

Pages Missing

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OVER LAND AND SEA.

One of the most picturesque personalities in the ministry of the Church of Scotland is the Rev. Dr. Smith of Cathcart, "father" of the Glasgow Presbytery, and an ex-moderator of the General Assembly. Although the rev. gentleman has reached his 92nd year, he still continues to manifest a living interest in all matters pertaining to his church and parish. Dr. Smith has just celebrated the 68th anniversary of his ordination to his pastoral charge—a record that would be difficult to match in any denomination in any country. In these days of frequent ministerial changes, when clergymen are even laying themselves open to the charge of being called "solicitors-general," it is refreshing to meet with such an instance of ministerial constancy as the incumbent of Cathcart affords.

The pleasing announcement was made on March 8th, that the debt of \$115,000 hitherto resting on the American Board of Foreign Missions was wiped out. The successful movement for the removal of the debt was started by a donation of \$25,000 from D. Willis James, of New York, and the Misses Mary and Margaret W. Leitch, whose missionary work in Ceylon is well known the world over, also collected a large proportion of the sum needed. It is now proposed to raise \$100,000 by Sept. 1st, 1896, as a reserve fund to prevent the Board falling into a similar predicament of debt in the future, and the Misses Leitch are devoting themselves to the completion of this undertaking.

Professor Filippo de Lorenzi, of Rome, has become a Protestant. He had been a priest and professor in Roman Catholic Colleges for many years. He has joined the Waldensians, and has published a letter, in which he says that for years his heart has not been at rest. He finds peace in the Evangelical Church, "whose faith is based solely and alone on the word of God."

The *London Independent* says that out of fifty thousand ministers to whom an appeal was recently made to preach sermons in favor of opening the museums on Sunday, only fifty-nine responded to the invitation, of whom thirty were Unitarians, and the rest of various affiliations, "ethical" and otherwise. On the other hand, 754 members of the dramatical and musical professions signed a memorial in favor of maintaining the present rules, on the ground that five hundred thousand persons employed in the "amusement industry" should be protected from the burden of Sunday labor.

The Rev. Sheldon Jackson, D.D., is known through out the United States as a tireless home missionary of the Presbyterian Church. He was a pioneer in the Mississippi Valley, in the Rocky Mountain district, and during the last few years has had a large part in the development of religious and educational affairs in Alaska. Wherever he has been he has proved himself to be a strong and influential leader. Home mission-

aries are not usually supposed to be possessed of wealth, and it is safe to say that Dr. Jackson has not been able to save what fortune he may possess from his salary. He has just given to the University of Utah the sum of \$50,000. The "Evangelist" well says: "This gift of our home missionary hero is the surest pledge that all other gifts wanted are sure to follow." Such an example cannot fail to be contagious. Dr. Jackson has performed a splendid service in the field; and this gift to an institution of whose claims he is personally well informed is not the least of his many noble deeds in behalf of the Church of his choice and county which he has served so long and so well.

During the past year \$500 has been contributed in Sitka, Alaska, for the maintenance of the Presbyterian Mission school located there. This money has been given to support five scholarships of \$100 each. Four of these scholarships has been given by as many different individuals, while the fifth is paid by the Christian Endeavor Society connected with the First Church (American) of Sitka.

Dr. John Sutton, a ruling elder of the Presbyterian Church of Midway, Ky., made provision in his will for generous aid to the work of the Presbyterian Church. He left a thousand dollars for the Kentucky Evangelistic work, five thousand for the Thornwell Orphanage, five thousand each to the Home Mission and the Foreign Mission Committees of our Church, five thousand to the Committee of Education, five thousand to the Invalid Fund, and three thousand and five hundred to the Presbyterian Church at Midway, and various sums to other charities, amounting in all to about \$40,000; the remainder, if any, to be divided among the benevolent causes of General Assembly. Of his surviving brothers and sisters, all save one concurred in this. An objection raised by one of them led to a suit over the validity of the will in the courts in Woodford county. The verdict in this matter was given last week, sustaining the will, and giving the money to the causes named in the will.

The Bulgarian Government have been officially notified from Constantinople that the Sultan has charged the Ottoman representatives abroad to ask the consent of the Powers to the recognition of Prince Ferdinand, as provided for in the Treaty of Berlin. The Bulgarian Exarch arrived at Sofia from Constantinople to officiate at the ceremony euphoni-ously called the "conversion" of the infant Prince Boris. M. Stoiloff has also reached Sofia. An impression appears to prevail in some quarters that possibly Prince Ferdinand himself will adopt the faith of the Greek Church. The Czar has consented to act, by proxy, at the ceremony of the young Prince's "reception," thus it may be taken for granted that Russia has recovered her hold of the Bulgarian State, a fact which, in the future, may be productive of important results in European politics.

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Toronto, March 26, 1896.

The Vacant Professorships.

THE nominations by Presbyteries for the vacant professorships having been made, interest now centres on the selection which may be made by the College Board. The choice of the Board while by no means final will have great weight with the General Assembly, hence the great care and caution which will be observed in reaching a decision.

The list sent up for consideration is a fairly good one, containing as it does the names of many able scholars adapted for the duties of the professorial office. Moreover, the Board is not confined in its choice to the list of nominees sent by the Presbyteries, but may select others, a fact not without its advantages, for the Board is most intimately aware of the special needs of the College and the kind of men which will bring the greatest strength with them to the teaching faculty.

It has been urged often, and sometimes with what has appeared to be greater zeal than wisdom, that ministers in active connection with the Church in Canada ought to be appointed. There is much to be said for this view, and the essential qualifications being equal, it ought, probably, to prevail. Yet it would be a decided weakness were the Church fettered by a prejudice against men from other branches of the Presbyterian body. On the one hand it is fairly contended that a born Canadian can understand and appreciate the conditions and needs of the Canadian Church, better than a Briton or an American, while on the other hand, it is as truly held that the scholarly and personal qualities, so necessary in a professor, may not be as easily available in Canada as in a wider field.

The case of Dr. McCosh's appointment first to Belfast and then to Princeton is cited to emphasize the latter view. Such examples, however, are quite unnecessary. The duty of the Church is clear. It is to appoint the very best men available be they from Great Britain Canada or the United States. The appointments are of the greatest importance; indeed their importance is not likely to be over-estimated even by those who adhere to the highest standard of qualifications, and that being so, men in every way suitable and competent must be sought for and found for the positions. There is every reason to suppose that it is in this spirit the Presbyteries and the Board have been proceeding.

The number of nominees indicates that there are in the Church not a few who are considered by their brethren competent for the positions. Should these be passed over in favor of others from without the Canadian Church, there should be rejoicing not disappointment, for the General Assembly will act for the best and the Church will be further strengthened by the addition of able men of whom there cannot be too many in her service. Should Canadians be appointed the

Church will be congratulated on the fact that she will have found within her own pale men the peers of any in other lands who might have been chosen to devote themselves to the Master's work in Knox College. With the highest interest of the Church steadfastly kept in view there ought to be but little difficulty in making the appointments and no heart-burning as a result.

Home Missions.

The Home Mission Committee met this week under circumstances which may be characterized as satisfactory and encouraging. The work carried on in the old Presbyteries as reported upon is of itself an evidence of the importance of the duties with which the Committee is entrusted, and it is no small praise to say that under the careful supervision of the Committee the past year has been a prosperous one. A detailed statement will appear in our issue of next week which will enable our readers to realize the full significance of the work, and it is to be hoped it will be carefully and prayerfully perused, for it is by such means a grasp of the affairs of the church can best be obtained.

Meanwhile it is gratifying to note that the contributions to the funds from the old country amount to \$6106.27, while for a special object, the Students' Missionary Society of the United Presbyterian Church of Scotland has promised a handsome sum. The Treasurer's statement showed a revenue of \$55 076 14. Expenditure to date, \$36.508 22; leaving a balance of \$18,567.92; to which add balance on hand, May 1895, \$655.36: total balance on hand, March 23, 1896, \$19,223.28 and the Committee estimates that a further sum of \$15,000 will be necessary to carry out the indebtedness of the current year.

The loss to the Committee by the deaths of Rev. Dr. Reid and D. J. Macdonnell, was very properly acknowledged, for the services of both, were of inestimable value.

Public Worship.

The importance of the public services of the church is a theme which has engaged the timely attention of several thoughtful writers of late. At a recent meeting in Glasgow, Rev. Professor Story, dealing with a large scheme of church extension, emphasized the duty of attending church, which rested upon all. "When people talk," he says, "of the great object of going to church being the delivery of sermons, I wish they would rise to a higher consideration of what Christian worship is. The idea of the Church being the vehicle of the worship and the prayers of the people of God, is far too much lost sight of." "The development of a healthier idea of worship amongst us will do more than anything else, more than direct preaching on the subject of worship, to train up a spirit of reverence, a spirit of conscious dependence upon God, a spirit recognising God's presence in and God's power over our daily work, a recognition of Him in all our ways, which should go far to check and keep back the advancing tide of the materialistic secularism and the scepticism of our day." "The withdrawal of oneself from the community of the Christian congregation and from the public worship of God, is sure to have a deadening and secularising effect upon the mind and conscience. To lapse from Christian ordinances always implies a deterioration of the whole theory and idea of life, and the growth, in the person who lapses, of an idea of life in which religion has no place. Religion, which binds us to the Supreme and to the Unseen, ceases not only to be a controlling influ-

ence, but ceases to be a living influence at all, and all kinds of lower motives take its place. It means isolation from Christian sympathy, and from fellowship in Christian work and thought." And a contemporary remarks:—

"When God's relation to the public worship and other services of the church is realized properly it becomes easier to estimate them and our duty to them aright. Treat them as commendable and useful and, of course, to be approved, yet as of no more importance than engagements made in the way of pleasure or business, and you testify powerfully to the world that you do not really regard them as vital. Show that you honor, reverence and enjoy them—and show it by your spirit, by the whole temper of your life—and others will believe you and also will come to believe that you are right in your attitude." Let us never allow ourselves to doubt the value of public religious services. There would be little personal piety without them. Personal experience joins hands with history in their favor, and the future will confirm the testimoins of the past.

International Peace Court.

We gladly accede to the request from a member of the Committee that the following memorial be published in our columns:—The following resolution was passed by the Presbyterian Ministers' Association of Philadelphia:

"Resolved, That we recommend the 'Powell Memorial' on the Standing International Peace Court, as introduced in the United States Senate by Senator Frye, and referred to the Committee on Foreign Relations, February 24th, as something definite on this great subject, and, as far as we can see, practicable."

The memorial is as follows:

"This memorial respectfully suggests it to be of paramount importance that something very definite be done in the immediate organization of a permanent International Court of Arbitration;

"Therefore, that until otherwise provided, a standing International Board of Arbitration be selected and appointed, to be composed of a member of the highest judicial tribunal of each of the following countries, to wit: Argentina, Austria, Belgium, Brazil, Great Britain, Chili, China, Egypt, France, Germany, Hawaii, Italy, Japan, Mexico, Orange Free State, Russia, Transvaal, Turkey and the United States; the same to have power to settle any national or international disputes. And that it be held infraction of international law for any nation, after establishment of this court, to settle its disputes by the wholesale murder of war. The same to be sought and provided for by such legislation and such diplomacy as your honorable body can, in your judgment, wisely bring to bear on the subject.

GEORGE MAY POWELL,
President Arbitration Council.

By Manhood to Man- This is a remark the truth of which
hood's God. ought to be remembered when the Sunday street car advocates resume their campaign on behalf of Nature and the working man. We talk about men reaching through Nature up to Nature's God. It is nothing to the way in which they may reach through manhood up to manhood's God, and learn the divine love by the human.

Many Churches one The *Christian Leader* draws atten-
Cross. tion to a sermon just published by Rev. Wm. Baillie, M. A., rector of Killibegs, and finds in it evidence of a broad, Christian spirit which the following quotation seems to justify:—"I fear not, then,

that when I hear of a sinner finding his Saviour—a prodigal returning from the far land of sin—I have not one shadow of doubt in my mind of the assurance of his salvation, of the certainty of his title to the kingdom of heaven, because he may belong to some other denomination than mine. Of course, I should with gladness see such an one joining in with my congregation, on account of the pleasure and privilege it is to see another member of our Heavenly Father's family joining with us, and to hear his voice blending with ours in prayer and praise to our great God. Still, as regards his perfect safety, if he has been to the cross of Jesus, led there by the Holy Ghost, and is accepted of the Father through the merits of His beloved Son, it matters not one straw, as regards his promise of eternal life, what branch of the great tree he has taken refuge in."

Work among the Admirable work is being accom-
Jews. plished by the Montreal Christian Jewish Mission as can be learned by a report and appeal recently sent out to the Christian public. Good results are reported and the work has the endorsement of leading ministers of the various Protestant Churches. In a paragraph the following acknowledgment is made: Thanks are hereby expressed to the Foreign Mission Committee of the Presbyterian Church for gift of the apparatus in their hands which belonged to the Mission in its previous form; also to the Montreal Bible Society for liberal grant of books.

