reports were presented, for there were majority and minority reports. One of the members of committee declined to act, four of the remaining six signed the majority report. In it the charge of heresy is reduced to four points. First, it is charged that Dr. Briggs would exalt human reason, and make it one of the authorities for the acceptance or rejection of the several parts of the Bible. Second, in his declaration that there are errors in the Scriptures that no one has been able to explain away, and the theory

that they were not in the original text is sheer assumption upon which no mind can rest with certainty. Third, in his expressed declaration that it is a fault of Protestant theology that it limits the process of redemption to this world, and in doing so neglects "those vast periods of time which have elapsed for most men in the Middle State between death and resurrection." Fourth, in that Dr. Briggs affirms that sanctification is gradual and progressive, and that "there is no authority in the Scriptures or in the creeds of Christendom for the doctrine of immediate sanctification at death."

The minority report, the individual expression of the one member of committee who signs it, compares the objectionable passages in the address with others in previously published writings of Dr. Briggs, which, in the estimation of Dr. McIlvaine, afford satisfactory explanations of the doubtful sentiments expressed in the address. The conclusion of the majority report is, "the committee, therefore, recommends that the Presbytery enter at once upon the judicial investigation of the case." One elder signs the report, but takes exception to the word "judicial." The other elder does not see his way to sign either of the reports, or to frame one of his own.

The General Assembly of the Northern Church now sitting in Detroit will deal with the question whether it will approve or condemn the appointment of Dr. Briggs to the theological chair in Union Seminary. It will also in some form have to deal with the numerous overtures presented to it on the subject. It is possible that it will leave the investigation of the heretical charges to the Presbytery of New York, to which it primarily belongs. There is little room for doubt that good common sense, a regard for justice, above all the sacred love of truth, and an earnest desire to defend it from the insidious assaults of its own professed defenders, together with a reverent purpose to ascertain the mind of Christ, will guide to conclusions tending to reassure the great body of Christian people that in the sacred Scriptures we have a more sure word of prophecy to which we do well to take heed.

Books and Magazines.

THE BOOK OF LEVITICUS.*

It is with unusual pleasure that we greet this valuable contribution to religious literature from the pen of a Toronto pastor. Canada is beginning to give evidence to the world that she can contribute finer products than those which are gathered from her soil, her lakes, her forests and her mines. It is with pride we see Canadians making their mark in literature and art, in science and philosophy, and drawing to us the notice of the great outside world. We have wondered sometimes that there are so few contributions from our professors and preachers to biblical literature and theology. It is surely the fact that we have among us men with the requisite ability and learning and leisure to do original work in these departments as well as to popularize the less accessible works of foreign scholars. Dr. Kellogg can hardly be claimed as a representative Canadian. Before he came among us his fine gifts had been fully developed, and his extensive acquirements and varied culture had attracted wide notice and regard. Still as one who has, we trust, cast in his lot with Canada for life, we welcome this valuable production from his pen with a feeling of kindred ownership and legitimate pride.

The volume before us is one of the series now being published under the title of the "Expositor's Bible." It will, we believe, compare to advantage with any of its companions, and seems to us to be far and away the best work of its size on the book of Leviticus that we have as yet in the English language.

It would, of course, be impossible to discuss or even refer to its contents with any fulness in such a notice as this. Nor would this be fair after a first hasty perusal of the work.

In his introduction Dr. Kellogg (while granting the possibility of revisions or redactions of the text in post-Mosaic times and by inspired men), refutes briefly, yet quite conclusively, the absurd theory about the origin of the Pentateuch, which has been started by the "Higher Criticism" of our day. The suggestion that a forgery by post-exilic priests could be palmed off successfully on the Jewish nation as the very handiwork of their great legislator a thousand years after his death seems indeed to be the very madness of scepticism. The book existed in its present form in the time of Christ, and its genuineness and authenticity are plainly guaranteed by His words. It contains types and predictions which did not receive their fulfilment for centuries after its publication. The wisdom and truth as well as the immense importance of many of its enactments and principles are, in our own day, being verified and discovered on independent scientific grounds, and the book must have come, as it claims, from God, and could not possibly be the production of unscrupulous and uninspired men.

Dr. Kellogg, in his exposition, instead of following the text chapter by chapter and verse by verse, has very wisely gathered under distinct heads the teachings of the book on the various subjects of which it treats. The contents are classified in three sections: The Tabernacle Worship (chapters i.-x. and xvi.); The Law of the Daily Life (chapters xi.-xv. and xvii.-xxv.), and the Conclusion and Appendix (in the two final chapters).

*THE BOOK OF LEVITICUS. By S. H. Kellogg, D.D. (Toronto: Willard Tract Depository.)

The exposition of the different offerings and sacrifices and services required by the Levitical law is exceedingly satisfactory. The meaning of the ritual is exhibited with elaborate care, and the lessons drawn from it are made deeply impressive. Though the author is quick to perceive harmonies and analogies between things earthly and material and those which are heavenly and spiritual, his imagination is ever kept under the control of strict reason and sober judgment. He does not overload the Old Testament types with more spiritual meaning than they were evidently designed to convey; and while seizing the essential and significant points, he remembers that the types, like the parables, should not be made to "run on all fours." He is thus saved from the error into which some devout expositors of the book have fallen of multiplying coincidences which only weary the reader and would much better be ignored.

It must ever be a task of ludicrous difficulty for one who does not hold sound evangelical views of the atonement to interpret the book of Leviticus with its law of sacrifice. Dr. Kellogg, as was to be expected, is thoroughly imbued with the theology of Princeton. In these days when so many religious teachers are manufacturing a "new theology," and drawing their followers along the "down grade," it is matter for devout thankfulness that we still have "men of light and leading" in the religious world to prove that it is only by clinging to the old faith that we can keep in accord with the teaching of revelation both in Old and New Testament times. In discussing the offerings and sacrifices required of the Jews in the tabernacle worship, Dr. Kellogg proves as clearly as the shining of the sun that there is for us no possibility of forgiveness and acceptance and fellowship with Jehovah except through the atoning blood and perfect righteousness of Him who was the sinner's friend, and who became, through the Father's gracious appointment, the sinner's substitute. "Without the shedding of blood there is no remission of sins." The necessity for the atonement is shown to lie deep in the very nature of God Himself. The most Holy King and Ruler of the universe simply could not allow sin to pass without stamping it with the mark of His eternal abhorrence and righteous condemnation. The Judge of all the earth must do right. The wages of sin is death, and God's justice would be impugned if sin did not receive its wages equally as if virtue should go without its due reward. The soul that sinneth shall die.

Die he or justice must; unless for him
Some other able, and as willing, pay
The rigid satisfaction—death for death

It is quite true that the sacrifice of Calvary was needed to draw men to Christ—to disarm their enmity and overcome their obduracy. It is true that the sprinkling of the precious blood was needed to satisfy the conscience and its yearning for a foundation deeper and broader than man can lay on which to ground his eternal hopes. But beyond and above all these considerations, the atoning blood, as Dr. Kellogg shows, had to be exhibited Godward as well as manward, and for the guilty sinner there was no possibility of friendship and fellowship with Jehovah until that blood was sprinkled on the altar. We can only say of those who will not see this great central truth in such a book as that now before us, that as they "believe not Moses and the prophets, neither would they be persuaded though one rose from the dead."

It is superfluous to say that Dr. Kellogg exhibits in connection with the Jewish services that the grace and mercy of God were revealed to the worshipper as conspicuously as the severer attributes. The Israelite, accepting the substitute of God's providing, was received into blessed fellowship with a forgiving Father and the ideal religious life even in these ancient times was one of holy joy.

In the exposition of the later part of the book Dr. Kellogg brings out with equal impressiveness the necessity of purity in all the details of the daily life in order to the continued privilege of fellowship with God. In the chapters on uncleanness sin is shown to have poisoned the very fountain of life, while such a chapter as that on leprosy portrays in vivid and startling characters sin's most loathsome character and terrible effects. Our readers, however, must be referred to the work itself, as it is impossible for us even to mention the subjects which are here discussed. They will marvel at the ingenuity and ability with which Dr. Kellogg brings the principles of the Mosaic legislation to bear on a multitude of everyday topics and burning questions of our own time. They will be deeply interested in learning how many of its requirements were not only possessed of spiritual significance, but evidently designed to promote the physical and social well being of the race. Physicians and legislators, sanitary and social reformers are beginning, at this late day, to discover that they need to go back to the study of the Mosaic code if they would cope with the physical and moral diseases, and repress the abominable vices and crimes which still disgrace our modern civilization. Many of the prescriptions, which at first seem puerile and trivial to our shallow thought, and many of the penalties attached to crime which we hastily condemn as needlessly severe, are found to have reasons justifying their enactment which cannot without peril be ignored. The foolishness of God is ever wiser than men.

Dr. Kellogg deals candidly with subjects in his book which are perplexing or obscure, and where he finds himself unable wholly to dispel the mystery, he always presents thoughtful considerations to lessen the strain upon our faith. He has evidently made himself master of all the literature on his subject which is worthy of serious attention, but there is no parade of his learning and no useless heaping up of references to the authorities consulted or read. His style is admirably adapted for exposition, and is almost a model of lucid simplicity. There is not a sentence whose meaning is not as clear as running water. While there is no attempt at fine writing we are frequently charmed with the aptness of the language selected to express the exact shades of thought in the author's mind. Though his style often glows with the warmth of underlying feeling, it does not needlessly draw attention to itself. Like the poet's sweet, beguiling melody, we scarcely know that we are listening to it.

