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Tenders for Supplies, 1891.

The undersigned will receive tenders for Supplies up to noon of **WEDNESDAY, DECEMBER 3rd, 1890**, for the supply of Butchers' Meat, Butter, Flour, Oatmeal, Potatoes, Cordwood, etc., to the following institutions during the year 1891, viz:—

The Asylums for the Insane in Toronto, London, Kingston, Hamilton and Orillia; the Central Prison and Mercer Reformatory, Toronto; the Reformatory for Boys, Penitentiary; the Institutions for the Deaf and Dumb, Belleville, and the Blind, Brantford.

Two sufficient sureties will be required for the due fulfilment of each contract. Specifications and forms of tender can be had on making application to the Bursary of the respective institutions.

N.B.—Tenders are not required for the Supply of Meat to the Asylums in Toronto, London, Kingston and Hamilton, nor to the Central Prison and Reformatory for Females, Toronto.

The lowest or any tender not necessarily accepted.
R. CHRISTIE,
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Parliament Buildings,
Toronto, 18th November, 1890.

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NOTICE TO CONTRACTORS.
SEALED TENDERS addressed to the undersigned, and endorsed "Tender for the St. Lawrence Canals," will be received at this office until the arrival of the eastern and western mails on **Wednesday, the 3rd day of December next**, for the construction of a lift lock, weirs, etc., at Morrisburg, and the deepening and enlargement of the Rapide Plat Canal. The work will be divided into three sections, each about a mile in length.

A map of the locality, together with plans and specifications of the respective works, can be seen on and after **Wednesday, the 19th day of November next**, at this office, and at the Resident Engineer's Office, Morrisburg, where printed forms of tender can be obtained.

In the case of firms there must be attached to the tender, the actual signatures of the full name, the nature of the occupation and residence of each member of the same, and further, an accepted cheque on a chartered bank in Canada for the sum of \$6,000, must accompany the tender for section No. 1, and an accepted cheque on a chartered bank in Canada for the sum of \$2,000 for each of the other sections.

The respective accepted cheques must be endorsed over to the Minister of Railways and Canals, and will be forfeited if the party tendering declines entering into contract for the works at the rates and on the terms stated in the offer submitted. The cheques thus sent in will be returned to the respective parties whose tenders are not accepted.
This department does not, however, bind itself to accept the lowest or any tender.
By order,
A. P. BRADLEY,
Secretary.
Department of Railways and Canals,
Ottawa, 7th November, 1890.

Miscellaneous.

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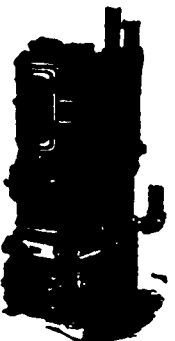
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Last December I suffered greatly from an attack of Bronchitis. My physician advised me to take Ayer's Cherry Pectoral, which I did. Less than a bottle of his medicine relieved and cured me. — Elwood D. Piper, Elgin, Ill.

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I have no hesitation in saying that I regard Ayer's Cherry Pectoral as the best remedy within my knowledge for the cure of Colds, Chronic Bronchitis, Coughs, and all diseases of the Throat and Lungs. — M. A. Rust, M. D., South Parish, Me.

An experience of over thirty years enables me to say that there is no better remedy for Sore Throat and Coughs, even of long standing, than Ayer's Cherry Pectoral. It has ever been effective in my personal experience, and has warranted off many an attack of Croup from my children, in the course of their growth, besides giving effective relief from Colds. — Samuel Motter, Editor of the *Emmitsburg Chronicle*, Emmitsburg, Md.

We have used Ayer's Cherry Pectoral, in our family, a great while, and find it a valuable medicine for Colds, Coughs, and all diseases of the Throat and Lungs. — Alice G. Leach, Jamaica Plain, Mass.

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SIRS.—I can highly recommend Hagyard's Pectoral Balsam. It cured my daughter of a cough she had been troubled with since childhood. She is now twelve years old.

Mrs M. FAIRCHILD, Scotland, On.

HER father: What, you want to marry my daughter? Why, sir, you can't support her. I can hardly do it myself. Suitor (blankly): C-c-can't we chip in together?

THERE must be great merit in SLO CUMS preparations. His OXYGENIZED EMULSION OF PURE COD LIVER OIL has taken the first place as a cure for consumption and kindred diseases. Every druggist sells it, and no householder should be without it. The remedy is reliable and invaluable.

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A HORRIBLE murder involving the loss of one life attracts greater attention than the thousands of deaths occurring annually from scrofula and bad blood. We want to attract attention to Burdock Blood Bitters, the proved and popular remedy for these forms of disease. It cures even old chronic obstinate cases which have defied all other treatment.

"THE great trouble with you, John, is," said a lady to her husband, who was suffering from the effects of the night before. "you cannot say 'No.' Learn to say 'No,' John, and you will have fewer headaches. Can you let me have a little money this morning?" "No," said John, with apparent ease.

The Electric Light.

IT is astonishing how rapidly the electric light is coming into general use. It is being employed for publicly lighting our large cities. It dazzles our eyes with its splendour as we pass along our thoroughfares at night. But with all its splendour and utility, it is not as light and beautiful as the biscuit made with Imperial Cream Tartar Baking Powder.

SCRIBBLER: I am going to make trouble for that fellow, Pennibs. Here he has published one of my poems over his own signature. Scrawley: I wouldn't make any fuss, old man. If he can stand it, you had ought to.