A Basis of Following an article by Dr. Lindsay
Unity. in *The Contemporary Review*, in which he recounted the different types of ecclesiastical organization that existed side by side within the one corporate Apostolic Church, and which, with all their independence, did not produce isolation, *The Christian Work* urges that "we go back to the Apostolic and sub-Apostolic Church and do as they did." It thus enumerates the conditions of that unity:

- "1. Discipleship of Jesus the Divine Saviour and teacher of the world.
- "2. The acceptance of the Holy Scriptures.
- "3. Baptism a precedent to church membership.
- "4. The Lord's Supper a common basis of fellowship.
- "5. Liberty of conscience in interpreting Scripture.
- "6. Liberty in the choice and administration of church governments."

A Shorter Creed Rev. Dr. Charteris, the well-known
Advocated. Professor of the Church of Scotland, at Edinburgh, has been expressing himself in favor of a Shorter Creed for churches, so as to meet objections on conscientious ground to details not considered "essential." He is looking ahead to a time when there may be a re-union of Churches in Scotland. An extract from his statement will show the main points in his proposition:—"I believe that a Church cannot hold together without a creed, and that it was never intended that the Christian Church should be creedless, but the primitive Church shows us that that creed ought to be very short, and only a statement of personal adherence to the living Redeemer, the incarnate Christ. The time for long creeds based upon intellectual inferences from primary facts is passed by. I think we should have had a shorter creed in Scotland long ago, a better and more honestly maintained creed, if it had not been for our ecclesiastical divisions, and my main reasons for wishing a re-union of Churches are—first, that we should be able to work upon a much Shorter Creed, and, second, that we would not waste so much Christian effort as we now do in Scotland, the resources of the united Church being set free for the work of extending the kingdom of Christ at home and abroad."

The Songs of Life.

Each epoch in history and each era in life has its own song. The song of childhood is the song of innocence and inexperience.

Infancy knows neither temptation, sin, nor sorrow. Simple merriment is its song. Blessed are they who can recall this singing, and in later years repeat some strains from it. For all innocence is not lost, whatever pessimistic philosophy may say. There are women who will read these lines who are as pure in thought as when they lay laughing in their mother's lap, and some men as honest as when they looked out of frank eyes into the mother's eyes. Intermingling with songs of penitence for sin is also, as might and ought to be, the singing of so much of this innocence of childhood as has not been lost. Job's affirmation of his innocence of the sins imputed to him by his comrades is not presumption. The Psalmist's glad declaration that his Father can keep him innocent from the great transgression is not an idle hope in God. He who keeps himself near to childhood keeps something of childhood's innocence in his heart life. It is well sometimes to be merry with childhood's laughter. For if there is a merriment of fools which is like the crackling of thorns under a pot, there is also a merry heart which doeth good like a medicine.

The song of youth is the song of love.

The youth comes to a time when he longs for some woman whom his strong arm may protect and his labor may support. The aspirations of the knight errant stir within him. The maiden comes to a time when she longs for some strong arm to protect her, some knight whom she can reverence and in whom she can trust. This song of love the Bible well calls the Song of Solomon; that is, the song of the wise man. For the wise man sings this song, even if he sings it sadly to himself in solitude, never having found the maiden whom he may protect and for whom he may labor. The wise woman sings this song, for in any true woman there is a dormant wifehood and womanhood, though some never are repaid for their love by husband's love or child's love. But even they are happier than the unwomanly woman. For to give and never to receive is better than to be so poor in love as to have no woman's wealth to bestow. Nor is this love a mere honeymoon experience, ending with the bridal trip. It is no

"Bird's song and bird's love,
Passing with the weather;"

but

"Man's song and man's love,
To love once and forever."

And so it leads on to:

The song of manhood and womanhood; the song of labor, service and sorrow.

Man's song is the song of labor—the labor of love. Drudgery is labor without love, and has no song; but all labor that has love for its inspiration and love for its reward is songful. Bryant has interpreted it in the "Song of the Sower," and Longfellow in "The Village Blacksmith." The political economy which treats man as a mere wealth-producing creature knows nothing of either man or life. For man lives to love, and love is the inspiration of his toil. Love for home, for wife, for children.

Woman's song is service—a quieter labor. See her going about the household, busy in what men miserably misinformed call menial services, singing as she goes. It is an evil age which drives her out from home to be a bread winner, which to her work—the work which only she can render, child-rearing and child-training and home-keeping—adds the work which belongs alone to man, that of battling with nature and with life for bread. It belongs to man to win the bread for women's mouths, and civilization will not be wholly Christian until it ceases to call her from the home to the store, the factory, the mine, to do man's work for him. Hers is the song "Home, Sweet Home;" she makes it sweet by her singing. Her's is the slumber-song, "Sleep, baby, sleep." she sings rest into husbands' and brothers' hearts as well. Her voice is the echo of the sweet song Christ sang to weary humanity. Come unto Me and rest.

but both man and woman sing the song of sorrow, and draw nearest to each other, nearest to heaven, and nearest to God when the dark-robed angel of God's love comes to teach them this song. There is no song of the morning

hour sweeter than the song of the whippoorwill in the gloaming. It was when the weeping women came to the grave that they saw the angels. There is no brightness of the garish day to compare with the somberer beauty of the starlit heavens.

"Then sorrow touched by Thee grows bright
With more than rapture's ray,
As darkness shows us world's of light
We never saw by day."

Last of all comes the song of old age, the song of peace: "I have fought the good fight; I have finished my course; I have kept the faith; henceforth there is laid up for me a crown of righteousness." And this is the best song of all. The labor ended; the battle fought; the victory won; the sins forgiven; a conscience at rest, looking back upon a life full of mercies; a hope exultant, looking forward to a life full of glory.

What a splendid symphony is life, to one who knows how to interpret it, with its four movements and its one theme! For that one theme is love and God; and love and God are one. First the dance-music of childhood; then the love-music of youth; then the labor and martial music of manhood, mingled with the sweet home-music of womanhood, with strains of pathetic minor enriching both, and last of all the peace-song of old age, leading on to the yet unheard song of "blessing and honor and glory and power unto Him that sitteth upon the throne, and unto the Lamb forever." The first is the song of the boys and girls playing in the streets of the city of the King; singing, "He that is of a merry heart hath a continual feast." The second is the song of the lover: "As the lily among thorns, so is my love among the daughters." The third is the song of manhood and womanhood, the song of a love that "beareth all things, trusteth all things, hopeth all things, endureth all things." Last is the song of old age, the song of a "peace of God which passeth all understanding."

And from first to last in all, and binding all together and making them one, is the one theme, love and God, for God is love, and life is love, and all the songs of life are songs of God and of His love.

Sleeplessness and Worrying.

BY WILLIAM FUTHEY GIBBONS.

As many cures for worrying are proposed as there are different cures for sleeplessness, but no one "sovereign remedy" has been found. It does as little good to say, "Don't worry," as it does to say, "Don't lie awake." The poor sufferer, in his present condition, cannot help either.

We all know how useless worrying is; most Christians know how sinful it is; some Christians know that it is their besetting sin—a form of doubt to be mourned over and repented. Those who have reached the last stage are on the way to deliverance.

Many who assume to prescribe cures for worrying, treat it as if it were not a disease of the heart, but of the intellect. They appeal to the reason of the sufferer instead of joining with him in prayer to the Physician of souls, "Lord, increase our faith." One would-be comforter says, "Don't allow your mind to dwell on your trouble." He might as well say to a sufferer from insomnia, "Don't think." Unfortunately neither sufferer can help doing just what he does. Power of will does not avail to soothe the brain when it is clogged with blood, or the heart when it is filled with worries. Another adviser tells the fretting Christian to go to work at some pleasant or routine employment. Still another would prescribe change of scene. But the trouble lies deeper, it is not outward circumstances, but inward conditions, which make the mischief. Just as the weary, sleepless one counts hundred after hundred or walks the floor in vain, until the physical conditions of the brain are such that sleep can come, so the soul which is consumed with self-distractions and worries finds no permanent comfort until perfect faith in God heals all irritation. "He giveth his beloved sleep"—rest for body and soul. All artificial cures for worrying are as little productive of permanent good—and perhaps as much productive of real harm—as opiates for producing sleep. The one, certain preventive for worrying is to put the soul into such relation to God that it will be willing to accept anything from His hands. Given perfect faith, and there will be no fretful Christians.

Character in Christ's Kingdom.*

BY REV. ADDISON P. FOSTER, D.D.

Christ closes His Sermon on the Mount with a discussion of character. Here, as is appropriate, is a climax in His thought. Character is of supreme moment, and a good character is above all things else to be desired in Christ's Kingdom.

CHARACTER IS DETERMINED BY CHOICE.

Christ does not here go into the philosophy of character. He simply tells how to form good character. He describes two gates and two ways between which we must choose. A similar idea is brought out in secular literature. Socrates describes Hercules as sitting at the dividing of the ways and as urged by a divine presence to choose between them. On that choice his future would depend. Here Christ points first to the narrow gate and the straitened way. It is not popular; few enter it; but it leads to life, and all are urged to choose it. Christ then points to a wide gate and a broad way. It is filled to repletion; but it leads to destruction.

All human conduct may be classified as taking place on one of these two ways. Every action is either good or bad. The Old Testament has a remarkable statement that the "ploughing of the wicked is sin." What does that mean? Why, that a sinner's most innocent in themselves are done with evil or good intent. In the same way, eating and drinking may be to the glory of God. A prevailing choice is like the great on-rushing current of a stream. Whatever it has on its bosom goes in the same direction and reaches the same destination, because controlled by it.

Choice forms character. We deliberately decide upon our course and then everything falls into line with that decision. What is character? We might call it the sediment of habit. The stream of the daily life flows steadily on in one direction or another with certain feelings and purposes in solution. These are deposited and become rock strata, just as the Mississippi takes up the substances of the hills in the far north, bears them southward, and deposits them in broad savannas at the river's mouth. And what forms habit? Invariably, choice. We choose a thing to-day, to-morrow and the next day, till the habit is formed, and the result is character. All choices, therefore, should be made with reference to the highest and best results. The one great choice should be for Christ and His Kingdom; all others should be in line with it. This is what Christ meant in setting before His disciples two ways or courses of action. The Kingdom of Christ presents one way of living; the kingdom of the world another. Which shall we choose? The way of life. Such a choice is fundamental. It shapes our whole future. It determines what we shall be.

CHARACTER IS TESTED BY FRUITS.

It is not always easy to distinguish a good character from a bad. Men often deceive themselves in this regard both to others and themselves. Various popular tests are seriously defective. Christ warns us against testing character by the show it makes or the fine words it utters. These are no evidence of what is within. We may be fluent in the prayer-meeting an exceedingly devout in our manner; but this proves nothing. How shall we know that others who claim to be our teachers, or that we ourselves, have right characters? Character is something that lies within. Even the mysterious X-ray cannot search it out and show us what it is.

We may know it by its fruits. Character is a force, a life. It is always at work. It is producing something. It is leading to action. It is putting forth a fruitage of deeds. What are they? for they show what we are. A good character results in noble deeds,—in self-denials, in heroism, in generosity, in consecration. A bad character results in evil deeds,—in impurity, in meanness, in injustice, in selfishness. Good character invariably searches out the divine will and endeavors to carry it out in the life. Bad character may talk well, but it works iniquity. Not professions, but lives, show good character,—lives in conformity with the Word of God, lives of Christian principle.

CHARACTER SHAPES THE FUTURE.

We are too apt to forget that the good and the bad may

*A Meditation based on (Matt. vii. 15-27; Luke vi. 43-49) in the Bible Study Union Course on "The Teachings of Christ."

for a time have a great outward similarity. Character is something within, and outward conditions may be seen the same when really the fundamental difference is as wide as eternity. The tares and the wheat grow up together till the harvest and are difficult to be distinguished by the eye. So two houses similarly fashioned may rise near together, one seemingly as desirable as the other, but in reality they differ in their location, their foundation, and their fate. The same is true of society in a community where the atmosphere of Christianity is all pervasive. Under such conditions there is likely to be no great outward difference among the people. They all go to church, they all use decorous speech, they keep the second table of the Decalogue; but they are not the same. Some are dwelling on the rock Christ Jesus, and some have builded on the sands of false hopes. The time comes when both habitations are shaken by storms. Then character shows itself to be of vital importance. The deep and often underlying and unseen difference determines the results for a limitless future. The storm of temptation, bereavement, injustice, disappointment, or death comes and beats upon our frail humanity. What then? Why, he who has built by faith on Christ's righteousness is unmoved and stands firm to the end; while he who has sought the tempting valley, where the grass was green and where the earth seemed brighter, and reared his home on sands, finds himself suddenly whelmed in a raging torrent that comes roaring down the gorge. He is swept off his feet, his house tumbles to fragments and is borne away, and destruction is upon him. The time was not yet ripe for Christ to unfold the full scheme of salvation, but its germs are there, in these closing passages of the Sermon on the Mount.

Sanctuary Service.

Progress in the Christian life is, in an important sense, due to faithfulness in our attendance upon public service on the Lord's Day. It is surprising, indeed, in view of such distinct scriptural injunctions, that any one should discredit its necessity or become indifferent in respect to the obligation. No less surprising is it that, blessed as we are with so great a privilege, any one should hold it in light esteem or elevate any modern church arrangement to a superior place. There is a dignity, a permanence, as well as a peculiar charm in public worship, when spiritually enjoyed, that no other service can possibly afford. O! what is the testimony of devout hearts in all ages? It is that in "assembling ourselves together" on His holy day, God is pleased in a special manner to open His truth and seal it upon our hearts for edification.