We congratulate Dr. Kellogg on having been able, while laden with the charge of a large pastorate, to publish a work for which the whole Church is greatly indebted. One cannot help expressing the earnest desire that congregational duties may not so fully occupy his time or exhaust his energies as to hinder him from continuing labours that will benefit the Church far beyond the sphere which is favoured by his personal ministry and within the reach of his voice.

Choice Literature.

BOB AND HIS TEACHERS.

A GLASGOW STORY.

BY REV. DUNCAN MORRISON, D.D., OWEN SOUND.

CHAPTER XXXV.

BOB AT HIS MOTHER'S GRAVE—STRANGE FANCY FOR A CHILD AS TO THE LOCALITY OF HEAVEN—THE RESURRECTION.

On his return to Glasgow Bob took an early opportunity of visiting his mother's grave. At this time the chief burying ground was that in connection with the old parish church, St. Mungo's, or the "Hie Kirk," as we called it, but this burying ground becoming gorged with graves—the graves of the rich and poor, the young and the old—the city was compelled to seek for a more extensive area and this they found on a neighbouring hill on the summit of which stood the monument of John Knox with his Bible in one hand, and the other as if in the act of expounding its truths; and near to this monument, in the direction of the north, was that of McGavin, the famous Protestant champion that did so much to stem the tide of Romanism in his day.

This hill, called the "Necropolis," or city of the dead, was separated by the Mollindinar Burn from the burying ground of the "Hie Kirk," but over this burn was thrown a bridge consisting of one heavy arch, called "the bridge of sighs" from the fact that so many mournful processions pass that way to bury their dead, and so the two burying grounds, the old and the new, are practically one and the same; but the former was the original burying ground of the old parish church of St. Mungo, the patron saint of Glasgow, concerning whom the ballad runs:—

St. Mungo was a famous chiel,
And a merry chiel was he,
And he drank o' the Mollindinar burn
When better he could na pree.

Here—I mean in the new portion of the grounds, the Necropolis—Mrs. Armstrong slept in a lonely grave, for the body of her husband drowned at sea many years ago had never been found. Here her remains had rested in a pine coffin for nearly seven years, and it was not thought expedient to disturb them or touch the sacred spot with its becoming marble slab and its simple epitaph which the hand of affection had traced when Bob awoke to a full sense of his bereavement. All the change he made was to enclose it with a neat iron rail in keeping with the plain character of this, her very humble resting-place, and make arrangements for its being kept clean and in good order. What more could Bob do?

Now hear how he speaks concerning his mother in a letter to a friend—I only give that part of the letter bearing upon her:—

"It was a time of reminiscence with me. I went back in thought to the earliest remembrance of my mother, and sought to call back in long review the whole history and deep concern for me which she daily lavished upon me, little thought of by me at the time, but the memory of it—how pleasant! I think few persons have had such a training as I have had, and I am sure few have passed through life who had a more intense faith in things unseen than she—a more realizing sense of the eternal world, the solemnities of the judgment day, the continuous presence of the great Silent Witness

Who is writing now the story?
Of our thoughts and actions too.

Her conscientiousness was great and her daily concern for me lest I should deviate from the path of rectitude was correspondingly great. A little innocent frolic she did not mind, but on the contrary rather liked; but the least divergence from truth or the path of rectitude—any little peccadillo, that another would readily excuse, was to her a grief, a sting, I believe, that went deeper than I had any conception of at the time.

"I remember especially one such occasion—how unknown to her I went one evening to the theatre in old Dunlop Street to hear a Star that was to play Richard III. It was at the solicitation of a companion in the shop who took a great delight in theatricals and was never done telling me of the charms of such entertainments. I did not tell my mother I was going to the theatre that night, but that I was going to a concert, trying to satisfy my conscience on the score of the music connected with the play as well as the acting. I made bad work in giving in my report to her next day and stumbled upon several falsehoods in answering her questions. At length, I had to make humble confession and say that it was the theatre and not simply a concert that my companion and I had attended.

"She was silent for a time, at least, said but little, but I saw how deeply the iron had entered her soul. It was nothing that I tried to assure her that I got no harm at the theatre but rather good, and that a great many respectable people and even ministers go to the theatre, and that religion was not worth much if it would not hold up a man at such a time even if there was danger. The conversation at the time ended with her telling me a story which I have often thought of and which has done me good many a time.

"The story is, that once on a time a saint, strong and self-confident in his strength, ventured on a scene of temptation, and there the devil found him and was wrestling with him for his destruction. Just then an angel of light passed by and said:—

"That is one of the saints of God; let him alone."

"Whereupon the devil said:—

"Well, if he is one of the saints of God, what right has he to come on my ground?"

"Ah me! what a place the grave is for tender reminiscence and humble confession! To think that I ever grieved my mother, in word or temper preferring my own coarse and stubborn way to hers is a grief to me now, although at the time I considered that I did well to be angry. And then to think of her so calm and patient meanwhile—quietly waiting till I would come to myself again—all that makes the grave a solemn place to me—a sort of confessional that is not altogether without solace. No one will ever know how much I

owe to my mother. Her life was indeed a life of faith in which Calvary had a great place and in which righteousness was the great aim. I never heard a word drop from her lips which was not consistent with the fact that to be religious was unspeakably more important than to be rich or learned or great.

"While I was musing I noticed a little boy with his nurse passing, and that both seated themselves beside a new made grave hard by. The child looked enquiringly at me as if he expected me to say something to him:—

"At length I said: 'Are you looking for anyone?'

"I am looking for my mother," he said.

"Where is your mother, my child?"

"In heaven, sir. They told me she was in heaven."

"But this is not heaven, my child."

"Oh, it is heaven, we saw her laid here on the day she was buried."

"Did you ever hear anything of heaven?"

"Yes, mother often spoke to us of heaven and the angels and (his eyes sparkling) pa, and Jim and Ned. They're all here."

"Well then how can this be heaven—this narrow bed where she sleeps so still and cold?"

"The child, (looking up to his nurse) was silent."

"Tell me this, dear child, will your mother always lie here still and cold?"

"No, no, she will rise again."

"How do you know?"

"She told us."

"When is she going to rise?"

"I don't know. I came here yesterday and to-day and when I saw you I thought you would have some message from her."

"What like was your mother? Beautiful?"

"Oh she was," said the child with his eyes sparkling, "butful, butful! Her face was white as the snow. I told her so, but she said that was nothin'—that she was going to be like the angels, and that she would rest in the grave till the 'ection."

"Then you think your mother is resting in the grave?"

"Yes," he replied, "just as we do in the night, but mother said 'the morning cometh."

"Then don't you see, dear child, that the grave is only the resting place of the body?"

"No, no, sir," he said, "it is heaven, and pa lies there and Ned and Jim and when the morning cometh they will all come, hand in hand, to meet me in their shining robes; and mother said the morning may come at any time."

"If this grave is heaven where are the angels? There are no angels here, my child."

"Oh yes," said he, "there are angels in every grave—one at the head and one at the foot; mother told us."

"It was in vain to argue with the child, like Wordsworth's, he would have his way and I did not care to disturb his fancy. The grave to him was heaven because his mother was there, and all that was wanting to make it golden was 'the morning'—the Sun of Righteousness to arise with healing in His wings."

"Marvel not at this, saith the Lord, for the hour is coming in which all that are in their graves shall hear His voice and shall come forth, they that have done good unto the resurrection of life and they that have done evil unto the resurrection of damnation. What a morning that will be! What strange reverses! Many that were first in this world shall be last, and many that were last like my mother shall be first. Here now is one reported to be worth millions, but hard, selfish and sordid to the bitter end. He lived in splendour. He was clothed in purple and fine linen and fared sumptuously every day! He filled a large space in the public eye and down to the grave he came at last, enclosed in a golden coffin and followed by a long procession bearing the badges of woe. But passing through the portals of the grave he had to leave all behind—for strait is the gate and narrow is the way; and now rising up on the other side he enters upon an eternal career of unprovided nakedness, seeking death and will never be able to find it. But here is another, and oh, how wondrous is his beauty and his fragrance! See how, as he passes into the other life, the golden gates are thrown open and angels come flocking to meet him—how the radiant vista opens to receive him; how in the centre He that is chief, rises and says: 'Welcome, welcome home!' Who is this that has met with such a grand reception? A crowned sovereign? Some great scholar or statesman on whose lips listening senators hung? No! he was a poor man. He never owned an acre. He had to rise early and sit late and eat the bread of sorrows, and to him were appointed weary days and weary nights in which he spent his all. He came to the grave in a pine coffin and was hastily buried in a corner appointed for strangers. His was a hard lot, but still, accepting the position which God had assigned him, he early gave himself to the Lord, grew in grace, laid up treasure in heaven which he knew would be safe, and, having finished his course, he laid himself down to die, wearing a smile, cheered with hopes full of immortality. And here is another and another, emerging from the darkness of time, like the stars of night till the whole firmament is aglow! How varied their history; their experience, their original situation and circumstances—some from lowly places and humble homes, the princely merchant, the wise statesman, the devoted pastor, the learned sage—thousands whose names were splendid even here below, but who learned to cover themselves with true honour and renown thousands who, having turned many to righteousness, shall shine as the firmament and as the stars forever and ever."

(To be continued.)

NEVER BE IDLE.

Never sit down idle. If you have an hour, or ten minutes, or five minutes to wait between duties, take up a book, and learn something which will be of use to you, or take the time to do some little bit of work that needs to be done, or to write a letter that ought to be written. Learn thus to fill every moment of time, not allowing even a minute to go to waste. Then you will form a habit which will go all the way through life with you, and enable you to make your years really twice as long, and your life worth really twice as much to the world as if you should go along dropping and losing the fragments of precious time all the way.

JOY.

I saw her once, not for a day or hour,
But through the years that fled so soon away;
My cup was full; my lips refused to pray
For further good, so rich, so rare the dower
Of faith and love and song that then was mine;
She poured her magic into every day;
The night was noon, and all the year was May,
And everything was perfect and divine.

The vision passed; and now it looms afar
Upon the dim verge of uncertainty;
Now seen, now hidden, like some distant star,
As flit the clouds athwart sweet memory;
But when these rugged ways my feet have crossed,
Joy will be mine once more, and never lost.

—Matthew Richey Knight, in *The Week*.

THE MISSIONARY WORLD.

THE MORAVIAN MISSION AMONG THE WESTERN HIMALAYAS.

Among the flora of the Himalayas not the least interesting is the *juniperus excelsa*, the "pencil cedar," a tree held sacred by the Tibetans, who use it for their sacrificial fires. Clinging to the merest crevices, thriving on almost precipitous declivities, it roots itself with a firmness that acknowledges alone the superior power of the avalanche. Evergreen in life and when felled furnishing most valuable timber, it is of amazingly slow growth. A century may elapse before a seedling from it deserves the name of tree. Yet it can and does attain noble proportions, its trunk sometimes measuring from nine to twelve yards in circumference. To the juniper of the Himalayas the mission of the Moravian Church among those mountains has been compared. Planted in an almost inaccessible region and in the face of gravest difficulties, its progress has been slow. Yet faith foresees a day when the hardy evergreen shall flourish like a cedar of Lebanon. Possibly, as by the botanist, the *juniperus excelsa* is regarded with peculiar interest, so also for the friend of Protestant missions the story of this undertaking, which involves a residence for Europeans at an elevation a couple of thousand feet higher than the famous St. Bernard Pass, and journeys through mountain defiles far above the level of the summit of Mount Blanc, may in like manner possess attractions.

Invited, in 1850, by the well-known apostle to the Chinese, K. F. A. Gutzlaff, to send missionaries to the western port of that great empire, the Mission Board of the Moravian Church called for two volunteers. Thirty responded. Two of these, Edward Pagell and A. W. Heyde, both laymen, having been selected and sent to Berlin for a course in medicine, in the summer of 1853 proceeded to India. The original plan had been to seek Mongolia via Russia, but the Czar's fidelity to the traditions of the Orthodox Greek Church negatived a request for permission to take this most direct route. At Kolghur, a station of the Anglican Church, on the Sutlej north of Simla, the resident missionary rendered them every assistance in his power, and a beginning was made in the study of Hindustani and Tibetan. When somewhat familiar with the latter an attempt was made to enter Tibet. But the boycott was most effectually employed to defeat this. Hardly was Pagell a few days' journey within the Province of Tsotsu when he realized that starvation faced him. Not even cooked parched barley-meal he bought. Water was to be obtained only on condition of a withdrawal from the country, and even after a promise to this effect had been given not more than one day's allowance of barley-meal could be procured by the missionary's attendants.

Lama-ridden Tibet being thus barred shut, the best that could be done was to seek Mongolia by way of Ladak, a former Tibetan province, now tributary to Kashmir. Here also jealousy of Europeans drew forth a peremptory order to return across the border.

Satisfied that for the present an advance was impossible, the missionaries then found a permanent home in Kyeclang, a village of Lahoul, within the limits of British sovereignty. Here, 150 miles from Simla, and the same distance from Leh, the capital of Ladak, at a height of 10,000 feet above sea-level, in the midst of a population prevaillingly Tibetan and Buddhist, they began their labours in 1856.

Before long they were joined by the Rev. H. A. Jaschke, a scholar pre-eminent in linguistic abilities, who had resigned his co-directorship of the classical college of the Moravian Church in Germany that he might share their labours.

In 1865, still keeping in view their ultimate purpose of carrying the Gospel into Chinese territory, they founded a second station at Poo, on the Sutlej, about a hundred miles north-east of Simla, and therefore on the very confines of Tibet. Yet endeavours to invade the land from this point also failed, even though the people were willing enough to send for the missionary to inoculate multitudes against the small-pox in a time of distress from that scourge. The very lamas and nuns anxiously availed themselves of vaccination, and honours were shown to the missionaries such as only men of high rank receive; but the work of vaccination over he was significantly reminded that he belonged to the other side of the border. Nay, at a later time, so recently as 1884, when another trial was made, friendly officials gave assurance that it would cost them their heads if they permitted a European to pass.

Nevertheless, one barrier has since then broken down.

The jealous suspicions of the Maharajah of Kashmir have yielded. In 1885 Leh became a third station of the mission, and is now assuming the characteristics of its head-quarters, as is natural, since it is an important city, an entrepot of trade from Lhassa, Yarkand, Bokara, Cabul, the Punjab, and Srinagar. Moreover, even though it lies at an elevation of 11,500 feet, it affords an excellent starting-point for evangelistic tours among Tibetan-speaking Buddhist populations. Hindustani is the language of its bazar, and Islam is predominant. Here the hospital established by the British Government has been made over to the missionaries, and here, especially, they have an important school, a school the farther-reaching in its influence because the sub-ruler of the Province of Ladak last year promulgated a decree "that from every family in Leh and the neighbourhood, where there is more than one child, at least one child must be sent to the mission school." True, the attendance at the portion of the curriculum which touches on religion is left optional, but at last accounts there were about sixty present daily.

With its three stations, eleven missionaries (male and female), and only about fifty native communicants, the growth of this mission has been juniper-like in its slowness. Yet the intricate network of routes thrown out in the evangelistic tours and in the scattering of printed portions of God's Word and religious tracts in the Tibetan, may be believed to have fastened it so firmly in its unfavourable situation that, please God, it will defy the storms and endure evergreen for generations to come, at length reaching a glorious symmetry and majestic size, "its leaves for the healing of the nations."

Peculiar obstacles have been in the way of the progress of this mission. It has been found no child's play to lay siege to the stronghold of the Dalai Lama. First of all, the physical features of the field are unique. From April to October the two earlier stations, Kyelang and Poo, are absolutely isolated from the rest of the world by the vast masses of snow that block every pass. The very battle for existence is severe, there being so little arable land, and falls of snow being unknown in no month of the year. What is entailed in travelling may be learned from the following extracts from missionaries' letters: "Passing through rivers, or over them, on swaying bridges made of boughs, crossing glaciers with dangerous ice hanging from steep, rocky precipices, where one truly carried one's life in one's hands; traversing partly snowed-up passes 14,000, 16,000, 17,000 and 18,000 feet in height—there were so many gracious preservations from danger that the recollections of this journey are truly a page of memory which my wife would not on any account be deprived of. . . ." "Next morning we set off very early and soon had nothing but ice beneath and around us. Twice my horse fell with me through a thin coat of snow into deep fissures, but both times I was mercifully preserved. . . ." "I spent a trying night in the vicinity of the monastery; not being able to find shelter in the miserable huts erected by the side of the wall of rock, still less to discover a fit spot for pitching my tent, I was obliged to take refuge under a large block of stone which promised some protection from the weather. It snowed heavily in the night and I longed for the morning."

Again, the missionaries here confront a powerful and well organized system of false faith. The lamas, clothed in their red robes and yellow peaked caps, claim and receive divine honours. The sense of sin has been deadened by the doctrine of the transmigration of souls. Of repentance the people appear to have no innate conception. Gross superstitions have debased even their Buddhism. With complacent indifference they let the lamas do the thinking for them. With a liberalism that would delight the most thoroughgoing agnostic, they meet the approaches of those who would point out the way of salvation by affirming that "doubtless there are many roads which reach one final goal." The prayer-mill mechanically grinds out their devotions. Polyandry corrupts their morals. Holiness is supposed to be acquired by paying a lama to read pages of the sacred books in an unknown tongue. Lucky and unlucky days and divination, play as important a part in their daily lives as in those of the ancient Egyptian. Deception and fraud are considered far less culpable than the killing of some noxious insect. Idolatry is so universal that when a Tibetan has received a religious book from the missionary he has been known to keep a lamp burning and offer sacrifices before it in his house.

Again, to profess the Christian religion involves for the convert the being completely disowned by his people. He is boycotted. There have been instances when his life was endangered, or when he has died under suspicious circumstances pointing to foul play.

The jealousy of native chiefs and the deep hatred of the more influential lamas have been manifested in the bringing of vexatious lawsuits against the missionaries on various pretexts.

And in addition to all this the barrier of language has often been great. Even after the Tibetan proper has been mastered, it has appeared to be a dead language to the mass of the people of a district, and especially to the women. Some peculiar dialect, like the Bunan or the Tripan, has been all that they understood.

Under these circumstances it is not surprising that the missionary efforts have not as yet shown large measures of visible results. The Gospel, in these regions especially, must be addressed to individuals as such, but they have so little personal independence and force of character, that it is almost impossible for them to face public opinion and risk all for Christ's sake. Yet the leaven of the Gospel is working slowly and surely. The lamas are indicating their conviction

that a conflict is upon them fraught for them with the most serious issues. Thus, for example, they have recently imported from Chinese Tibet a famous Buddhist work in a hundred volumes, a load for twelve horses, at a cost of \$500, for the defence of their religion. They feel that the ground is beginning to slip from beneath their feet. Among the converts is to be reckoned a learned lama, Sodpa Gyalzan, whose father was an official at Lhassa, the home of the Dalai-Lama, the Buddhist pope.