The excuses for absenting ourselves from the public means of grace are usually found to be trivial. When this is the case, the loss to ourselves is irreparable. Providential circumstances, such as personal illness or waiting upon the sick, may be a reasonable justification for our absence. Even in such cases the deprivation is conceded to be very great. Nothing less than the love and tenderness of God, who thus afflicts us, can, in any sense, compensate us in such a loss. To all devout hearts, thus denied, He will surely come and in some way repair the breach made.

But not so will He deal with the wilfully negligent. His pleasure cannot be upon them. His omniscient eye detects in their omission a defective consecration, a dullness as to spiritual things that must deeply grieve Him. When we suffer ourselves to become so occupied with earthly interests as to forget His house, we can look for nothing less than spiritual leanness to come into our souls.

If all this be true, it is manifestly our duty to seek release, as far as is possible, from worldly engagements on the holy Sabbath. The day is given, among other things, for hearing God's Word in the congregation of worshippers, in uniting in His praises and supplications in His temple. It is possible to so transfer the cares of the week to this day as to wholly unfit the soul for these sacred duties. And not only so; the reading, the social visiting, and the unnecessary work of the Sabbath may be of such a kind as will necessarily arrest spiritual thought and render religious exercises useless, even injurious.

Just here is the harmful influence of the Sunday secular newspaper. It would be quite possible for Satan to invent a more destructive method of under-

mining public ministrations in the sanctuary than this. The secular is made to supercede the spiritual; the currents of business carry the soul far out into tumultuous seas, away from God's sheltered harbor of needed rest. The whole scheme is fraught with peril to souls.

Said a professed Christian in our hearing recently: "I became so absorbed in my daily paper this morning that I failed to observe when the hour for public service came." The response of a friend at his side was a terrible rebuke: "You missed an excellent sermon, and a rich blessing in the sanctuary."

Notwithstanding the numerous attractions of our time, so unfriendly to sanctuary service, what multitudes of hungry hearts are being satisfied with the "fatness of His house!" Never, we are confident, has the privilege of sitting where "strength and beauty are in His sanctuary" been more widely appreciated than at the present. Never have greater numbers in the aggregate sought His courts, or have exclaimed with joyful hearts: "A day in Thy courts is better than a thousand. I had rather be a doer-keeper in the house of my God than to dwell in the tents of wickedness." Unnumbered souls in Christian and heathen lands not only find delight in God's earthly temple; they anticipate with rapture the speedy entrance upon the heavenly. In the marvellous description given by the revelator of that abode the temple vanishes away and God becomes evermore all and in all: "I saw no temple therein, for the Lord God Almighty and the Lamb are the temple of it." J.H.K.

The Social Problem and its Solution.

BY P. A. M.

Written for the Review.

One of the most perplexing questions that our modern civilization is called upon to deal with is the relation of the rich to the poor. Too often our ears are shocked by recitals of the hardships and trials inflicted upon the poor by the rich. And frequently, too, we hear of retaliation on the part of the poor. Capital ranges itself against labor; and labor arrays itself against capital. These two powerful factors of modern life, both of which should minister as handmaids to the social fabric, are found wasting their time and strength in mutual reprisals and recriminations. Surely that machine works badly; something must be amiss, when there is so much jarring and jolting in its operation. This surely cannot be the Christian civilization that the Lord Jesus Christ foretold with such assurance, and contemplated with such undisguised satisfaction. Is this the legitimate result of His self-denying labors and death? Is this the practical outcome of the application of His teachings to actual life?

The age in which we live claims to be both civilized and Christian. Historically the claim can be substantiated. But it would seem inconceivable that the observance of the Golden Rule and kindred doctrines should eventuate in all the pride, and hatred, and injustice, and crime of modern life. The fault, manifestly, is not that Christian society is modelled upon the teaching of Jesus, but that fundamental points of it have been overlooked, misapplied, or deliberately discarded. The Utopia of the future is not to be found in pregnant brain of the rationalistic philosopher, is not to be produced by Nihilism, Socialism, or Single Tax. These and similar schemes have been tried and found wanting by hundreds. In common they lack the essential element of a power from within, relying for success upon external environment. The hope of the future is the regeneration of the world, to be realized only with the advent of the "new heaven and the new earth wherein dwelleth righteousness." In proportion as men and women are filled with the Spirit of Christ, and put the principles of His word and life into practice, will the odious distinction between rich and poor with all its attendant evils vanish away. As men become holy they become just and merciful. The religion of Jesus, instead of being chargeable with the present crisis of Society, is the salt that preserves it from corruption. It alone is able to cope successfully with the human heart, throwing out its pride, selfishness, cruelty, sin. It alone can show men that their interests are, after all, identical. In seeking and finding each other's good we secure our own.

It should not be difficult for Christian people to maintain harmonious and proper relations to each other. The principles underlying the Sermon on the Mount, if uniformly practised, would obliterate every species of wrong doing, and take away all grounds for resentment and opposition. Our Lord gives definite instructions to His disciples how to cultivate brotherly feelings—"Leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift." Our gifts, our sacrifices, our service, all are unacceptable to God, so long as envy, and hatred, and sin are rankling within our hearts. The Word of God demands, the Spirit of Christ works out the

reconciliation of estranged brethren; and both promote the cordial and harmonious feelings that that are so necessary in the Church and society.

It is only a step forward when nations shall, by common consent, accept this principle of brotherhood, and submit all international difficulties to arbitration. Of all modes of settling disputes war is the most irrational and abhorrent. A great writer well describes it as "the sum of all villainies." It is an appeal to the aboriginal instincts of depraved human nature—a survival of that abominable maxim that "might is right." Surely the world has outgrown this barbarous stage. This century boasts itself as the "age of Reason": let it vindicate its claim by enthroning the Universal reason high in the councils of the nations, rendering and compelling submission to her dictates.

We hear with unfeigned satisfaction of the movement in the Old Land in favor of a permanent Board of Arbitrators between Anglo-Saxon peoples. This has been suggested by the recent possibility of war between Britain and the United States—in reality one people, though living under different political institutions. Strife between brothers is the most unseemly of all quarrels. A war between England and the United States, so near of kin, so closely interlinked in common interests, so cordial in mutual efforts for the world's good, would be a spectacle for men and angels to weep over. Let us bid God-speed to the promoters of this scheme which may be the means of saving millions of lives and property. "Blessed are the peacemakers." Let the cries of widows and orphans of those slain by cruel war inspire them with the courage and enthusiasm necessary to carry them forward to success. In the States, too, there is hearty co-operation on the part of all humane and Christian people. Let Canada not lag behind in this important and beneficent movement. Why should not some of our public spirited and philanthropic men unite in carrying forward this good work, by holding meetings, passing resolutions, and forwarding petitions to the seats of authority to wipe out this foul blot upon Christian civilization?

Why I Go to Church on Rainy Sundays.

Frances Ridley Havergal's admirers, whose name is legion, will read with interest the following lines from her pen:

I attend church on rainy Sundays because,

1. God has blessed the Lord's day and hallowed it, making no exceptions for rainy Sundays.
2. I expect my minister to be there. I should be surprised if he were to stay at home for the weather.
3. If his hand fail through weakness, I shall have great reason to blame myself unless I sustain him by my prayer and presence.
4. By staying away I may lose the prayers which may bring God's blessing, and the sermon that would have done me great good.
5. My presence is more needful on Sundays when there are few than on those days when the church is crowded.
6. Whatever station I hold in the church, my example must influence others. If I stay away, why may not they?
7. On any important business rainy weather does not keep me at home, and church attendance is, in God's sight, very important.
8. Among the crowds of pleasure seekers I see that no weather keeps the delicate female from the ball, the party or the concert.
9. Among other blessings such weather will show me on what foundation my faith is built. It will prove how much I love Christ. True love rarely fails to meet an appointment.
10. Those who stay from church because it is too warm, or too cold, or too rainy, frequently absent themselves on fair Sundays.
11. Though my excuses satisfy myself, they still must undergo God's scrutiny, and they must be well grounded to bear that. (St. Luke xiv. 18.)
12. There is a special promise that where two or three meet together in God's name He will be in the midst of them.
13. An avoidable absence from the church is an infallible evidence of spiritual decay. Disciples first follow Christ at a distance, and then, like Peter, do not know Him.
14. Such yielding to surmountable difficulties prepares for yielding to those merely imaginary until thousands never enter a church, and yet they think they have good reason for such neglect.
15. I know not how many more Sundays God may give me, and it would be a poor preparation for my first Sunday in heaven to have slighted my last Sunday on earth.

Habits of Bible Study.

BY REV. J. N. FORMAN, M.A.

Why should we have regular habits in our study of God's Word? Would it not be better just to take up the Bible when we have time, and read as we feel inclination? Does not laying

down rules as to systematic study take away from the spontaneity? The answer to this why is threefold:

(1) In every other study or business the man of regular habits and system accomplishes the most work. Suppose one prepared for the B. A. examination on the principle of studying when he felt like doing so, what chance would he have against the man who daily for years at fixed times applied himself closely to studying the prescribed subjects?

(2) The Word of God is the greatest of all studies, and also the one of vital importance to us. It is a larger subject than astronomy, or physics, or physiology, or psychology. It requires closer application, more diligence, more patience, and more love for the subject studied. It requires a greater teacher. No ordinary "professor" can teach us here. We need the Spirit of truth, who shall guide us into all truth. If with smaller subjects we have gone daily to our teachers' class rooms and diligently attended to their teaching, and learned our lessons in the quiet of our rooms, how much more reverently, studiously, yes and regularly, should we daily wait upon this Teacher with book in hand? "Open thou mine eyes." "The opening of thy Word giveth light. It giveth understanding unto the simple."

(3) There is another great reason for regular habits of daily study, and that is we have very great temptations to irregularity, yes even to the neglect of the precious Word. How often every one of us has found this true! Satan knows well enough the source of our strength, and he does his best to lead us to the neglect of a study which takes us into the very presence of the King, and in our waiting on Him we renew our strength. If he could only make us and keep us weak! Our strength is not in our hair as Samson's, nor in our muscles, nor in our minds, nor in good hearts, but only in God. The Lord is my strength and my salvation. But God is revealed to us in His Word. When we neglect the Word we lose sight of God, and we lose faith, and hope, and love—our strength. It is then no hard matter to tie us, and put out our eyes, and mock at us in the presence of idols and idolaters, every one of whom would have been confounded by us had we been "strong in the Lord and in the power of His might."

Thou let us form habits. Let the Bible be our first study, let us give it our best time in the day. Let us use different methods, studying by subjects, and books, and characters, that we may be led to apply our mind and heart closely to the subject. Mere cursory reading is not enough. Go deep. Search as for hidden treasures and you shall rejoice as one that findeth great spoil.

Canadian McAll Association.

The Annual Meeting of the Canadian McAll Association was held Thursday, March 5th, 1896. In the afternoon there was a meeting, at a quarter to three o'clock, of the Board of Management and others, when reports of the nine Auxiliaries in Canada were read. Delegates from Lindsay, Brantford, Parkdale and Toronto were present and gave accounts of the years' work in their several Auxiliaries. In the evening a public meeting was held in the lecture room of Bloor-street Baptist Church, the pastor, Rev. C. A. Eaton presiding. The Secretary's report was read by Mr. Joseph Henderson and dealt with the many agencies employed by the Mission to further the spread of the Gospel in France. There are about 720 stations or halls in Paris and the provinces, some of these may have to be closed owing to the reduced contributions from Britain, the United States and also Canada. Already there have been two or three halls in Paris taken over by the Protestant Churches there. The Mission Boat has had a very successful season. There are four dispensaries, also Mothers' meetings, Sewing Schools, Soldiers' Reading Rooms, Christian Endeavor Societies, Y. M. C. Associations and many other methods by which the knowledge of Christ is brought to these people who seem in many cases so ready to receive. The Canadian McAll Association have undertaken the support of the two halls in Rochefort and La Rochelle. In these two historic towns the work is very encouraging, many have found joy and peace in believing on the Lord Jesus Christ.

The Treasurer's report was read by Mr. Paton, the total amount contributed is \$1,130, some few amounts yet to be received.

The following gentlemen, Rev. Dr. Parsons, Rev. Prof. Reynar, N. W. Hoyles, Q. C., and Rev. Principal Caven then addressed the meeting, most of them speaking from a personal knowledge of the work, having, during visits to Paris, attended services in some of the halls and met Dr. McAll, Mr. Greig and others engaged in the Mission. During the evening the Rev. Arthur McAlpine sang. The following officers and Board of Management were appointed: Honorary President, Mrs. Ed. Blake; President, Mrs. D. Cowary; Vice-Presidents, Mrs. G. M. Wrong, Mrs. Owen, and the Presidents of the Auxiliaries: Secretary, Miss McCarty, 263 Jarvis-street; Treasurer, Miss Caven, 76 Spadina Road. Board of Man-

agement, Mrs. John Kerr, Mrs. Jas. Campbell, Mrs. C. C. Dalton, Mrs. J. D. Nasmith, Mrs. J. L. Brodie, Mrs. Chas. Stark, Mrs. L. H. Jordan, Mrs. T. H. Rand, Miss M. Wilkes, Miss Parsons. Leaflet Secretary, Miss Copp.