Direct preaching, evangelistic tours, schools, and the work of medical missionaries have been among the methods of attack employed here as elsewhere. But particularly important has been the printing and distribution of the Scriptures and tracts. Many a Christian volume in Tibetan has thus found its way to Lhassa itself. Ever since the fall of 1858 a lithographic press has been busily employed, and the entire New Testament, translated by Jaschke and Redslöb and the converted lama, was printed at Berlin in 1883 and 1884 at the expense of the British and Foreign Bible Society. The greater part of the Pentateuch, Joshua, the Psalms, and Isaiah have also been issued from the lithographic press at Kyelang. A history of the Christian Church to the Reformation, a catechism, and a summary of Christian doctrine, besides tracts and school-books in Tibetan, must also be numbered among the literary labours of the missionaries. Highly important, too, are Jaschke's Tibetan-English Grammar (Kyelang, 1865, London, 1883), and Tibetan-English Dictionary (London, 1881), which have called forth high commendation from Professor Max Müller.

"All things come to him who waits," says a well-tryed proverb. Its truth is especially applicable in the case of him who waits on the Lord. Full success must attend the work among the Himalayas sooner or later, and a breach be made in the wall that surrounds the stronghold of the Dalai-Lama. Meanwhile, the missionaries are asking that the siege guns of prayer bombard the bastions of Lamaism. "Could you not, in missionary circles at home, form a union which should make it a duty, not occasionally, but regularly, to remember prayerfully the Himalayan mission?" was the request that came last spring from the missionary at Poo. It has been answered by a number, who agree

1. To pray definitely at least one day in the week for this mission, and for an outpouring of the Holy Spirit upon its missionaries.

2. To read regularly what is published about this field, as material for supplication and thanksgiving, and

3. To plead for the opening of the door into Chinese Tibet, the great stronghold of Buddhism, and one of the few countries still closed to the Gospel.

WHAT WE NEED.

"Brethren of the ministry, much as we need missionaries on the foreign field we need even more missionary pastors on the home field. We need men who shall make it their business to keep themselves thoroughly informed as to the progress of the Lord's work and the great missionary campaign.

"Give us more of such men—men who can make a monthly concert an inspiring occasion, men who not only take an annual missionary collection or preach an annual missionary sermon, but whose every prayer and discourse and pastoral visit is fragrant with the spirit of missions.

"Then we shall have a true missionary revival, and the pulse of a sluggish Church shall beat with new life, and a new missionary era shall dawn."—A. T. Pierson.

EVERYBODY KNOWS

That at this season the blood is filled with impurities, the accumulation of months of close confinement in poorly ventilated stores, workshops and tenements. All these impurities and every trace of scrofula, salt rheum, or other diseases may be expelled by taking Hood's Sarsaparilla, the best blood purifier ever produced. It is the only medicine of which "100 doses one dollar" is true.

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OUR NATIONAL FOODS.

Every grocer and general merchant who wishes to make hay while the sun shines should see to it without delay that he has in stock an assortment of "Our National Foods." They are gradually growing in popularity, and storekeepers who have not yet handled them would undoubtedly bring grist to their mills by doing so. Popular as these foods are, there is yet ground waiting for the wide awake business man to cultivate, and he who first breaks the soil will reap the first fruits. The Ireland National Food Co. (Limited), Toronto, are the manufacturers of these invigorating, health-giving and delicious foods, a partial list of which will be found in another column.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

May 31, 1891.

THE TEMPLE REPAIRED.

Chron. 2:4-14.

GOLDEN TEXT.—God loveth a cheerful giver.—2 Chron. ix. 7.

INTRODUCTORY.

For some time the lessons have followed the course of events in the history of the kingdom of Israel. We have seen the rise and progress, the degradation and decay of its national life and the overthrow that blotted out of existence a nation that yielded to the sin of idolatry and to all the evil consequences that ever attend apostasy from the service of the one living and true God. Now we turn back to trace the leading events in the history of the neighbouring kingdom of Judah. The lesson for to-day brings us back to a period of about a century and a-half before the events recorded in last lesson occurred. Jehoshaphat, the good king of Judah, near the end of his reign had negotiated a marriage between his son and successor, Jehoram, and Ataliah, a daughter of Ahab and Jezebel, the wicked king and the still more wicked queen of Israel. Ataliah survived her husband and their son reigned but one year. She then put all her grandchildren to death with the exception of Joash, who was sheltered by Jehosheba, his aunt, the wife of Jehoiada, the high priest. During his infancy Ataliah ruled the kingdom, and used her power to spread idolatry in the kingdom. The people at length rose up against her. She was dethroned of her throne and put to death. Joash, at the age of seven years, was made king. During his tender years Jehoiada, the high priest, was the virtual ruler of the kingdom.

I. Reformation Begun.—The character of Joash was weak and impulsive. In his earlier days he was anxious to do right, but when his best friends, the high priest and his wife, died, he changed for the worse; his good name was blasted and he perished miserably. Baal worship under Ataliah's evil influence had spread throughout the land, and a temple for the worship of that false god had been erected in Jerusalem. At the coronation of Joash the people renewed their covenant to serve God, and they destroyed the temple and images of Baal. The magnificent temple built by Solomon had been plundered of its precious appointments for the embellishment of Baal's temple, and it had been left to decay. Joash had resolved to repair the ruined temple of Jehovah. The priests and Levites were called together, and the king told them of his purpose and commanded them to go into all the cities of the land "and gather of all Israel money to repair the house of your God." This was in accordance with the provision made by Moses for the full maintenance of the temple and its services. The work was to be national, that all might have an opportunity to contribute, that they might thus give evidence of the sincerity of their repentance and that there might be sufficient means for the accomplishment of the work contemplated.

II. Reformation Delayed.—It might have been expected that the parties whom the king assembled and commissioned to collect funds for the repair of the temple, the priests and the Levites, would have been the first to welcome the purpose of Joash. They, however, were most reluctant to set about the work. "Howbeit the Levites hastened it not." They evidently lacked interest in it. The undertaking was a great one, involving much labour and not a little self-denial. Possibly the Levites were afraid that the generosity of the people in providing means for the repair of the temple might, to some extent, imperil their own support, and they were reluctant to undertake the work. The priests and the Levites were under the control of the high priest. Seeing that his instructions had not been complied with, Joash sent for Jehoiada and enquired why he had not required the Levites to attend to the work appointed them, not only by the king's command, but in accordance with the ordinances of Moses for the maintenance of the tabernacle and its services. According to law mentioned it was provided that the first-born son had to be redeemed by the payment of half a shekel on reaching the age of twenty years. The sums were collected from those who had made religious vows and voluntary offerings for religious purposes. These were the sources of revenue prescribed for the maintenance of "the tabernacle of witness," the witness of God's presence with them and the witness of their covenant obligations.

III. Reformation Accomplished.—To receive the money collected for the repair of the temple, a money box was made by the king's order. It is described as a large missionary box, locked, with a slit in the lid through which the offerings could be dropped. It was placed in a conspicuous place, so that all entering the temple could see it and avail themselves of the opportunity to deposit their contributions. Proclamations were made to the people, who were reminded that such contributions were required of them according to the law of Moses. The people of all ranks were delighted with what was being done. The princes gave of their abundance and the poorest took from their scanty store to promote a work in which all were now interested. It was soon found that there was "much money." It was counted and stored away by responsible officers, until sufficient was collected for the purpose. Artizans were employed, the work was carried on to its completion and the temple once more equipped for the service of God in the manner which He had appointed. "They offered burnt offerings in the house of the Lord continually all the days of Jehoiada." These last words let in light on the character of Joash. As long as he was under the guidance and influence of Jehoiada, the venerable high priest, his public acts were directed to promote the religious and moral well-being of the people. A person who is easily influenced either to good or evil can never be relied upon. One who is readily susceptible to the influence of others is wanting in stability of purpose and destitute of deep-seated conscientious convictions. It is dangerous usually to have such a person in positions of authority and responsibility. It may be well enough so long as such persons are amenable to good influences, but when surrounded by bad men—and evil men usually manage to surround such—they only become instruments of evil. Joash, after Jehoiada's death, had the godless nobles for his chief counsellors and under their guidance idolatry was re-established, and the king who put down idolatry again introduced it.

PRACTICAL SUGGESTIONS.

Joash had been spared that he might accomplish a work for the promotion of God's glory.

In God's service in Old Testament times provision was made for systematic giving.

There is joy in contributing for the building up of God's spiritual kingdom, even as the people rejoiced in the days of Joash.



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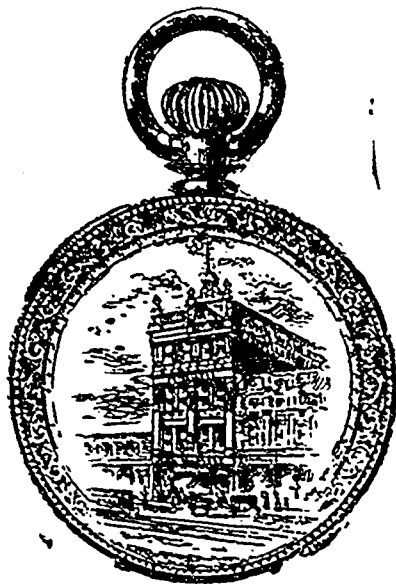
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Ministers and Churches.

THE Presbyterian congregation of Tweed have undertaken to build a church.

THE Protestant ministers of Montreal had an exchange of pulpits on Sabbath last.

THE Rev. Joseph Whyte, of Ottawa, was elected Moderator of the Synod of Montreal and Ottawa.

THE Rev. Mr. Goodwillie, of North Bay, has been appointed to the charge of the Osgoode Presbyterian Church.

THE Rev. A. H. Drumm, recently of George- town, has accepted a call to Avonton, the salary being \$1,000 and a manse.

THE Rev. A. Wilson, minister without charge, is open for engagements to supply pulpits. Address, 392 Markham Street, Toronto.

An adjourned meeting of the Orangeville Pres- bytery will be held at Orangeville on Tuesday, 26th inst., at two p.m., for the purpose of consid- ering a call and licensing students.

THE new Presbyterian Church, Beeton, of which congregation Rev. J. McD. Duncan is pastor, will be opened on Sabbath, May 24, and a tea-meeting is announced for the following evening.

KNOX Church, Stratford, has extended a unani- mous call to Rev. M. L. Leitch, Elora. A stipend of \$2,000 a year and a month's vacation each year was offered, the minister to find his own house.

THE Rev. Principal Grant preached at Merrick- ville on the afternoon and evening of Sabbath week, the occasion being the second anniversary of the ordination of the pastor, the Rev. J. G. Potter.

ST. ANDREW'S CHURCH, New Richmond, has made arrangements for the erection of a new manse this summer to cost over \$2,000, which they expect to have completed and free from debt by the 1st of October.

UNIONVILLE, St. John's Church and Brown's Corners are now united as one charge, which is vacant. This is an exceedingly good charge. Address Rev. A. Thynne, Markham, Ont., who is the Moderator.

THE Rev. William Walker, who has been pas- tor of the First Presbyterian Church, Chatham, and Clerk of the Chatham Presbytery for many years, died last Thursday morning from the effects of a paralytic stroke.

THIRTY EIGHT members have just been admitted into Knox Presbyterian Church, Galt. This makes the number of communicants over 1,100. The Church has considerably the largest membership of any Church in Canada.

THE Rev. Dr. Campbell, of Collingwood, who is at present spending his holidays in British Columbia, is supplying the pulpit of First Presby- terian Church, Victoria, in the absence of the pastor, Mr. Fraser, who is in Ontario.

It is understood that the resignation of Rev. W. H. W. Boyle, as pastor of Knox Church, St. Thomas, has been sent to the Presbytery of Lon- don. A meeting of the Presbytery will be held on the 26th inst. to consider the resignation.

THE Rev. Dr. McTavish preached with great acceptance in St. Andrew's Church, Lindsay, last Sunday, at both services. Rev. R. Johnston, Lind- say, occupied the pulpit of Central Church, Tor- onto, and the services were highly appreciated.

THE Rev. James Farquharson, M.A., of Pilot Mound, has been unanimously chosen Moderator of the Synod of Manitoba. This Synod covers a large extent of territory, viz.: from Port Arthur to Brit- ish Columbia inclusive, and from the north pole to degree 49 north latitude.

THE Rev. Dr. Campbell, of Montreal, was the guest of Mr. and Mrs. Jas. Playfair, Sturgeon Bay, last week. On Sunday the Doctor addressed the Sunday school and also conducted the regular ser- vices in the afternoon, much to the satisfaction and spiritual good of all present.

It is said that Evangelist Wm. Meikle will shortly be joined by Mr. Sankey and the two will hold a series of meetings in Truro. Mr. Meikle unites with the zeal, fervour and earnestness of the evangelist, the depth, wide-learning of scholarship of the prizeman in Queen's University.

A SCOTTISH contemporary says: Rev. Thomas Fowler, M.A., of Newmilns, who sails next month for Halifax, Nova Scotia, to enter on his new pas- torate there, preached farewell discourses recently to crowded congregations. His twelve years' min- istry at Newmilns has been fruitful of spiritual benefit to the community, and his departure is much regretted.

THE Canadian Post, Lindsay, says: The re- tiring Moderator, Rev. Mr. Abraham, of Whitby, an earnest and beloved pastor, was succeeded in the presiding chair by Rev. R. N. Grant, of Onitla, who is well known for his ability and power as a writer, as well as in the pulpit, and for a genial common-sense that secures for him a wide and enduring popularity.

THE new Westminster Presbyterian Church, which has been built on Bloor Street East, Tor- onto, to accommodate the old Charles Street Presbyterian congregation, will be opened for pub- lic worship on Sunday, the 24th inst. Rev. Dr. Stalker, of Glasgow, one of the ablest writers and most eloquent of preachers in the Free Church, will preach in the morning and evening.

THE Managers of Division Street Presbyterian Church, Owen Sound, have made a contract with Messrs. Warren & Co., of Toronto, for a pipe organ, which will cost somewhere about \$2,200. The work of extension now in progress will prob- ably cost about \$500, bringing the total outlay in round numbers to near three thousand dollars. The organ will be in place some time in August.

THE Medicine Hat Times says: At a congrega- tional meeting of the Presbyterian Church held last Thursday evening, it was unanimously decided to call to the pastorate of the congregation the Rev. Mr. Stephen who has so ably filled the pulpit dur-

ing the past month. A committee consisting of Messrs. Tweed and Young had previously secured the promise of very liberal financial support from the members and adherents.

PRINCIPAL GRANT has issued a report pointing out the needs of Queen's College and the John Carruthers' Hall. The cost will be many thousands of dollars. He says: For these sums, as well as for what is required at once to equip the Science Hall, we must trust to the liberality of men and women who are specially interested in higher education and in the development of Queen's. I have faith that there are such people in Canada.

THE regular annual anniversary services of the Presbyterian Church of Ashburn were announced to be held on Sunday and Monday, May 17th and 18th. Rev. Mr. Kippen, of Claremont, was to preach morning and evening. Mr. Bedford, of Myrtle, to address the sabbath school children in the afternoon. On Monday evening Rev. Mr. Hunter, of Erskine Church, Toronto, was to deliver an address entitled Yesterday, To-day and To-morrow.

AT Knox Church, Ottawa, Sunday morning week, Rev. F. W. Farries preached a forcible ser- mon upon the observance of the Sabbath, taking for his text Exodus xx. 8. In the evening the Rev. Mr. Monserreau, of the French Evangelical Alli- ance Society, occupied the pulpit and preaching from St John. xxiii. 34, gave a graphic account of the work being done by this Society, and made a special appeal for help to build a church and manse at Grenville.

A LARGE number gathered at the residence of Rev Mr. Mitchell, Thorold, on Tuesday evening week, at a parlour concert by the Presbyterian Mite Society. An evening of more than ordinary enjoy- ment was spent, refreshments being served before separating. An interesting literary and musical programme was rendered. A novel and interesting item of the programme was the procuring of auto- graphs during the intermission on slips distributed for the purpose.

THE vacancies within the Presbytery of Brock- ville with the names of Moderators of Sessions are as follows: St. John's Church, Brockville, Rev. W. A. Mackenzie, Moderator; address, Brock- ville. Oxford and Bishop's Mills, Rev. James G. Potter, Moderator; address, Merrickville. South Mountain and Heckston, Rev. Joseph Higgins; address, Mountain. Morwood and Chesterville, Rev. H. T. Kalem; address, Dunbar. North Williamsburg and Winchester Springs, Rev. Hugh Cameron, Moderator; address, Morrisburg.

An influential meeting of representatives of the Christian Endeavour Societies and Epworth Leagues of Toronto was held in one of the parlours of the Y. M. C. A. buildings on Friday evening, Rev. Dr. Withrow in the chair. Mr. T. G. Anderson acted as secretary. After a frank and friendly con- versation a resolution was unanimously adopted ex- pressing the desire for closer affiliation between these kindred societies and an influential committee was appointed to arrange for a joint public mass meeting of the two societies in this city as a demon- stration of their essential unity.

AN "At Home" was given by the Christian Endeavour Society of Chalmers' Church, Guelph, last week. This being the first social given by this Society it was a great success. The several soci- eties of the city were well represented. Dr. Ward- rope occupied the chair and opened the meeting with a short address. The programme consisted of the following numbers. Instrumental duet by the Misses Yule; solos by Miss Evans, Mrs. King, Mr. R. Bryden; vocal duet by Misses Lamont and Hadden, and a reading by Mrs. Hartley. During the evening the Rev. Wm. Hartley gave a brief and well-pointed address on the Endeavour move- ment.

THE Peterborough Examiner says: Rev. A. Mac- Williams, who has accepted the call to the pasto- rate of St. Andrew's, will be inducted into his new charge with due formalities on Tuesday, June 2, his present pulpit being preached vacant on May 31. Pleasing testimony to Rev. Mr. MacWilliams' faithfulness as a minister is afforded by the high opinion held of him by the flock he is on the point of leaving. They part with him with the greatest reluctance, and would most gladly retain his ser- vices, but they do not wish to stand in the way of his entering a field of wider usefulness. The services he has rendered the pastorate of South Mountain are highly appreciated, and his labours and loving ministrations will be held in fond re- membrance.

A SERVICE preparatory to communion last Sab- bath was held at Erskine Church, Hamilton, on Friday evening. Rev. Mr. Winchester, of Berlin, occupied the pulpit and preached an excellent ser- mon, taking for his text, 2 Corinthians, iii. 18: "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the spirit of the Lord." At the close twenty-one per- sons were received into Church fellowship, ten on profession of faith and eleven by certificate from other Churches. The special services, which have been so well attended during the week, will be continued the following week. Rev. Mr. Muir, of Carleton, and Rev. Mr. Scott, of Toronto, will assist in these services.