Looks into Books.

THE BOOK OF PRAYER FOR FAMILY WORSHIP: Edited by the Rev. William Gregg, D.D. Toronto, Williamson & Company, 1895.

We are glad that Dr. Gregg has issued a new edition of this useful book. It consists of Morning and Evening Prayers for eight weeks. Prayers for special occasions, private Prayers and miscellaneous Prayers. How many of the prayers are composed by the Editor we are unable to say, for they are not distinguished from those contributed by friends or selected from previous publications.

These prayers are good and appropriate. They breathe the true spirit of devotion and are pervaded by evangelical sentiment. Whilst the topics of daily family prayer and private prayer must be to a large extent the same, there is as much variety in the series here presented as it is proper to seek.

All the elements of prayer are found in these compositions: Adoration, confession, supplication and thanksgiving are present in nearly all of them; thus the prayers in each class have their distinctive character.

These prayers, too, are offered in the name of the Only Mediator, Jesus Christ. We mean not merely that Christ's name comes in at the close, but that the Spirit of entire dependence upon the Lord's mediation—upon His atonement and intercession—is never absent. Likewise, the office of the Holy Spirit is ever in view, and knowledge, purity, strength and peace are recognized as His gifts.

The writer of this notice would deplore any tendency in the Presbyterian Church to discourage the use of free prayer and to rely on written prayers, however appropriate. The presence of the Spirit in the believer's heart is a reality. He teaches us what things to pray for, and how to pray as we ought. Fulness, propriety, warmth and tenderness, as well as reverence, will characterize the prayers which are dictated by Him; and he who is under the Spirit's influence will not fail to defy either the family or the congregation in his prayers, nor to give something like adequate expression to the desires of devout souls. We have nothing to say against those who have always been wont to use forms of devotion, but the craving for liturgical worship on the part of those who have been accustomed to spontaneous prayer is not wholly healthful. To secure beautiful and chastened expression is good, and should be carefully sought; but to be so filled with the Spirit that something higher than liturgical propriety would be reached, is still better.

We do not here desire, however, to argue the question of free prayer versus forms of prayer. We have excellent reasons for commending a book such as Dr. Gregg's without implying anything against freedom in prayer.

There are, as a matter of fact, many persons—heads of families and others—who shrink from leading in prayer when they have to use their own language. It is far better, surely, that the family should kneel together while a suitable prayer is read from a book than that united prayer should not be offered at all. Better still, no doubt, that by exercise of faith and private prayer the head of the house should attain to greater freedom; but a good book, like this, may be a stepping stone at least by which something higher may be gained.

Farther. Ministers, heads of families and all who shall lead others in prayer may learn a great deal by carefully perusing—studying—a good book of devotion. For personal edification, this may be as useful as the reading of any other descriptions of pious compositions; and by earnest and devout perusal of really good prayers mind and memory will be stored with appropriate devotional language, and thus extempore prayer will be directed and enriched.

Wm. CAVEN.

J. FISCHER & BRO., 7 Bible House, New York.

We have received sample copies of Easter Anthems and Solos from the above firm, and will give the names for the consideration of the choir-masters who can yet make room for them on their Easter programmes: "All hallel Alleluia!" by John Wiegand, with soprano or tenor solo and chorus. "Holy Lord, God Almighty!" by M. Haydn, is a succession of chorus and duet parts. "Christ, above all glory Seated," by Fr. Verduessen, is a splendid specimen of a moderately difficult anthem with half-notes, and is unusually devotional in style. "O Salutaris" (Awake my Soul,) by J. Wiegand, is an effective duet for soprano and alto, with G as highest note; and also we received a comic song, with waltz refrain, "I'll tell papa on you," by Fred Lone.

MUSIC.—Music Magazine Publishing Co., 1402-5 Chicago.

This high-class monthly is getting more interesting every month, and supplies reading quite in touch with what is going on. In the March number, the frontispiece is a photo of Paderewski; an interview with Mr. Sousa, of band fame, a number of large articles, such as on Gounod's Faust, besides copious news of what is happening in music in the Union States and Europe.

THE ETHER. Theo. Presser, 1708 Chesnut St., Philadelphia, Pa.

This popular music monthly is now amalgamated with the "Musical World," and its March issue contains the usual goodly supply of music, among which is Paderewski's minuet, there is also a photo of Gurliitt with an article; a photo of Louis Kohler and an article by him on musical education; and many other valuable articles such as "Letters to Teachers," by W. S. B. Mathews. Canadian readers will read with added pleasure the writings of the Toronto Professor of Music, Mr. Edward Fisher.

CANADIAN PULPIT.

No. 71.

The Light of the World.

John viii., 12.

BY REV. ALEX. KING (PHILOB) M.A., D.D.

"The whole world was lost in the darkness of sin,
The Light of the world is Jesus!
Like sunshine at noonday His glory shone in,
The Light of the world is Jesus!"

When holy angels looked upon our first parents and sang praises unto their Creator for making man in the image of God and filling him with divine light, then man was pure and good, and the possessor of love, truth, and a holy Immortality, and the delight of his heart was to do God's will. But a future day brought a darkness that removed the light; then man became sin and evil, and the possessor of hate, falsehood, and a penal Immortality, and his heart which joy'd to do God's will, became selfish, froward, and cold! Alas, alas! man's disobedience occasioned sin and death's darkness unto all people. That was a darkness which filled the heart of God with sorrow, hung the seraphic harps, made angels weep, and put heaven in mourning, a darkness that destroyed the perfection of the universe, a darkness without a ray of light to cheer its woeful gloom, nor a beam of hope to gladden its region of living death, a darkness that would ever be, had God not sent into the darkness His voice of mercy that man would be redeemed and God be glorified in the redemption. But who would or could be the redeemer? There was none who could raise his nature to become a sacrifice to satisfy God's justice, none to triumph over the sin and death of the fall, none to quicken the rational and moral attributes in the image of God and fill him with the Light of Life. There was none; and man would ever dwell in the darkness of spiritual death, had not He who is equal with the Father, He who is the Partner in all the counsels of Jehovah, He whose nature comprehends the justice of God, had not He willed Himself to be the Redeemer. Oh, mysterious will! Oh, ineffable love!

We have scripture to prove the plan of redemption was in the heart and mind of God from all eternity; and we can conceive there was a time God made known His plan to His angels. That was the time silence in heaven burst into a hallelugah, that was the time the heavenly host harped and sung their new prophetic song:—

Great is the mystery of godliness;
God was manifest in the flesh,
Believed on in the world,
Received up into glory.

We know not the angelic preparation for the departure of the Light of the world to our earth, we know not how He laid aside the glory He had with the Father before eternity was young, we know not the mystery that named Him Emmanuel; but we know that a white beam of the Light of the world came out of eternity and illumined Eden in the very hour of the fall; and how that sunny promise on the wings of mercy rose as high as the justice of God, then formed itself into a rainbow of love-smiles, dried up the flooded world and filled it again with Edenic freshness, then how on the prophetic hills it shone in the eloquence of its light, then how in the inspired poetry and through the ages of history it sung and wrote of the redeeming power of its source, then how it hid in the silence of four centuries until it emerged and then lost itself in the glory of the Light of the world as He rose above the horizon of time, heralded by the select choir of the heavenly host, chanting the doxology of the hymn they sung in the chancel of light:—

Glorify to God in the highest,
And on earth, peace,
Good will among men.

The morning this doxology was sung, the earth was the honored among myriad worlds, the human race was raised into the highest favor of God and angels. Reason, Poetry, History, Philosophy, and science were dreamy lights, which wax bright and more real as the Light of the world from the zenith of the universe of redemption streams through time and life and things and space His light, love, mercy, and beauty.

"No darkness have we who in Jesus abide,
The Light of the world is Jesus!
We walk in the Light when we follow our Guide,
The Light of the world is Jesus!"

When Jesus came to this world it had for four thousand years been spiritually dead. And reason never had a better opportunity to test its own medicinal virtues to raise the world into the sunshine of life. Reason had all the laboratories of the natural and moral universe, yet for the dead world it could prescribe nothing better than politics, habit, and social happiness, which were like a drop of life to quicken a dead ocean. And had God waited as many

million years as He hath waited moments for Reason to regenerate man, He would wait and repeat the waiting. No wonder the time would fail, no wonder Reason was powerless, no wonder the prescriptions were ineffective, no wonder the world was passing through spiritual into eternal death. Why? The deathly disease was innate—innate in the patient, innate in the physician, innate in the medicine; it seemed as if sin and death had cured their very drugs into mind and matter. Yes, and would control the time actions and fix the eternal destiny of man, had not Jesus, who gave eternity its morning light, infused His principles—love and faith into every vein of the world, that its heart beat high in its moral breast. That joy quickened its pulse, that the feeling of celestial liberty glowed in its soul, that the world felt young again, and then to Him who dwelt in the inner essence of love, light, and holiness, it raised a hallelugah of thanks.

But ever since the Light of the world began to shine His life through the ages, Reason boasts she can soar higher than the lightnings and thunderings of Sinai, higher than the lights of space, higher than angelic thought, even into the infinite conception of the loving and merciful and just eternal Father. But who gave Reason the wings? None but Jesus the Light of the world. Reason would remain wayless and wingless were it not for that morning the highest archangels encircled Bethlehem's manger, and lost in the wonder of their own thinking, looked on the most perfect form of wisdom since God began to people eternity—looked on their own God become Incarnate. No wonder the sky was ablaze with the glory of the Shekinah, no wonder the representatives of the human race worshipped and presented the gold and the frankincense and the myrrh—symbolic of Christ's Deity, Divinity, and Humanity. No wonder sin and death and hades trembled; for that was the birth morn of Jesus, the Light of the world, the Wonderful, the Counsellor, the Mighty God, the everlasting Father, the Prince of Peace.

Sing O heavens, and be joyful O earth, and break forth into singing O mountains, for the Lord hath visited His people and will have mercy upon His afflicted.

"Now none but Christ can satisfy,
None other name for me!
There's love, and life, and lasting joy,
Lord Jesus, found in Thee."

That no one but Jesus could be the Light of the world has been settled in heaven and on earth. He is the sun in the sky of Nature and Providence and redemption; and His light is quickening the universe of mind, and filling the moral and intellectual and social world with the Deity and Divinity and Humanity of God; and He it is who is working out the destiny of the race, and revealing its unity and eternity. Jesus then is no poetic dream nor prosaic fiction. He is real—real as God and sin and man; real as guilt and pardon and punishment; real as history, experience, and conscience; real as death, real as the grave, real as the judgment. So real, the world cannot do without Jesus; mind and matter cannot do without Jesus; time and eternity cannot do without Jesus. Can I do without Jesus? Can I? I have tried to do without Jesus! Well, what have I done without Jesus? Let me answer loud enough that God and my own conscience may hear. Without Jesus, I have forgotten God; without Jesus, I have rejected Christ; without Jesus, I have resisted the Holy Spirit; without Jesus, my life will pass like the shadow on the sundial, imperceptibly moving, and moving until I hear my own death knell, and the voice of my pulse is mute, and I pass into the presence of the eternal Just God.

But I am yet on praying ground, and that I am, let me give glory to God, and even now pray the Holy Spirit to enter my heart and open my eyes to see the Light of the world who will illumine my spiritual darkness and make my soul a shrine of grace, a heaven born throne of glory, and daily enrapture my ears with the love words from the lips of God and of the Lamb.—I am your light, your life, your peace, your joy, in time and through eternity.

"Come to the Light! 'tis shining for thee;
Sweetly the Light has dawned upon me.
Once I was blind, but now I can see;
The Light of the world is Jesus!"

TORONTO.

It was customary amongst the Jews to bury the dead outside the city. The only exception to this was the case of kings (1 Kings ii. 10, xvi. 8, 28), and occasionally other great men as e.g. Samuel (1 Sam. xxviii. 3), and Jehoiada (2 Chron. xxiv. 16). Coffins were rarely used, and when used were open. The usual practice was to wrap the body in the grave clothes and carry it on an open bier. Burial took place before sunset on the day of death. Dr. Geikie (*Life of Christ*, note to chap. xxxix) quotes an instance of a woman who died at eleven in the morning being buried at three in the afternoon. He gives instances of still more speedy burial on the eve of the Sabbath day (cf. St. John xix. 31). Dr. Thompson's "The Land and the Book" pp. 99-108 notes some curious funeral customs in the East.



Differences of the Gospels.

BY THE REV. W. N. P. DAILEY.

[The following table of the differences of the Gospels was part of a very able and instructive paper on the subject, read by the pastor of the Third Reformed Church of Albany, N. Y., before the Hudson River Ministerial Association, Jan. 27th, 1896. We are sure many of our readers will find it informing and suggestive.]

Matthew is the Gospel to the Hebrews. Mark is the Gospel according to Peter, and Luke the Gospel according to Paul. John is the Gospel of the Heart of Christ.

	MATTHEW.	MARK.	LUKE.	JOHN.
Author				
Written in.....	Palestine.	Italy	Greece	Asia Minor
Words, Authorized Version.....	18,222.	11,158	19,200	14,000
Words, Revised Version.....	23,407.	14,854	25,654	19,077
Verses, Authorized Version.....	1,068.	673	1,149	879
Character.....	Jewish.	Gentile	Universal	Spiritual
Theme.....	Messiahship.	Ministry	Humanity	Divinity
Son of.....	David.	(Servant.)*	Man	God
Genealogy.....	1: 1-16.	(None given.)	3: 23-38.	1: 1
Jesus described.....	King of Royalty.	Worker	Philanthropist	God Manifest
Birth described.....	King of the Jews.	(Not mentioned.)	A Saviour	Pre-existent
Key to the Gospel.....	1: 1.	10: 44-45	19: 10.	20: 31
Truth Emphasized.....	Righteousness.	Power	Sympathy	Divine Glory
Greatest Theme.....	Law.	Labor	Love	Life
Quotations from Old Testament.....	45.	22	24	15
Old Testament Allusions.....	42.	12	34	24
Preface.....	"Kingdom of Heaven."†	"Kingdom of God"	"A Certain Man."	"Verily; Verily.":
Parables.....	15.‡	4	19	(None given.)"
Miracles.....	20.	18	20	8
Character of Writer.....	Topical.	Chronological	Biographical	Metaphorical
Ministry described.....	Galilean.	Galilean	Galilean and Judean	Judean
Come to save.....	"Lost Sheep."	"All Fish."	"All Fish."	"Whoever."
Jesus prayed in the garden.....	"My Father."	"Abba Father."	"Father."	(Not mentioned.)
Passages peculiar to each Gospel.....	106.**	724†	97;‡	87.‡‡
Messianic quotations.....	12.	1	7	(None.)
Words used.....	91.	6	14
Characteristic words.....	Hell, Fire, Woe, Judgment.	Ran, Must, Many, Great.	All, Heal, Women, Pray, Joy.	Word, I Am, Father, Light, Life, Love.
Word peculiar to each not found elsewhere in N.T.....	70.	45	180	47
Conclusion.....	Jesus Risen.	Jesus Risen and Ascended.	Jesus Risen Ascended and the Holy Spirit Promised	Jesus Risen, Ascended and Holy Spirit Promised and Comes.

*Mark makes service the basis of sonship, hence omits the account of Jesus' birth and genealogy. †Expression "Kingdom of Heaven" used only by Matthew of New Testament writers, and occurs 32 times. ‡John uses "Verily, verily" 25 times. §Parables grouped but not in order. ¶Parables given in order. **Word for parable not found in John, but parables, a wayside truth, or proverb (cf. Jn. 16: 25, 29) used. ***e.g., Matt. 1: 1; 10: 5; 18: 1, etc. ††e.g., Mark 3: 14; 8: 33, etc. †††e.g., Luke 2: 40; 8: 42, etc. ††††e.g., John 1: 4, etc.

OUR YOUNG PEOPLE.

This department is conducted by a member of the General Assembly's Committee on Young People's Societies. Correspondence is invited from all Young People's Societies, and Presbyterial and Synodical Committees. Address: "Our Young People," PRESBYTERIAN REVIEW, Drawer 2464, Toronto, Ont.

ON REPORTING.

One of the standing complaints of Conveners is the difficulty of getting reports in from Societies; and it is not always the weaker organizations that are the most remiss. Is it that the strong societies are so busied with their own work that they have no time or strength left to consider the general good? A strong society should remember that one of its first duties is the common good: "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves." There are few ways in which the weak Society can be more encouraged than by finding out how strong the body is, of which it is a part. A small Society in some scattered mission field takes heart when it sees from a Presbyterial Report that it is one, even if a little one, of a numerous and vigorous band of organizations. One could wish the spirit of the little Society of Lippentot, Man., were every where prevalent. The Corresponding Secretary writes to the Conveer, returning the well answered "Question." "I have tried to fill up the blanks in my simple way, as I am not posted in this work. We live away out on the prairie. We are a branch of the Elkhorn congregation and owing to the cold winters, we have to close our Y.P.S.C.E., and our Sabbath schools. but I hope in the spring we will re-open again. We have a good deal of uphill work in this cold country in these things. People are scattered and that makes it hard to keep up. But we will go on trusting in God who giveth the victory. I will be pleased to give any information I can regarding the Society."

YOUNG PEOPLE FROM HOME.

The minister of a large church in Toronto and an active worker in the Presbyterial Young People's Union writes,—“We are anxious to be informed by country ministers or Societies of the removal of any Young Presbyterians from their boundaries to the city, so that we may welcome and help them as opportunity affords.” Nothing could be of greater importance. The first week in a strange place often decides where the new church home is to be. Attention is more appreciated then than later, and one fears that hundreds of young people become mere “floaters,” drifting down from church to church, or, worse still, drifting outside of church circles altogether, because no one takes them by the hand when they come as strangers. This is true of smaller places as well as great cities, and every Look out Committee should feel itself charged with sending word of such removal through its pastor or otherwise, to some minister or Young People's Society in the place to which one of their young people remove and promptly!

A PLEA FOR UNITED ACTION.

The distressing accounts of the destitution of the survivors of the Turkish massacres is stirring up, on all sides, the practical sympathy of earnest Christians. We are glad to see also that our young people are being moved to active participation in this commendable work. We have just received from the Christian Endeavor Society in connection with the Presbyterian Church, Hagerville, Ont., a resolution which has been sent to the United Society and the principal papers. While we would have expressed the resolution somewhat differently all will sympathize with the spirit which prompted it. The main clauses are as follows:

I. That it is very much to be desired that the authorities of the United Society of Christian Endeavor act a week for special prayer and inquiry with relation to Armenia, throughout Canada and the United States:

II. That should such action not be taken by the United Society in the immediate future, then we would respectfully and earnestly recommend that subordinate Provincial or State unions, social unions, or individual societies for themselves choose a week for this purpose.

YOUNG PEOPLE'S SOCIETIES.

The following is the report presented by Rev. E. D. McLaren to the recent session of the Westminster Presbytery, R. C.:

To the Reverend, the Presbytery of Westminster.

Your committee on Young People's Societies beg to report that returns have been received from all the societies within the bounds.

I.—The Presbytery is composed of seven self-supporting congregations and eight mission fields. Of the seven congregations one has four distinct societies for young people, another three, another two, and each of the others one. Of the mission fields one has two societies—one in each of its two stations—two have one society each, and five have none. There are in all 17 societies, of which 11 are societies of Christian Endeavor, one is a Junior Endeavor Society, two are companies of the Boys' Brigade, one is a Mutual Improvement Association, one is a Gleaners' Band, and one is a circle of the King's Daughters.

II.—(a) So far as the Christian Endeavor societies are concerned, the terms of membership are the usual terms in that organization, viz.: signing the pledges that are required to be taken by the different classes of members. The companies of the Boys' Brigade and the Gleaners' Band only admit to membership those who are members of the Sabbath school. The circle of King's Daughters and the Mutual Improvement Association accept as members all who are willing to work for the objects that these societies have in view.

(b) The societies of Christian Endeavor have a membership of 375,—215 being active members, 145 associate and 16 honorary.

(c) The total number of members in all the societies is 627, of whom 286 are young men, and 341 young women. These figures include the returns from the one Junior Endeavor Society, which reports a membership of 10 boys and 31 girls.

(d) The number of communicants is 244.

III.—(a) The societies all meet every week; six of them holding their meetings on the Lord's Day.

(b) The Christian Endeavor societies, with one exception, take up the topics suggested by the United Society of Christian Endeavor, and the meetings are carried on in the way that has become so familiar to all Christian Endeavorers, an effort being made to vary the exercises as much as possible and to induce all the members to take an increasingly important part in the services. In the society that does not make use of the uniform topics, the past year has been devoted to a systematic study of the Acts of the Apostles. Once a month, in one case once a quarter, a consecration meeting is held.

IV.—(a.) The duties are: Visiting the sick; looking out for strangers and seeking to make them feel at home; providing Sunday school teachers to take the places of any who may be prevented from attending; decorating the church with flowers; assisting the minister in any way he may suggest, and striving to elevate the tone of the religious life of the young people of the Church. In one case, that of a mission station, the weekly meeting of the society takes the place of the regular Sabbath evening service, to which the people were accustomed when the station was an independent congregation.

(b) Then there are the visiting of the hospitals and visiting the ships in port, and inviting the sailors to the services of the Church; providing teachers for the Chinese missions, carried on in the cities of New Westminster and Vancouver, and distributing Greek literature. The Junior Endeavor Society last year, having procured the addresses of people in remote districts, sent out between 3,000 and 4,000 papers and magazines, raising the necessary postage, which amounted to \$10.55, by subscriptions of 5 cents per month from the members of the society. One society provided the board for three months of a missionary among the Chinese.

V.—The total revenue of the societies for the past year was \$1,300.00, obtained by monthly subscriptions from the members, weekly or monthly collections, special free-will offerings, and, to some extent, in nearly all cases, by socials. Of this Home Missions got \$110; Foreign Missions, \$300.10; destination not specified, \$16.80. The amount contributed for Foreign Missions comes from eight societies and has been mainly expended on Chinese work in the Province of British Columbia, two societies in addition to bearing their share of the expense of this work, having raised, the one \$75, the other \$37.50 for the general Foreign Mission work of the Church. For various other objects \$112.45 was expended.

Your committee have the very deepest satisfaction in submitting the accompanying encouraging figures, prophetic, as they believe them to be, of a rapidly approaching time when the influence of the Church of Christ shall be felt more widely and deeply than ever before. In closing this report your committee beg to recommend: (1). That missionaries, who have not already done so, be urged if at all practicable, to organize Societies of Christian Endeavor. (2). That a Presbyterial Young People's Society be organized, and that to this end your committee be authorized to arrange for a convention to be held on the evening of the day appointed for the December meeting of the Presbytery.

All of which is respectfully submitted,

E. D. McLAREN, Convener

CHRISTIAN ENDEAVOR.

CONDUCTED BY S. JOHN DUNCAN-CLARK.

WORLD'S C. E. PRAYER CHAIN, SUBJECT FOR MARCH.—For pastors and preachers the world around, that they may be filled with power from on high, and that their people, young and old, may co-operate with them more effectively in all Christian work.

Daily Readings.

LIFE.

- First Day—God gives it—Gen. ii. 1-9.
- Second Day—Use it faithfully—2 Tim. iv. 1-8.
- Third Day—Use it trustingly—1 Pet. i. 13-25.
- Fourth Day—Use it wisely—Prov. iii. 13-26.
- Fifth Day—Use it bravely—2 Chron. xxxiii. 1-8.
- Sixth Day—It lasts forever—Rom. vi. 11, 23.

PRAYER MEETING TOPIC—THE GIFT OF LIFE, AND HOW TO USE IT. Matt. x. 34-39. (An Easter topic.)

If the gift of life which God has bestowed upon the whole human race brings with it privileges and responsibilities, how much more then does the gift of eternal life which God has bestowed upon those who have accepted His Son? We are so apt to think that eternal life is a thing of the future, a possession which we do not enter upon until we pass the confines of Time, and stand upon the shores of the Hereafter, and this idea is responsible for much of our perplexity and doubt, for many of our distorted views of things and circumstances. It is a false and unscriptural idea as will be seen from a study of the following passages: John iii. 15; vi. 54; v. 21. 1 John i. 2; v. 11. 12. Andrew Murray says of it, "Eternal life is nothing else than the very life of God, the life that He has had in Himself from eternity, and that has been visibly revealed in Christ. This life is now the portion of every child of God." If we allow this conception to seize hold upon us and dominate us, what a change it would work in our mode of living; what a revolution in the aspect of things and circumstances. Our idea of perspective, our sense of proportion would be completely altered; and things that had delighted our eyes in the light of time would become void and unsightly beneath the search light of eternity, while many things that had seemed insignificant and unworthy would assume their rightful value and importance. How careful we would be in our choice of books if we felt that we were reading for eternity; how particular in our social relationships if we felt that they must stand an eternal testing; how strong would we be in our stand for right if we were living in "the power of an endless life," Heb. vii. 16. Again to quote Andrew Murray, "let every one then that has received this new life, cultivate this great conviction; it is eternal life that works on me; it works with Divine power; I can and shall become what God will have me be."

DOCTRINAL TEACHING.—We purpose from week to week to direct the attention of our readers to the doctrines taught in our topics, and to enforce them by reference to the Westminster confession and especially the Shorter Catechism. This week we learn the purpose of man's existence which is so admirably summed up in the answer of question one, "Man's chief end is to glorify God and to enjoy Him forever."

FOR THE SABBATH SCHOOL.

CONDUCTED BY S. JOHN DUNCAN-CLARK.

International S. S. Lesson.

LESSON I.—WARNINGS AGAINST SIN.—APRIL 5.

(Luke xiii. 22-30).

GOLDEN TEXT.—"Strive to enter in at the strait gate."—Luke xiii. 24.

CENTRAL TRUTH.—The Narrow Way.

ANALYSIS.—

THE STRAIT DOOR v. 22-24.
HUT v. 25-27.

THE LAST FIRST, v. 28-30.

TIME AND PLACE.—A. D. 29; these words were spoken on our Lord's last journey through Perea to Jerusalem, where the cross was awaiting Him.