A GOOD-SIZED audience listened to the lecture Monday evening week in Knox Church, Perth, by Rev. James Ross, B. D., on "Shrines, Scenes and Sermons." In his tour through Westminister Abbey, St. Paul's Cathedral, Melrose Abbey and other places of great historic interest in England and Scotland, Mr. Ross showed that he was a close observer, and that his descriptive faculties are highly developed. He also told of some of the noted preachers he heard while in Great Britain last year. The lecture was listened to with close attention by the audience, who pronounced it one of his best lectures. The choir sang hymns and anthems during the evening. Mr. J. T. Fairgrievie was chairman. The silver collection amounted to over \$20.

A SPECIAL meeting of the Lanark and Renfrew Presbytery was held in Zion Church, Carleton Place, last week. Rev. A. H. Scott, Mod- erator, was in the chair. The first business was the receiving and disposing of a call to Rev. D. McDonald, from the congregation of Zion Church, Dundee, Montreal Presbytery. All parties being heard, and Mr. McDonald having accepted the call, the date was fixed for his farewell sermon in St. Andrew's Church as May 31. Rev. Mr. Crombie was appointed interim Moderator to declare the pulpit vacant the first Sabbath in June. Messrs. J. A. McDonald and H. McLean, students, underwent examination before Presbytery, and Presbytery decided to apply to Synod for leave to take them on trial for license. Meeting then adjourned.

THE Presbyterian Sabbath School Union closes its session last week with a meeting in the school room of Knox Church. It was well attended, and a deep interest in the proceedings was generally manifested. The President, Mr. Hamilton Cassels, occupied the chair. After devotional exercises the study of the international lesson, Sin—the Cause of Sorrow—was taken up, Mr. R. J. Hunter conduct- ing. A conference on Mission Sabbath School followed. It was opened by Mr. Thomas Yellow- lees, of the William Street Mission School, and con- tinued by Mr. George Smith, of the Duchesne Street School, and Messrs. D. T. McAinsh and H. Cassels. The work and management of the schools were discussed. The next meeting of the Union will be held in October.

THE Brockville Recorder says: Rev. Mr. McEwen, Moderator, and Messrs. John McClelland and Dr. Bell, the Peterboro' Presbytery Com- mittee appointed to attend the meeting of the Brockville Presbytery and plead for the translation of Rev. Mr. MacWilliams, of South Mountain, who had been called to the pastorate of St. Andrew's Church, Peterboro, were on a successful mis- sion. The Brockville Presbytery met at Spencer's Thursday afternoon and the meeting was of a most pleasant character to the Peterboro' delega- tion. Rev. Mr. MacWilliams accepted the call and the Brockville Presbytery consented to the translation. One of the members of the Brockville Presbytery was appointed to preach the pulpit vacant on May 31st, and the induction as pastor will follow on June 2nd.

THE Presbyterians of the Tavistock congrega- tion are jubilant over the idea of having in the near future a church of their own in which to work. The need of such a structure is a much felt want. Over a thousand dollars have already been sub- scribed and so much encouragement is being re- ceived with that it is confidently expected the work of drawing material for the building will be commenced during the coming winter. A committee has been appointed to gather information concerning church building and sites. The committee consists of Robt. Murray, Wm. Bell, A. T. Bell, Dr. Steek, J. G. Field and J. Richardson. The ladies of the congregation are doing excellent work to further the movement and have now nearly two hundred dollars in their treasury in addition to other sub- scriptions.

At the meeting in Montreal last week at the Synod of Montreal and Ottawa, Professor Sen- ger read the report of the Coligny Ladies' College, which disclosed a satisfactory state of things, after which a lengthened discussion took place upon the best means to make the Synod more helpful and interesting. This was started by the Rev. Mr. Dewey, who deplored the small attendance and the lack of interest, and the fact that about a dozen members rose one by one to express similar feelings was strong proof of how dull the seditants were generally felt to be. It was complained that vital and practical questions, which affected every mem- ber in his work, were not touched upon; that such important themes as college work, Home and Foreign Missions, and the Schemes of the Church,

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had no place on the docket, and that consequently the Sessions lacked life and interest. To remedy this the Rev. Mr. Dewey proposed conferences in connection with the meeting of Synod at which such themes might be discussed, and both the members and the general public interested and edited. A motion to this effect was carried.

The Rev. A. Barclay, a Scotch Presbyterian, is spoken of as a successor to the Rev. Mr. Edmondson at Almoct. The above paragraph, or some thing similar, says the *Almoct Gazette*, has been going the rounds of the press for the past month or two. The rumour is entirely without foundation, as the rev. gentleman is not even an applicant for the position vacated by Rev. Mr. Edmondson. The *Gazette* in another paragraph adds. The people of St. Andrew's congregation have been enjoying a hearing of several students of late candidates for the vacancy here. The past two Sabbaths, Mr. Fraser, of Montreal Presbyterian College, preached, we understand, very acceptably to a large portion of the congregation. It is hoped that soon a settled pastor may be obtained who will be acceptable to all, and that the congregation may go on in strength and with an influence for good in the community.

The Galt Missionary Union had a most successful annual meeting in the Central Church, on Thursday evening week. The *Reformer* says. Upwards of 800 assembled to hear about the China Inland Mission and Mr. Alex. R. Saunders the Missionary who has been supported in the field by the Galt Union, for the past three years. Rev. Dr. Parsons in his address paid a high tribute of praise to Mr. Saunders, who has accomplished in three years' study what usually requires five years to overtake. He also spoke of the characteristics of the China Inland Mission, how it numbers all denominations in its workers, and has some of the most highly educated, godly men in its teaching and training schools in China. He next spoke of the great Christian conference held at Shanghai last fall, where over 400 Christian workers met together to discuss the best means for the evangelization of China. Dr. Parsons then spoke of the country and its immense population of 400,000,000 with a birth rate of over 4,000,000 a year, and pointedly asked, what are you Christians doing for China? Reference was made to the beginning of the work in China some eighty years ago, and the names of Morrison, Milne, Bridgeman, Williamson, Acheson, Blodgett, Burns and J. Hudson Taylor given as prominent and successful missionaries of the Cross. Forty years ago there were only fifty-two missionaries in all China; twenty years ago the number was 262, but all these were found only on the seaboard; now in 1891 there are 1,285 missionary and fifteen of the eighteen provinces are open and occupied by 209 native and 1,050 foreign missionaries and 1,260 native helpers. There are 520 churches, 30,287 members and 16,816 children in the Sunday schools. The harvest is only beginning, and the great ingathering will be accomplished by the natives themselves. Still Christians must look at their obligations. "Go ye therefore" is for each of us to-day just as much as it was for the disciples some 2,000 years ago. Important prayer is the great lever, are we using it as we could as we ought? The great regret at the last will be not that we have done or given so much, but that it was so little. The Doctor spoke over an hour and was listened to throughout with the closest attention. Mr. Woods stated as treasurer, he had received over \$210 so far this year, and had no doubt the balance of the \$300 would soon be forthcoming. Rev. Mr. Dickson filled the chair admirably, and Miss Grove's organ voluntaries and accompaniments could not easily be surpassed.

PRESBYTERY OF TORONTO. — This Presbytery met on the 5th inst., Rev. J. Fraser, Moderator. A minute was read by Rev. Dr. Gregg, and adopted by the Presbytery, congratulating the Clerk on having attained his fiftieth year as a minister of the Gospel. And the Clerk returned his cordial thanks for the adoption of said minute. Rev. Dr. McIntyre and Mr. A. Jeffrey were appointed to serve on the Synod's Committee on Bills and Overtures. The Committee previously appointed to consider the question of a new site for the Church of Dovercourt submitted a report through Rev. A. Gilray. On this report a considerable amount of discussion ensued. But eventually it was moved and carried by a majority that, whilst not removing the present mission, the Committee be re-appointed to further consider the best point for establishing the new mission, to co-operate with the Session of Dovercourt Church, and, if desirable, to hold conference with the Sessions of Chalmers' and St. Paul's Churches, and report to next meeting of Presbytery. Agreeably to application made, authority was given to Rev. J. M. Cameron to moderate a call from the congregations of East Toronto and York Town-Line. A letter was read from Rev. John Mackay, tendering the resignation of his charge at Knox Church, Scarborough, and assigning as his reason for taking this step the continuance of personal ill health. Rev. D. Mackintosh was then appointed to preach in the congregation concerned the next Sabbath, to inform them of the step taken by their pastor, and cite them to appear for their interests at next meeting of Presbytery. The committee appointed at the previous meeting to confer with petitioners at Brown's Corners about the question of organizing them as a regular congregation, reported in favourable terms through Rev. W. Frizell, and recommended that steps should be taken to have them so organized, as also that they should be connected with the congregations of Unionville and St. John's Church, Markham. The report and recommendations of the committee were received and adopted, and Revs. D. B. Macdonald, R. Thyne and Mr. J. Brown were appointed to organize the petitioners as applied for. Revs. J. Neil, D. B. Macdonald and Messrs. T. Kirkland and J. Milne resigned their appointments as commissioners to the General Assembly; and Revs. Dr. Gregg and J. Carmichael, with Messrs. W. Carlyle (of St. James Square Church) and D. D. Christie, were respectively appointed to take their places.