INTRODUCTORY.—During the period intervening between this and the last lesson, the Master healed the woman who had been bowed for eight years with an infirmity, and spoke the seven Kingdom parables of Matt. xiii.

VERSE BY VERSE.—V. 22. "Toward Jerusalem."—Toward Jerusalem meant toward Calvary. Never would He pass that way again, until the day when He reigns on earth in His power, and see how He spent the journey, "teaching" in the cities and villages. With the shadow of the cross already athwart His path, His only

thought was for the soul-needs of those around Him. We too are journeying toward Jerusalem, but for us it means not Calvary but Glory; it is the light of the crown, and not the shadow of the cross that falls upon our way. Shall we not journey then as He did, teaching the wonderful story of His love? For we cannot pass this way again.

V. 23. "Are there few that be saved?"—What a solemn question. Did you ever think that you are to a certain extent responsible for the answer to be made to it? Will the number be greater or fewer because of your life? Greater through your earnest prayers, faithful efforts and tender pleadings, or lesser on account of your indifference, and inconsistency. Christian reader if the answer of that question depended on you, what would it be?

V. 24. "Strive to enter in."—Men cannot obtain salvation by drifting. To remain as you are is to be lost. Nor can men obtain salvation by striving, that is to say by striving to work it out for themselves. Christ did not say "strive to be good"; but He did say "strive to enter in." The gate is ever open, the way to Heaven has been already built by Christ Himself. The strife is at the entrance to the way, against the pride and unbelief of the natural heart that would sooner strive to be saved by its own good works than to enter in through the righteousness of another. "The straight gate."—It is well indeed that it is too narrow to admit of sin and doubt and sorrow. The cant of the day is a false liberality. It is well to be charitable and broad in one's views; but one cannot go wrong in limiting one's charity by the boundaries of John iii. 16, nor in measuring one's breadth by the extended arms of Calvary. "Shall not be able."—Not because the gate is shut, nor yet because God will not let them. But because the gate is too narrow to admit of their sins and their pleasures, their lusts and their passions, and they are not willing to give them up.

V. 25. "When once."—To-day you stand on the threshold, and look beyond the door, and wonder, and hesitate. To-morrow for you the door may be shut. What a dreadful thought that the day will come when your opportunity of entering may be forever gone. God promises to receive you now, but He makes no promise for to-morrow. If you do not come in God's time, how can you expect to come at all? "Lord, Lord, open unto us!"—Oh, the despair of that terror stricken cry! It is not the cry of sorrowing, repentant hearts, but the anguished, angry wail of those who find themselves shut out. "I know you not."—What an awful sentence! No friend at court for them. Our hope of entering Heaven depends on Jesus knowing us when we stand at its gates. Will he say of us in that coming day, "Yes, he knew Me when in the world; he acknowledged himself to be My friend. Let him in for I will acknowledge him now before the angels and My Father."

V. 26. "Then shall ye begin to say."—They could have no claim for admission on this. Nay, it but added to their condemnation. They had been in His presence, yet not known Him. He had taught in their streets, but they had not heeded Him. We can all urge these reasons, but if we cannot truly add, "Thou has come in and supped in my heart, and has taught in my life," it will be of no avail.

V. 27. "Depart from me."—This is death, this is hell—eternal separation from the presence of Christ.

V. 28. "When ye shall see. . . all the prophets."—This will surely be one of the delights of heaven; to meet with all those illustrious men of God who have found a place in his Kingdom. But it will also be one of the sorrows of hell, to see that company of rejoicing ones and be "yourselves thrust out."

V. 29. "From the East, and from the West, from the North and from the South." Narrow though the gate may be, all who will may enter. No question of race or color will form a barrier; the host of the redeemed will be made up of every kindred, and tongue and people and nation. Thank God there will be no social distinctions in Heaven!

V. 30. "There are last which shall be first." The peccage of Heaven will not be based upon birth or wealth, but upon character and life. If we could but see the book in which God ranks His subjects it would be a surprise to many of us, and some might be induced to alter their hopes and plans and ambitions. Many who are looked down upon as being in the lower classes on earth will be close to the throne in glory. Take care that people who are not good enough for you here, are not too good for you in Heaven.

"The Church is in the world for three purposes," says Dr. Bradford: "to alleviate its suffering, to comfort its sorrow, and to save it from its sins."

Some forty governments in all are bound together by the compact known as the Red Cross Ambulance Corps, or the International Convention of Geneva of 1864.

Church News.

[All communications to this column ought to be sent to the Editor immediately after the occurrences to which they refer have taken place.]

Montreal Notes.

THE annual meeting of the board of French Evangelization was held in Knox church on Thursday, the 19th inst. Principal MacVicar presided, and there was a large attendance of members. Among those present from outside the city were the Rev. Mr. Ross, Superintendent of Missions in the Presbytery of St. John, Messrs. Tait and Love, from Quebec; Mr. McLeod, of Three Rivers; Mr. Tanner, of Richmond; Mr. MacFarlane, of Ottawa; Mr. Gamble, of Wakefield; Mr. Hastie, of Cornwall; and Mr. McLaren, of Alexandria. Much time was spent in the hearing of reports from the various fields—reports which contained much that was fitted to encourage the Church in the prosecution of the work, and in the careful consideration of the grants for the ensuing year, so as to reduce them to the lowest point consistent with efficiency. There was also considerable discussion on the general conduct of the mission, with a view to rendering it more effective, and removing any of the causes of misapprehension which interfered with the hearty support of it on the part of the Church. Presbyteries were urged to take vigorous means to increase the liberality of the French congregations, and to hold conferences with the workers for the purpose of strengthening their hands and encouraging them in their efforts. Measures were also taken to bring the work more directly before the attention of Presbyteries and congregations without delay in view of the fact that there seemed serious danger of a deficit at the end of the year of nearly \$5,000. No deficit has ever been reported hitherto by this board to the General Assembly since the Union, but unless there is unusual liberality on the part of the Church before the books are closed on the 30th April, it will be impossible to avoid doing so this year. The falling off has been due to diminished collections from many churches, and from the death of several large contributors.

THE Presbytery of Glengarry met at Cornwall on the 10th inst. It was agreed to take steps to organize the French work under Mr. Charles, in the town of Cornwall into a mission station, so as to secure for it a church edifice in its own name. Mr. Charles is doing a good work. One important feature of the meeting was a conference on the subject: "Spiritual Life, how to Cultivate and Sustain it." The conference was opened by the Rev. D. MacLaren, from the standpoint of the congregation—emphasizing prayer and sacrifice as most potent means. He was followed by the Rev. I. McLeod, Vankleeck Hill, from the standpoint of the individual and more particularly of the minister. A number of the brethren took part, and the conference was felt to be a good one. Mr. MacLennan, of Kirkhill, obtained leave of absence for a year from his congregation, in order that he may visit Scotland and pursue certain studies in Edinburgh. He is to leave in a few weeks, and after the 1st April all communications for the Presbytery should be addressed to the Rev. D. MacLaren, of Alexandria, who will act as clerk during his absence.

At a special meeting in the Ormstown church recently, the Rev. D. W. Morison was presented with a complimentary address, accompanied by a fur coat and robe from the congregation on the twenty-second anniversary of his induction. Mr. Morison has done noble work in this congregation, and is held in the highest esteem by the whole community. Last year the congregation contributed over \$1,000 to the various missions of the church, and has just sent a contribution of \$76 to the Armenian relief fund—an amount which it hopes further to increase ere long.

THE last number of *L'Aurore* contains three abjurations of Romanism by parties residing at as many different points in the Province of Quebec.

THE spring examinations of the Presbyterian College have now begun, and the closing exercises will be held on the 1st of April. Principal MacVicar proposes to leave for Britain about the beginning of June to attend the meeting of the Presbyterian Coun-

cil in Glasgow, which opens on the 17th of that month. He will probably spend some months in Europe before returning.

British Columbia Notes.

REV. A. LEE, of Kamloops, has accepted a call to Prince Albert. This speedy settlement is a useful object lesson for other vacant charges. The people up north have a good lot of horse sense. We congratulate them on their wise and united action.

REV. J. A. LEON is now settled in Union. There is a likelihood that Rev. J. K. Night, of Spallumcheen, will be called to succeed Mr. Logan at Chilliwack. Presbytery has united Upper Chilliwack with Chilliwack Centre to make good strong charge.

REV. A. S. THOMPSON, of Upper Chilliwack, is transferred to Mission and Agassiz on the other side of the Fraser.

MR. BOYD, of Mission, takes a field in the interior.

REV. J. C. CAMERON, of Ladners, has resigned and goes to succeed Rev. Mr. Campbell at Wolsley.

REV. A. MOORE, of Langley, goes to Ladners, and Presbytery is asking for a student for Langley.

THROUGH the good work of Rev. Adam Jamieson, Mount Lehman is making steady progress. Two elders were elected recently at Abbotsford, the first we believe in this field. Hereafter Mr. Jamieson will make Mount Lehman his headquarters so as to be able to undertake the work with least labor.

REV. JAMES BUCHANAN, of Richmond, has resigned. He goes east with his family in May.

REV. THOMAS PATON, of Kettle River, has resigned.

REV. T. SWANLAN, preached on Daniel March 8th. His choir rendered "Daniel, a cantata," March 11th.

REV. A. B. WINCHESTER, preached anniversary sermons in Mount Pleasant March 8th. On Monday evening a very interesting social was given by the ladies.

REV. J. DOUGLAS, who has supplied Mount Pleasant pulpit all winter, retired March 16th. The heather is on fire in Assiniboia and Mr. Douglas is required to help increase the blaze as a Patron candidate for Dominion honors.

MR. T. MACKAY, of Manitoba College, began work on Pender Island March 5th.

REV. R. K. McELMAN, of Surrey, is moderator of Westminster Presbytery.

A worthy missionary in the Fraser Valley writes saying that his people (many of them) are so poor that if he had a salary of \$700 he would refuse to take a cent from them.

POLITICANS are better paid than ministers in British Columbia. Ex-sergeant Howard, of Vancouver, captured William Farr, the Winnipeg firebug. For his trouble and expenses he got \$333.75, and for fees as a witness \$217.50.

General.

At its March meeting the Lunenburg and Shelburne Presbytery nominated Rev. D. M. Gordon, D. D., for Moderator of the General Assembly.

REV. W. MEIKLE, has moved from 44 Robert street to 62 Robert street, where he will be pleased to see acquaintances and friends and have correspondents address him.

REV. D. STRACHAN, of Rockwood, preached in Knox church, Acton, Sabbath March 15th, morning and evening. At the morning service he read the edict relating to the call from the church at Toronto Junction to Rev. Mr. Raz and cited the congregation to appear at a meeting of Presbytery to be held at Fergus at the end of the month.

REV. SAMUEL CARRUTHERS was inducted as the minister of Dovercourt Presbyterian church, 10th inst. For over three years Rev. Mr. Carruthers has conducted a mission at this place, and by his faithful work the congregation increased to such proportions that it became desirable to change it into a church, and Mr. Carruthers was accordingly chosen as the pastor. At the service last night Rev. Mr. Thynne, of Markham, presided. Rev. Mr. Hamilton, of Mimico, preached a short sermon, after which Rev. Dr. Parsons addressed the new minister, and Rev. Mr. Mutch the congregation.

SINCE the induction of Rev. W. W. Peck M. A., to the charge of Napanee, in October last, the affairs of the congregation have been going on most satisfactorily. The attendance at the Sabbath services is increasing. At the sacramental service on Sabbath, twenty-two names were added to the communion roll, ten by certificate and twelve on profession of faith.

THE Presbytery of Toronto met at Mimico, March 17th, and inducted Rev. Joseph Hamilton, who was recently called to the church at that place. Mr. Hamilton came to Canada from Oregon about a year ago. Rev. Mr. Thynne, of Markham, presided; Rev. Mr. Rochester preached the sermon; Rev. Mr. McMillan, the former pastor of Mimico, addressed the incoming minister, and Rev. Alexander Gilray addressed the people.

THE Rev. Dr. Warden, has received the sum of \$300 from Mr. Murray Fitch, of Grimby, being a bequest from his mother, the late Mrs. J. D. Fitch. The money is to be equally divided among the Aged and Infirm Ministers' Fund, the Widows and Orphans' Fund, and the Home Mission Fund. Dr. Warden has also received \$100 from a British Columbia missionary for the Home Mission Fund.

THE fourth anniversary of St. Andrew's church, Verschoyle, was observed recently. Services in the morning were conducted by the pastor, Rev. J. A. Cranston, and in the evening the pulpit was occupied by Rev. E. R. Hutt, pastor of St. Paul's church, Ingersoll. Large congregations were present on each occasion and excellent sermons were listened to. On Monday evening the annual tea-meeting was held and was a pronounced success. The chair was occupied by Rev. Mr. McGregor, of Tilsonburg. Addresses by Revs. E. R. Hutt, Charles Deacon, J. H. Miller and J. A. Cranston.