Agreeably to notice previously given, Rev. R. P. Mackay brought up his overture respecting a summer session in one of the colleges of the Church, and moved that the overture be adopted and transmitted to the General Assembly. The motion was seconded by Rev. Dr. Gregg. In amendment it was moved by Rev. W. Meikle, and seconded by Rev. J. Mutch, that the overture be simply transmitted on a vote being taken, the motion was carried by a large majority. And Revs. Dr. McIntyre and C. M. Milligan were appointed to support the overture before the Assembly. Another overture of Mr. Mackay, regarding the temporary settlement of certain ministers of the Church without charge, was referred for careful consideration to a committee to report thereon at next meeting of Presbytery. A letter was read from Rev. Andrew Wilson, asking the Presbytery to transmit a memorial from him to the General Assembly, which memorial was also read, praying the Assembly to admit him to the benefits of the Aged and Infirm Ministers' Fund. In connection therewith a certificate was read from Dr. W. B. Geike, bearing testimony to the failing health of Mr. Wilson and commending him to a share of the fund aforesaid. The Presbytery agreed to transmit the memorial and the certificate to the General Assembly, and to recommend the same to its favourable consideration. Notice was given by Rev. Dr. Parsons of an overture "in relation to the tenure of the office of elder in any particular congregation." On motion duly made and seconded, the Presbytery agreed to nominate Rev. D. B. Gordon, B. D., of Halifax, to be Moderator of the approaching General Assembly. The next meeting of Presbytery was appointed to be held in the usual place on the first Tuesday of June, at 10 a.m. — R. MONTEATH, *Pres. Clerk*.

PRESBYTERY OF STRATFORD. — This Presbytery met in Knox Church, Stratford, on 12th inst., Revs. A. H. Drumm, J. V. Johnston, and Dr. Jamieson being present were invited to correspond with the Presbytery. Mr. Panton rose to a question of privilege and called attention to the fact that a letter had appeared in the *Presbyterian Review* on "Total Depravity," and moved that the editor of that paper be requested to furnish the Presbytery with the name of the writer of that letter in order that the matter may be sifted. Mr. Tully presented an overture anent the issue of blank forms by the Assembly's Committees, which was adopted by the Presbytery and ordered to be transmitted to Assembly. Mr. Cosgrove was taken upon trials for ordination and the Presbytery after examination agreed to proceed with his ordination and induction at St. Mary's, on 27th inst., at 4 p.m. A request from Millbank congregation to change their present church site to one across the road was granted. A call from Knox Church, Stratford, in favour of Rev. M. L. Leitch, of Elora, was presented. This call was sustained and the Clerk was instructed to forward it to the Presbytery of Guelph. Mr. Tully was appointed to prosecute the call in behalf of this Presbytery before the Guelph Presbytery. A call from Avonton and Carlingford in favour of Rev. A. H. Drumm, of Georgetown, was presented by Mr. Hamilton which was sustained by the Presbytery. Mr. Drumm being present, the call was placed in his hand which he accepted and it was agreed to proceed with his induction at Avonton on the 27th inst. at 11 a.m. Mr. Alex. Wood was appointed commissioner to Assembly in place of Mr. McIntyre, resigned. It was agreed to remove the name of the late Rev. Thos. McPherson from the roll of Presbytery and Messrs. Panton, Hamilton, Stewart and Callin were appointed to prepare a minute anent his death, forward a copy of the same to the bereaved family and report at next regular meeting. The next regular meeting was appointed to be held at 7.30 p.m. on the 13th July, in St. Andrew's Church, North Easthope, and the Presbytery then adjourned to meet in Avonton at 11 a.m., on the 27th inst., and in St. Mary's at 4 p.m., on the same day — A. F. TOLIV, *Pres. Clerk*.

PRESBYTERY OF LONDON. — This Presbytery met in Glencoe some weeks ago. The afternoon and evening seditments of the first day were spent in conference in connection with the mission work of the Church, both Home and Foreign. Several papers of a very practical character were read and discussed; and addresses given by quite a few of the brethren of a very instructive and stimulating kind, while a very respectable number of the Presbyterians of Glencoe and surrounding country were present, participating in the benefit and enjoying the stimulus which such a conference is calculated to give. On the following day the Presbytery attended to the business department of its work. A call from Hyde Park, in favour of Rev. G. B. Greig, minister without charge, was laid on the table by Mr. Francis Ballantyne. After some discussion and information received to the effect that Mr. Greig had already decided to accept a call from Washington Territory, it was agreed that Mr. Ballantyne's conduct be approved, but that the call be not sustained. The resignation of Mr. Urquhart, of Duff and Chalmers' Churches, Dunwich, was next taken up. After hearing Messrs. Donald McMillan and P. McNabb, commissioners from Dunwich, and Mr. Urquhart himself pressing his resignation, the Presbytery, on motion duly made and seconded, agreed to accept the resignation, the same to take effect on the fourth Sabbath of last month, that Mr. Kelso declare the pulpit vacant on that day and set thereafter as Moderator of Session. The Session was also permitted meantime to secure their own supply. Messrs. Kelso, J. Currie and George Sutherland were appointed a committee to draft a minute in connection with Mr. Urquhart's removal from the Presbytery. Messrs. D. Currie and E. H. Sawers were appointed a committee to draft a minute of condolence with Mr. L. Cameron in connection with his recent bereavement. Mr. Henderson submitted the Home Mission report for the past six months. The deputations appointed at last meeting to visit aid-receiving congregations reported their diligence in the matter; and after full consideration of each case the Presbytery agreed to make application for the following grants: Port Stanley, \$100; London East, \$400;

Wardsville and Newbury, \$300; Aylmer and Springfield, \$100 during the vacancy, and \$200 in case of settlement; North Delaware and Caradoc, \$125; South Delaware and Tempo, \$200, and \$50 for manse; East Williams, \$200; Hyde Park, \$150 in case of settlement. The following were appointed commissioners to the General Assembly: W. H. W. Boyle, D. Kelso, Francis Ballantyne, A. S. Stewart, Thomas Wilson, J. A. Bloodsworth, Duncan Cameron and R. McIntyre, ministers; D. C. McKellar, Duncan Campbell, David Wylie, John Cameron, Archy Munro, Thomas McMillan, John C. Fletcher and J. Douglas, elders. Mr. Henderson, on behalf of Mr. J. Gordon, submitted the treasurer's report, duly audited. The report included estimates for the current year, and showed a balance in hand from both Presbytery and Assembly Funds, and arrears to the amount of \$45. The estimates for next year include \$40 for Synod Fund. The report was received and adopted. Mr. J. Ballantyne gave notice of motion to the following effect: "That in future this Presbytery elect its Moderator by open vote after nominations have been made on the floor of the Presbytery, and that in said election no regard is to be paid to the order of names on the roll." Messrs. Henderson, F. Ballantyne and F. C. Simpson were appointed a deputation to visit North Delaware in connection with a proposal of opening a new station on the Muncy Road and report at next meeting. The Clerk was instructed to notify all interested congregations. A communication was read from St. John, N.B., Presbytery, intimating that Rev. A. McDougall is declared no longer a minister of this Church. Messrs. Francis Ballantyne and Thomas Wilson were appointed to support the Presbytery's application to the General Assembly in behalf of Mr. Archibald McLean's course of study. The reports on the State of Religion and Temperance were given in by Mr. F. Ballantyne and J. B. Hamilton respectively. After receiving the reports and discussing their recommendations, they were adopted in the usual form, and the Conveners especially thanked for their diligence. The Presbytery appointed its next meeting in St. Thomas on the second Tuesday of July at eleven a.m. GEORGE SUTHERLAND, *Pres. Clerk*.

British and Foreign.

THE Rev. J. M. Mackerzie, of Mount Pleasant Church, Liverpool, has resigned his pastorate.

THE Rev. A. F. Forrest, of Glasgow, thinks the publication of gambling news should be made punishable.

MR. BIRD, a European missionary at Godavery, has been sentenced to six months' imprisonment for baptizing a young Brahmin.

OF the 900 languages spoken in the world there are about 570 into which no portion of the Holy Scriptures has yet been translated.

ARGYL Free Church Synod agreed to overture the Assembly to print a pulpit edition of the Gaelic Bible. The last was issued in 1826.

THE Rev. James Dick, assistant in St. Andrew's Church, Dundee, who left for Egypt a short time ago in search of health, has died at Alexandria in his twenty-sixth year.

THE Rev. John Pollock, of Merchiston, Edinburgh, formerly of Freuchie, has been chosen colleague-successor to Dr. Dobie, of Shamrock Street Church, Glasgow.

SINCE the National Bible Society was formed in 1861 the average annual giving in Scotland for the diffusion of the Scriptures has been increased from \$5 per 1,000 of the population to over \$25.

THE Rev. James Paton, B.A., of St. Paul's, Glasgow, has been appointed lecturer to the Scotch Protestant Institute for the next two years. According to its constitution a majority of its directors are Free Churchmen.

At a meeting of the Anti Gambling League in Glasgow pointed reference was made by several speakers to the raffles and lotteries at church bazaars. The importance of the Churches setting an example was strongly urged.

MR. BLAIR, of Cambuslang, on receiving the degree of D.D. at Glasgow, was eulogized by Professor Dickson for his power and resources as a Gaelic preacher, which had made his name a household word throughout the Highlands.

THE Rev. James Scott, of Hobart, Tasmania, Moderator-elect of the Australasian Federal Assembly, who received the degree of D.D. at Glasgow, is an alumnus of that university, and was originally destined for the United Presbyterian Church.

THE total contributions to the Schemes of the Church of Scotland last year amounted to \$851,410 as compared with \$757,345 for the previous year. There is an increase in ten of the thirteen funds. For the Jewish Mission the contributions have fallen to the extent of \$10,105.