THE annual meeting of the Blenheim Presbyterian congregation showed substantial progress for 1895. The session report showed an addition to the membership of ninety-two, eighty-three by profession of faith and nine by certificate. Twenty-eight of these were Sabbath school scholars. Twenty five of the total number added were baptized. The total membership is 360. Over 200 have been added during the five years of the present pastorate. The financial report showed balance on hand from 1891, \$728.56; total raised from all sources during year, \$3,211.30, total \$3,939.86. A beautiful church is in course of erection and will be opened about the first Sabbath in June.

ABOUT 100 delegates assembled in Knox church, Walkerton, to organize the Young People's Societies in the Presbytery of Bruce into an Association. Afternoon and evening sessions were held. Addresses were given by Rev. Gustavus Munro, of Harrison; Rev. J. K. Craigie, of Hanover; Rev. Jas. Stevens, of Tiverton; Rev. J. Fitzpatrick, of Underwood; Rev. D. Guthrie and Norman Robertson, of Walkerton. The following officers were elected:—Hon. president, Rev. James Fitzpatrick; president, Rev. D. Guthrie; 1st vice-president, Mrs. Stauffer; 2nd vice-president, A. Campbell; corresponding secretary, Miss Stewart; recording secretary, J. McNaughton; treasurer, N. Robertson; committee, Rev. A. H. Kippan, Rev. Jas. Steven, Miss Tolmie, F. Adolph, John Cooper. The next meeting will be held in Paisley the second week in September.

At a meeting of Kingston Presbytery on 17th inst., the following were appointed Commissioners to next Assembly:—Messrs. D. Wishart, Principal Grant, M. Macgillivray, H. Gracey, W. W. Maclean, Prof. McNaughton, D. Fleming, J. D. Boyd, D. G. McPhail, and Jas. Binnie, ministers, and Messrs. W. McIntosh, Prof. Dyde, W. G. Maxwell, A. Urquhart, W. P. Hudson, Wm. Brownlee, George Gillies, W. S. Boyce, R. G. Hurrell, and Chas. Hay, elders. The Rev. D. M. Gordon, D. D., of Halifax, was unanimously nominated as Moderator of next General Assembly. Messrs. Gracey and Hudson were appointed representatives on Committee of Bills and Ordinances of Assembly, and Messrs. Houston and McIntosh for Synod. Presbytery adjourned to meet in St. Andrews, Belleville, 2nd April, 2 p.m. to consider request for translation of Rev. S. Childerhose, called to Parry Sound, for other business.

Knox church, Ripley, was crowded to the doors March 16th by an audience drawn from every section under the jurisdiction of Maitland Presbytery to do honor to Rev. Alexander Sutherland on the jubilee of his ministry. On the 14th of March, 1846, Mr. Sutherland was ordained. He has preached at different periods in Prince Edward Island, Pictou; Nebraska, U.S.; Melbourne, Ont., and for the past nineteen years in Ripley. Addresses of congratulation were read from the Maitland Presbytery, from the congregations of Strathalbyn, Scotsburn, Melbourne, Ont.; Schuyler, Neb. Also an address and purse each from Ashfield and Ripley congregations. There were about thirty visiting ministers on the platform. The moderator, Rev. D. Perrie, acted as chairman. Rev. Mr. Sutherland is in his eightieth year, and still engaged in active work of the ministry.

ONE of the principal events of the past week was a social given in the Temperance hall by the ladies of the Presbyterian church, Ormstown, Que. Mayor Baird was voted to the chair, and, after a few appropriate remarks by that gentleman, a very interesting programme was gone through, consisting of vocal and instrumental music, recitations, readings, etc., those kindly assisting in this matter being the members of the orchestra, Mr. W. W. Bryson, who gave a recitation and sang a comic song in his usual well-known style, Miss McCarty, the Misses Bazin, Dr. Bazin, Miss Blacket, Miss Gale and others. The chief feature of the evening, however, was the presentation of a fur coat and robe to the Rev. Morison by his congregation, in commemoration of the twenty-second anniversary of his pastorate of St. Paul's church. Mrs. Morison was the recipient of a purse and address. Mr. Morison replied at some length, thanking the donors on behalf of his wife and himself, saying such occasions as that gave him great pleasure, as it showed that his labor among them was appreciated, and it gave him renewed courage and vigor to work still harder, and he hoped they all might be spared many years to carry on the good work in which they were making such great progress.

Presbytery of Toronto.

THE Presbytery of Toronto held its regular monthly meeting on the 3rd inst. Mr. Robt. Thynne, of Markham, was chosen moderator for the next six months. It was reported that the proposed re-arrangement of charges affecting Norval and Union in this Presbytery was not desirable, and it was decided to drop the matter. Mr. Joseph Hamilton accepted the call addressed to him by the Mimico congregation, and Presbytery will meet at Mimico on Tuesday, the 17th inst., for his induction. Dovercourt congregation extended a call to Mr. Samuel Carruthers, who has been laboring there as missionary in charge for some time. Mr. Carruthers signified his acceptance of the call, and Presbytery will meet on Thursday, the 19th inst., at Dovercourt, for his induction. In each case the meeting of Presbytery will be in the evening, commencing at 7.30. The congregation at Toronto Junction presented a call addressed to Mr. James A. Rae, of Acton, and the call was sustained and ordered to be transmitted to the Presbytery of Guelph, of which Mr. Rae is a member. The Presbytery, by an almost unanimous vote decided not to adopt the recent ament reduction in representation at the General Assembly. A motion was introduced to the effect that the travelling expenses of commissioners to the General Assembly be paid out of the Presbytery and Synod Fund, but the matter was referred to a committee, with instructions to report at a later meeting. Mr. Hossack reported that St. Paul's congregation, Toronto, which he had been appointed to visit in the interests of the Augmentation Fund, had decided to stand without asking further assistance from the fund. The Presbytery expressed its satisfaction with the report. The following grants were recommended for the coming year: to Hornby, \$100; to Laskey and West King, \$125; and it was agreed to hold over the remaining reports. The following commissioners were elected to represent the Presbytery at the next General Assembly: Principal Caven, Professor McLaren, R. P. McKay, Dr. Hunter, J. W. Milne, H. E. A. Reid, J. R. Johnson, J. A. Brown, J. H. White, W. Burns, W. Patterson, J. A. Grant, J. McP. Scott, W. A. Martin, A. R. Linton, ministers, and George Keith, T. Yellowless, Alex. Marsh, Capt. S. Sylvester, John Anthony, John Barclay, J. L. Noble, John Heary, Hamilton Cassels, W.

B. MacMurrich, James Turnbull, J. K. Macdonald, J. A. Paterson, W. Mortimer Clark, and Hon. Justice MacLennan, elders. The following resolutions were adopted and ordered to be engrossed in the record. "The Presbytery, realizing the great loss it has sustained in the death of our venerable father, Dr. Reid, wishes to place on record its high appreciation of him and of his work. As a man Dr. Reid endeared himself to all by his many amiable qualities of head and heart. We not only highly esteemed the man, we loved him. As a minister of Christ he was earnest and faithful in the discharge of every duty pertaining to his sacred calling, and those who knew him in the strength of his youth, when he was not an old man leaning on his staff, speak in very high terms of his pulpit ministrations. As a member of our church courts he was simply invaluable, sage in council, cautious, well read in church law, and firm, of procedure. As agent of the church, for many years he guided its temporal interests so wisely and so well that we all felt the finances of the church were safe so long as the hand of Dr. Reid was on the helm. He lived through the stormy days of the Disruption, and through the halcyon days of the re-union, one-and-thirty years thereafter. The Presbytery would express its heartfelt thanks to Almighty God for the gift of such a man as Dr. Reid, and for sparing him with us so long. The Presbytery also rejoices to know that his last days were days of peace and trust in the Saviour whom he had loved so long, and followed so closely. His gain is our loss, but we bow our heads in loving, if sorrowful submission, to the will of Him who orders all things, in the life of each one of us, wisely and well." Dr. Milligan presented the following resolution respecting the late Rev. D. J. Macdonnell: "The Presbytery record with deepest sorrow the death on February the 19th inst., of the Rev. D. J. Macdonnell, B.D., for four years minister of St. Andrew's church, Peterboro', and for twenty-five years of St. Andrew's church, Toronto. Mr. Macdonnell was a man of superior judgment, of rare business capacity, ripe scholarship and unswerving devotion to the interests of religion and humanity. He served the Presbytery regularly as a representative to the General Assembly, where his pleadings and labors conferred lasting benefits to the whole church. As convener of the Assembly's Augmentation Fund it will be difficult to fill his place. His large experience and fine taste proved of great service also to the Assembly's Hymnal Committee. Notwithstanding his devotion to the general work of the church, few of our members were so abundant as he in labors within the bounds of the Presbytery. We commend his family to the protection and guidance of God, assured that such parental care as they have endured will not be in vain in gracious results. We deeply sympathize with St. Andrew's church in their great loss. We pray that the ministry of their late pastor may prove to them all 'a Saviour of life unto life.' May the Head of the church be with them, especially at this time, and guide them to a choice of one who will continue God's work among them with the same spirit and harmony in the future as in the past. May his earnest piety, unflinching courtesy, untiring zeal, his loving, frank and thoughtful spirit be remembered by us all as to render our lives richer, holier, and more influential for God during the days that remain to us, until our change comes."

Presbytery of Portage la Prairie.

This court met at Gladstone on the 3rd inst., at 3 o'clock p.m. There were present Revs. Douglas, Wright, Ewes, McRae, Cameron, Paterson, White, Munro, and Messrs. Hall and Logie, elders. Rev. Mr. Munro reported for the deputations appointed to visit Arden and Franklin. In both cases they have reason to believe their mission had been successful. Rev. Mr. Munro read a letter from Mr. Gold, a student laboring within the bounds of this Presbytery, asking that he be exempted from taking the full course of study. On the motion of Rev. Mr. Wright, seconded by Rev. Mr. Douglas, his request was granted, and it was agreed to make application to the General Assembly in his behalf. The home mission report was read by Rev. Mr. Munro and its recommendations adopted. The following appointments were made: Rev. Mr. Paterson to Makewin, Rev. Mr. Cameron to Arden, and Rev. Mr. Mowat to Austin. Students are to be sent to Sylvester, Meadows, Franklin and to Gilbert Plain. The evening

session was devoted to a conference on Church Life and Work. There was a large gathering of the people. Addresses were given by Rev. Mr. Douglas, on Sabbath Observance; Rev. Mr. Paterson, on Temperance, and Rev. Mr. Wright, on Systematic Benevolence. The result of Assembly, regarding a reduction of the number of commissioners, was voted in the affirmative. The Rev. Dr. Gordon, professor in the Pinchill Seminary, Nova Scotia, was unanimously nominated moderator to the General Assembly. The following commissioners were appointed to the General Assembly: Rev. Messrs. Wright, Paterson and Munro. The appointment of the elders was deferred till the next meeting. It was resolved to make no nominations to the chairs vacant in Knox College. The report of the committee on Church Life and Work was read by Rev. Mr. White, its recommendations were adopted and it was ordered that 1,000 copies be printed for circulation among the families within the bounds of this Presbytery. All the congregations were requested to bring their session receipts to the next meeting of Presbytery in order to be examined. The Presbytery then adjourned to meet at Portage la Prairie on the first Monday in May, at 7.30 p.m. — FAUCONER McRAE, Clerk.

Presbytery of Winnipeg.

THE regular meeting of the Winnipeg Presbytery was held on March 10th, in the Manitoba College. There were present sixteen ministers and five elders, Rev. D. McLeod, moderator. Rev. D. McLeod was elected moderator for the next six months. The following were elected commissioners to the General Assembly: Prof. Hart and Rev. James Lawrence, by rotation; Revs. Dr. King, Dr. DuVal, R. G. MacBeth, by ballot; Elders D. M. Telford, J. B. Mitchell, W. A. Dunbar, A. Matheson, James Thompson. The following resolution was placed on the minute book: In accepting the resignation of the pastoral charge of Victoria and Dundas by the Rev. Donald McLeod, the Presbytery desires to place on record its high appreciation of his character as a Christian man and his ability and devotion as a preacher, and its great regret that through circumstances his settlement in this charge has been of so comparatively short continuance, and Mr. McLeod has been a regular attendant on Presbytery and a courteous and useful member of the court. The Presbytery cherishes the hope that very speedily another field of labor will be opened up for him either within the bounds of this Presbytery or in some other Presbytery of the Church. A considerable part of the afternoon was spent listening to and discussing the report of the Home Mission Committee, presented by Dr. Bryce. The following were received as candidates preparing for the ministry: W. J. Inglis, James Mackay, James Reid, W. Miller, R. A. Clackson. The Home Mission Committee recommended that Meadlow Lea be placed under the charge of an ordained missionary, also Grozna, with Roserfeld and Plum Coulee. Rev. Dr. King presented the following names as those of students desirous of entering upon the study of divinity: H. N. McLean, R. Dickey, J. H. Jarvis, D. Oliver, T. McAfee. These names were remitted to the committee on examination of students to be certified to the senate of the college. Rev. W. McKinley of Kildonan, presented a full and satisfactory report on Church Life and Work. It gave accounts of the condition of religious life in the family, in the Church and in the community, pointing out many encouraging features and means whereby the present defects might be amended. After some discussion the report was received and adopted, and the thanks of the Presbytery given to the convener of the committee. Rev. Alexander Hamilton presented the report on the Sabbath Schools of the Presbytery, which showed much care taken in the collection of statistics. The report was received and adopted, and Mr. Hamilton thanked for the trouble he had taken, and asked to keep the report in his hands until it can be completed, by giving facts of Sabbath schools which had not yet reported. It will then be transmitted to the General Assembly Sabbath School Committee. Rev. Prof. Baird brought in the report on Finance and Statistics. In nearly all the statistical elements in the report an encouraging advance was noted. The number of communicants was increased by 291, and the number of Sabbath school scholars by 153. One manse and three churches were built during the last summer. For nearly all the mission and

benevolent schemes of the Church an increase in giving financial support was reported, but for church building there was a falling off. The total amount of money contributed by the Presbytery exceeded \$69,000. The report was adopted and the professor thanked. Rev. Jos. Hogg, treasurer of the Presbytery fund, reported that all liabilities had been paid, and a credit of \$12 remained. The report was placed in the hands of Rev. R. G. MacBeth to be audited. At the request of Rev. Jos. Hogg, on behalf of the Point Douglas church, that congregation was given permission to moderate in a call to a minister when they think the proper time has arrived. The Presbytery adjourned to meet again at Manitoba College on May 12th.

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B. B. HAYTER REED,
Deputy Superintendent-General of Indian Affairs.

Department of Indian Affairs, Ottawa, March, 1896.

CAKES FOR AFTERNOON TEA

THE accompanying article has been written in accordance with a request sent to the author by a reader of the GIRL'S OWN PAPER. It is hoped that the information given will be useful.

Probably there is no kind of cookery which is so interesting as cake-making to individuals who take up the business as a natural liking for it rather than from necessity. Of course we all know that very excellent cakes can be bought at the confectioner's at a very reasonable price, but bought cake stands on quite a different footing from home-made cake. Again and again it occurs that cake offered to eat in a house is refused as a matter of course, but at a hostess says to a guest, "Will you not taste this cake, it was made at home by my daughter?" the cake disappears at once. Not long ago a lady, who had the reputation of being quite a philosopher in a small way, was heard to remark, "I make it one of the principles of my life never to refuse home-made cake when I have the chance of getting it," and she helped herself as she spoke to a good slice of the product. There are a good many people who follow the same principle; and this being the case, there is little fear that cakes made at home will fall into disfavor.

Cakes are of many sorts; and one reason why so many people fail in making cakes is, that they think that the rule, dear to their

hearts, which holds good for one sort, applies to all sorts; and the probability is that it does nothing of the kind. Thus, some people will say, "The way to make a cake properly is to beat it thoroughly." This is the case undoubtedly with cakes raised with eggs, but it is not invariably true. Others will say, "When cakes are heavy we may be sure that they have been mixed too moist." Certainly plain cakes are very frequently made heavy by being too moist; but it is not the invariable rule; for according to the difference of method is the degree of consistency required. Others, again, will say, "You can never use too many eggs for cakes; the more eggs there are, the lighter the cake." It does not follow at all. The eggs used must be in due proportion to the butter used. "Eggs laid as well as lighted."

Taking these variations into consideration, can we wonder that individuals who make one kind of cake very well indeed, do not always succeed with another kind? The fact is, that there is no direction in which it is so necessary that the operator should exercise judgment and discretion as in the making of cakes. Also, there is no direction in which the experience which comes from practice tells more powerfully. This experience enables the operator to tell at once when anything is wrong, and how it is wrong; and the best recipe that ever was

written cannot do that for us. Thus we come back to the old rule—those who wish to learn how to make cakes must make them.

Another point of importance is, that the materials used must be of the best quality, and carefully prepared. This goes so much without saying, that perhaps it is scarcely necessary to say it; and readers of the GIRL'S OWN PAPER know quite well that the best and finest sifted flour and white sugar should be used for cakes, that butter should be fresh and sweet, currants and raisins and all ingredients perfectly dry, and eggs quite fresh. Nevertheless, cakes are so constantly spoiled for want of attention to these details, that one must mention them.

With regard, then, to the different sorts of cake. These may be divided broadly into three classes:—Class 1. Those that are raised with yeast. Class 2. Those which are raised with chemicals—that is, baking-powder and its equivalents, soda and cream of tartar, egg powders, and similar compounds. Class 3. Those which are raised with eggs, which eggs may be either beaten when cold, or beaten over the fire.

With regard to the 1st Class. It is probable that all girls who have experimented in cookery at all know how to make cake with yeast. Of this sort of cake, therefore, nothing will be

motion may be slower, but it should be always upward.

Thus far a pound cake though requiring care, is not difficult to make. The moulds of cakes of this sort that are spoilt, are spoilt in the baking. The oven, then, must be very moderate and very steady. Nearly or quite two hours will be required for baking a pound cake, if it has to be turned in the oven, it must be touched gently, and not shaken, when a straw or knitting-needle put into it can be drawn out quite clean it is done. It should be left in the tin for a while after being taken from the oven, otherwise it may break. When turned out it should be put sideways on a sieve till cold, so that the steam may thoroughly escape. The hoop or tin in which it is baked should be thoroughly greased in every part, and well lined with greased paper. When the cake is just put in the oven it is a good plan to put a cap of brown paper on the top, to prevent its becoming over brown. A crack at the top or an uneven surface is a sign of imperfect baking.

Sponge Cake is generally considered very difficult to make, but individuals who have had practice in making it generally think it quite easy. It is true that it requires well beating, and consequently it needs a strong arm. For my own part, I may as well confess, that where an arm is likely to ensue, I do not think it is worth while to make sponge cakes at home. They are very useful cakes because they enter into the composition of so many sweet dishes, but they can be bought at the confectioners for very little more than the cost of the material, and the cakes thus bought have not cost an arm ache, for they have been beaten by machinery. Nevertheless, though we may not desire to make them regularly, it is just as well to be able to make them, and therefore girls may be glad of the following directions.

Prepare the cake mould and have the oven ready before beginning to mix. A sponge cake requires a moderate, steady oven, and the heat must not be increased after the cake is put in. M. Gouffé, who is a great authority on matters of this kind, says that the oven for sponge cake should be a "dark yellow paper temperature," which means, that when a piece of white paper is put in a baking tin in the oven it very soon becomes dark yellow. If it were to be black or nearly so the oven would be too hot.

The condition of the tins or moulds also is a point of very great importance for all cakes, but especially for sponge cakes. Many a cake, excellent in everything else, has been spoilt because the part that touched the tin has been unpleasant in taste. Girls should be more particular about the material they use for greasing the tins even than they are about the material used for shortening. In making plain cakes it is sometimes allowable to use dripping in the place of butter, but dripping alone should never be used for greasing the tins, the sweetest butter is needed for this purpose, and preferable even to butter is clarified butter and fat. This is M. Gouffé's way of preparing the same for greasing moulds.

Pick one pound of veal suet, chop it very fine, and put it to melt in a large stewpan over a slow fire. Stir the fat occasionally with a wooden spoon, and when it is quite clear take the stewpan off the fire, add one pound of butter, cut into pieces, and stir with a skimmer until it is melted. Be careful that the fat does not boil over. When the butter and fat have become quite clear, and attained a slight yellow tinge, strain, and put by for use.

If butter is used for greasing moulds it should have the water squeezed from it before being applied to this purpose. When the moulds are to be used for sponge cakes and light cakes, make them hot, pour a little melted fat into them, and turn them round and about so that the fat shall run over every part of the inside

surface, then drain. When the butter has drained off, and before it is cold, strew fine sugar over the inside of the moulds, and knock them about so that the sugar shall cover all the butter. This sugaring must be quickly done. The moulds for rich cakes should be lined with paper, two or three thicknesses of paper being put in the bottom.

There is a general rule for making sponge cakes, which can be easily remembered. To make them we want any number of eggs, their weight in sugar, and half their weight in flour, with any flavourings that may be liked. Beat the yolks of the eggs and the flavouring essences together; add the sugar and flour, and lastly the whites of the eggs whisked till firm. The cakes may be flavoured with rose or vanilla extracts, with a little nutmeg or a little brandy, with grated lemon or grated orange rind. The addition of a little lemon juice makes them not quite so dry. They may be baked in moulds of any size, which moulds should not be more than half filled, and finely sifted sugar should be dredged thinly but evenly over the top of the batter. A band of kitchen paper two inches broad should be fastened round the top of the mould to allow for rising, and the oven door should not be opened until the cake has had time to rise and set firm. When baked, the cake should be the colour of ripe corn; and if there is any fear that it will become too dark, it should be placed when half baked in a tin containing salt or sand. It is enough when the blade of a small knife comes out free from dampness, and should be left in the tin for a short time before being turned out.

There are two methods of operations in making cake with egg: in one the ingredients are beaten cold, as already described; in the other, they are beaten over hot water. The process is more difficult than the ordinary one, but the result is excellent. Cakes thus made are very light and good. We talk, however, of a strong arm being needed for beating sponge cakes; decidedly a strong arm is needed for this process. The finest sponge cakes are made in this way.

Sponge cakes are, however, well known, and they can be made according to the old method. It will therefore, perhaps, be most useful if a recipe for *Mocha Cake* be given, Mocha cake being a very superior product, highly approved by those who know it. Get a good sized basin large enough to afford room for thorough beating—a basin which will hold three quarts will be about right. Procure also a stewpan in which this basin can stand. Put water into the stewpan and bring it to the boil. Put two ounces of castor sugar into the basin, break four eggs therein one at a time, stand the basin over the boiling water, draw the pan back, and whisk lightly and steadily till the batter froths up and is light and thick. While the batter is being beaten the water should be kept just below boiling point, and the beating will have to be kept up for twenty minutes. Take the basin off the fire and stir in four ounces of fine flour. Mix thoroughly, pour into a cake tin, and bake in a good oven.

To make Coffee Icing for this Cake.—Beat to a cream four ounces of sugar and two ounces of butter. Strain in a drop at a time, heating well between every addition—as much strong clear coffee as will make a stiff paste. Put this on the cake when it is quite cold with an icing tube, and dry in a cool oven.

Chou Paste, for making Duchesse Loaves, Éclairs, etc.—Put half a pint of water, two ounces of butter, and two ounces of castor sugar into a stewpan. When it boils draw the pan back, and mix in thoroughly five ounces of fine flour. Beat the whole well over the fire for some minutes (here the strength of arm comes in), until the ingredients form a smooth, compact paste, leaving the sides of the saucepan easily. If it has caught at the bottom of the

pan at all it must be put into another pan before the eggs are introduced. Let the mixture cool a little, add any flavouring essence that may be preferred, and three whole eggs, one at a time, and let one be thoroughly incorporated before another is added. The paste should be of such a consistency that it will fall of its own weight out of a spoon, but not so soft that it will spread. If the paste is too stiff, another yolk may be added.

Petits Choux.—Make paste as above. Put the mixture into a forcing bag with a plain tin pipe in the end, rather large in the opening. Butter a baking tin, and press the mixture on it in small pieces about the size of a pigeon's egg, and cut off each piece with a knife. Leave room between the pieces, because the cakes swell very much. Smooth them, then dust them with castor sugar, and bake in a slow, steady oven. They ought to be crisp and hard when baked, and of a light brown colour. They may be served plain, or they may be filled inside with whipped cream, fruit cream, or with delicate jam. If liked, they can be brushed over with beaten egg before baking, and just before they are done fine sugar can be sifted over them, and they can be put back in the oven till this is melted. Sometimes the choux after baking are dipped in caramel, then gently rolled in roughly chopped pistachios mixed with an equal proportion of lump sugar chopped small. The caramel is made by boiling a quarter of a pound of sugar in a gill of water for five minutes till it is stringy. It is to be noted that the choux should not be dipped in caramel till they are cold, and that they should not be filled with cream till they are cold. The incision is usually made in the side.

Éclairs are made by forcing choux paste out of the bag in lengths three inches long and three quarters of an inch wide. They should be brushed over with egg, and baked of a bright yellow colour. When cold they should be filled with whipped cream flavoured with vanilla, and glazed with coffee icing. To make the icing for this purpose, make half a gill of very strong coffee, mix it with about half a pound of icing sugar to a stiffish paste, and stir over the fire till warm. Have the éclairs by the side of the pan, pour the icing over them one by one, covering them evenly, and let them dry. If the icing should get cold before they are all done, add a few drops of water and warm again. Cakes of this description are excellent when they are a success. They are, however, difficult to make, and skilled cooks occasionally fail with them—a too hot oven soon ruins them.

It will perhaps be well if we conclude with a few general hints about cakes, which are useful to be remembered.

1. All cakes made without baking-powder or its equivalents, soda and cream of tartar, require a much slower oven than those made with them.
2. Cakes made with chemicals or with yeast dry quickly.
3. Cakes made with much butter need careful and long baking.
4. Cakes made with chemicals should be baked as soon as mixed.
5. To warm butter before heating gives cakes a "short" taste.
6. Cakes should never be moved or shaken in the oven after they have risen before they are firm. Very rich cakes especially need to be very gently handled when taken from the oven.
7. Cakes need to soak a few minutes even after a skewer comes from them dry.
8. When taken from the tin, cakes should be stood wrong way up on a sieve, to let the steam escape.
9. Cakes keep best if left with the paper in which they were baked still round them.

PIVILLIS BROWNE.