THE programme of the vacation art and science courses to be held in Edinburgh during August under the direction of Professor Geddes includes a course of lectures on sociology by Professor Geddes and Dr. Grosse, of the University of Freiburg. Three courses of lectures will also be given in natural science.

MR. J. T. MORTON, of London, is presenting every Protestant minister in Scotland and every Presbyterian minister in England and Ireland with a copy of "The Lord's Day and the Lord's Servants," by Rev. J. P. Lilley, M.A., of Arbroath, the essay which was awarded the first prize of \$250 by the Sabbath Committee of the Free Church.

MR. ALEXANDER J. B. PATERSON, M.A., Innerleithen, late assistant in the Bath Street Church, Glasgow, has been happily settled as colleague to the venerable Dr. Ritchie in the East Church, Duns. The pastorates of three ministers have extended over the history of this congregation, which was formed in 1741. Dr. Ritchie is in the fifty-second year of his ministry.

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stand. I looked like a person in consumption. Hood's Sarsaparilla did me so much good that I wonder at myself sometimes, and my friends frequently speak of it." Mrs. ELLA A. GORE, 61 Terrace Street, Boston.

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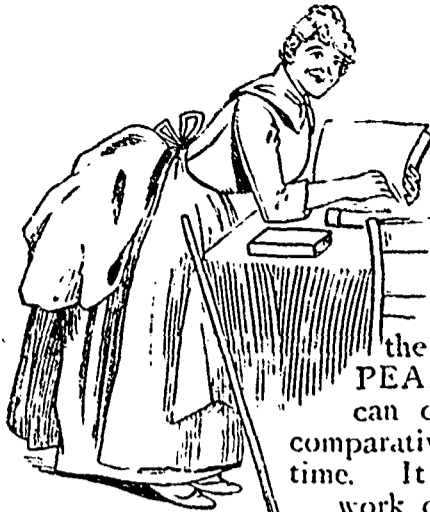
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PICKLED EGGS.—Drop hard-boiled eggs into a jar with pickled beets; they will color a lovely pink.

CHOCOLATE MARBLE CAKE.—Make silver cake. Mix chocolate with one-third of the batter, and proceed as usual in this cake.

CURRANT CAKE.—Made like silver cake, with the addition of Zante currants and the whole of two eggs, instead of the whites of three. Lemon flavour.

CHOCOLATE RIBBON CAKE.—Make silver cake, with middle layer darkened with chocolate instead of spice vanilla; use chocolate icing or jelly, as preferred.

CITRON CAKE.—Made like silver cake. Add sliced citron and flavour with almond. Flavour the frosting with either lemon or vanilla when almond is used in cake.

COCOANUT CAKE.—Make silver cake. Stir in desiccated cocoanut to taste; one-half to two-thirds of a cupful is usually desirable. After frosting sprinkle cocoanut over the top. Of course, fresh cocoanut is to be preferred, but cannot always be obtained.

OXFORD PUDDINGS.—Bread crumbs, four ounces; currants and suet, of each a-quarter of a pound; sugar, a dessertspoonful; grated lemon peel and allspice, of each a small quantity. Mix the whole with four eggs, make into balls, and fry in batter to a light brown. Serve with sweet sauce, or butter sauce, with a glass of rum stirred into it.

POACHED EGGS.—Butter the bottom of a frying pan and fill it nearly full of boiling water, slightly salted. The water should not boil, only simmer, and the eggs must be put in carefully one at a time lest the yolks should break. When the whites are thoroughly set, take them up with a small flat skimmer, so that the water will drain off, and serve on toast or alone.

AUSTRIAN BURNT ALMOND MACCARONS.—One pound less one ounce of sweet almonds, one ounce bitter almonds, one and a-half pounds loaf sugar, rolled fine, whites of eight eggs. Blanch the almonds, dry them, and roast brown in a slow oven; then pound them to a smooth paste with a very little rose water. Whip the whites of the eggs to the lightest possible froth, and finish as usual.

WATERMELON CAKE.—Make like silver cake. Take out one-third of the batter. Add about two tablespoonfuls of red sugar to this. Put layer of white in tin, add the red. Lay evenly upon the red one-half or two-thirds of a cupful of raisins, for watermelon seeds. Rapidly cover with the remainder of the white. Frost with red, either mixing the sugar into the frosting, or sprinkling upon it before drying. Vanilla flavouring.

GIBLET SOUP.—Scald two sets of goose giblets, cut them in pieces, and put them in a saucepan with a pound of gravy beef, a couple of onions, a bunch of sweet herbs, a teaspoonful of whole white pepper, and the same quantity of salt; cover with water, and stew until the gizzards are tender, then strain. Pour the soup back into the saucepan, thicken with butter and flour, boil it ten minutes longer, skim, add a tablespoonful of mushroom ketchup, a little lemon juice and cayenne pepper; return the giblets to the soup, and serve very hot. This soup may likewise be made with duck giblets.

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STEWED SWEETBREADS.—Parboil till tender; put in a stew pan with water or milk; work a little butter and flour together; add with pepper, salt and some chopped parsley. Stew about twenty minutes and serve.

PORK CAKE.—One pound of salt pork, chopped fine, one pint of boiling water, two cups of sugar, one cup of molasses, two teaspoonfuls of baking powder, spice to taste, one-half cup each of citron, currants and raisins chopped fine.

POTTED SHRIMPS.—Shell a quart of shrimps freshly boiled, chop them lightly, then pound them with about two ounces of fresh butter, cayenne, a suspicion of mace, and just at the last, some finely chopped chives. Serve with hot dry toast.

KIDNEY STEW.—Fry small bits of kidney brown with a tablespoonful of butter and a teaspoonful of chopped onion; mix them with a tablespoonful of flour, a little pepper and salt and boiling water. Boil gently ten minutes and serve hot.

POTTED HERRING.—Pick the flesh from two cold boiled herrings from bone and skin, and pound it in a mortar with a little butter, cayenne pepper, salt and an atom of mace. Serve as before. Cold smoked salmon or Finnan haddies done in this way, with a dust of curry powder, are excellent.

EGGS A LA CREME.—Into a pan of boiling water strain one teaspoonful of vinegar; slip the eggs off a saucer into the water, cook for three minutes; have bread toasted; with a skimmer lay an egg on each piece; pour over all one cupful of boiling cream or milk. If milk is used, thicken with corn-starch.

KISSEL OF CURRANTS.—Three pounds of fresh currants, crushed and pressed through a sieve; as much water as currant juice, six teaspoonfuls of farina, moistened with cold water. Strain the liquid, then pour on the farina in the saucepan, set on the fire, and heat to a boil. Add loaf sugar to taste, and boil, stirring constantly until the kissel thickens.

CROQUETTES OF CHICKEN AND RICE.—Boil gently half a pound of rice in a quart of water or broth for half an hour; then add three ounces of butter. Simmer until quite dry and soft. When cold make into balls; hollow out the inside and fill with minced chicken made rather thick. Cover over with rice, dip the balls into the yolk of an egg, and sprinkle over them some bread crumbs and fry a nice brown. Before the rice cools add a little cream or milk.

FUNNEL CAKES.—Separate three eggs; beat the yolks until light; add to them a cupful of milk—half a pint—and one cupful of flour. Beat until smooth; add half a teaspoonful of salt and a teaspoonful of baking powder. Put this mixture into the funnel. Have ready a smooth frying-pan containing just enough hot lard to just cover the bottom. Begin in the middle of the pan, allowing the batter to run through the funnel, winding it around and around. When the cake is brown on one side, turn and brown the other. Serve hot.

SHIRRED EGGS.—Butter earthen saucers, break into each two or three eggs, set them into a bake pan in a hot oven; season when done, and serve in the saucers.

MOUSSE A LA RUSSE.—One quart of very clear calves' foot jelly whipped very light, then poured into a mould, and when cold, turned out and garnished with as many varieties of preserved fruits as possible.



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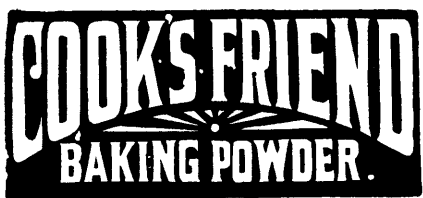
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HUFON.—At Goderich, July 14, at 11 a.m.

KINGSTON.—In John Street Church, Belleville, 1st Tuesday in July, at 7 p.m.

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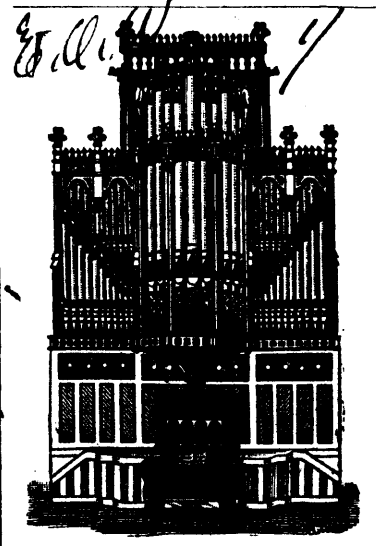
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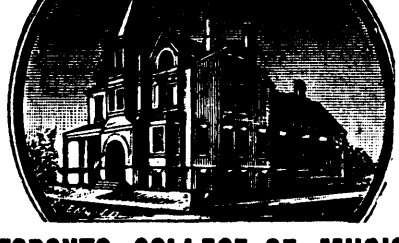
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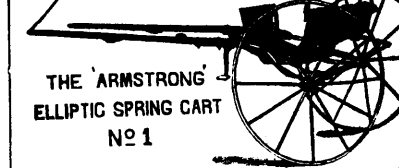
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