AWAY west in British Columbia Hagyard's Yellow Oil is known and valued highly, as at home in Toronto. Miss Eleanor Pope, of Port Haney, B. C., says: "For sore throat coughs, croup, Bruises, etc., Hagyard's Yellow Oil is the best thing I have ever used."

THE new lottery law prevents the church fair lottery; but the church fair oyster is still permitted to revel in all its customary solitude.

HERE and there and everywhere may be found persons who have used and now honestly praise Burdock Blood Bitters for its wonderful purifying, cleansing and tonic effects in all diseases of the stomach, liver, bowels and blood.

MRS. SAPPNOODLE: What a beautiful vase! Of course it is antique? Jeweller: No, it is modern. Mrs. Sappnoodle: Too bad, it is so pretty.

MR. FRANK PALMER, of Winona, Ont., says: "I have been troubled with lame back for about six months, then thought I would try Hagyard's Yellow Oil, which cured me. Am now free from all pains, and recommend Yellow Oil very highly."

JOHN SMITH: But how can you marry her? You are too poor even to pay your rent." Jack Uppers: Oh, but I expect parental assistance.

THE Bermuda cable now complete, could carry no truer tidings than that Burdock Blood Bitters excels all other remedies in curing diseases of the stomach, liver, bowels and blood. Known everywhere as the perfect blood purifier, curing even the worst cases when all else fails.

KEEP your troubles to yourself; when you tell them you are taking up the time of the man who is waiting to tell his.

It is not because they are so valuable that some people's thoughts are so hard to collect.

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EVERY SKIN AND SCALP DISEASE, whether torturing, disfiguring, itching, burning, bleeding, scaly, crusted, pimply, or blotchy, with loss of hair, from pimples to the most distressing eczema, and every humor of the blood, whether simple, scrofulous, or hereditary, is a cedy, permanently, and economically cured by the CUTICURA REMEDIES, consisting of CUTICURA, the great Skin Cure, CUTICURA SOAP, an exquisite Skin Purifier and Beautifier, and CUTICURA RESOLVENT, the new Blood Purifier and greatest of Humor Remedies when the best physicians and all other remedies fail. Thousands of grateful testimonials attest their wonderful and unflinching efficacy.

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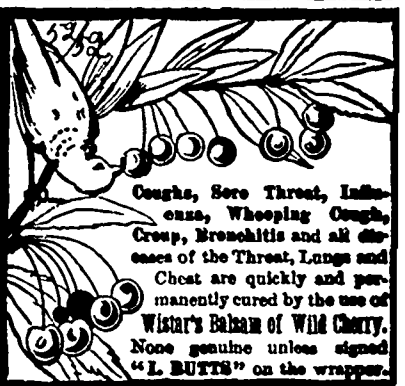
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Is Indispensable for the Bath, Toilet or Nursery, for clearing the Scalp or Skin. THE BEST BABY'S SOAP KNOWN. Price 25c.

THE CANADA PRESBYTERIAN.

VOL. 19.

TORONTO, WEDNESDAY, DECEMBER 3rd, 1890.

No. 49.

Notes of the Week.

THE Nonconformists of Leeds have established a lectureship, under the title of the Hamilton Lecture, to perpetuate the memory and continue the work of the first pastor of Belgrave Church, Dr. R. W. Hamilton. The object of the promoters is to attract the thoughtful workmen of Leeds by securing the services of the leaders of religious thought to expound and enforce Christian truth in the light of present day needs. The lectures will be delivered in Belgrave Chapel, the lecturers for this winter being the Rev. J. Guinness Rogers, Dr. Duff, Rev. John Hunter and Dr. Clifford.

THE Montreal Presbyterian Ministers' Association at a recent meeting in Crescent Street Church, considering the question of higher religious instruction of the Sabbath school children and of the young people generally, adopted the following resolution: Whereas, it is desirable that the young people of our congregation should acquire a better knowledge of the Scriptures and kindred subjects, they be recommended to study the subjects laid down by the General Assembly's Committee upon Higher Religious Instruction, either personally or in classes conducted by leaders approved by sessions.

A LARGE missionary boat in connection with the M'All Mission is, it seems, to be anchored in the Seine. Daily services will be conducted in the cabin, which will contain nearly two hundred persons. The authorities have given every facility and protection. The Parisian prefect of police testifies to the good work which the Mission is doing. He says: "Every new M'All station means a reduction of police force." Sixty persons now give their whole time to the missions, and from 600 to 700 co-operate. There was an aggregate attendance last year of 1,200,000 persons in the one hundred and thirty *salles* in all parts of France.

SPEAKING in Aberdeen, at a meeting of the office-bearers of the Presbytery of the granite city, Principal Rainy remarked with reference to the non-churchgoing classes, that he had no doubt it was possible for many an honest, hard-working tradesman to lead a respectable life without going to church; but when this took place on a large scale it meant alienation from Christianity, and the consequences were moral and social. Could not the Church find out some way to get alongside those men? They as a Church must be blameworthy if in some way they could not interpret to such men what the kingdom of God might be.

LOHCARRON Free Church Presbytery have resolved to take no part in the present effort to increase the contributions to the Sustentation Fund. They give as their reason that the action of the last Assembly has greatly disheartened, if it has not alienated, the minds of the people, especially in the Highlands, from the Church they so much loved. Revs. W. Sinclair and R. Dingwall reported concerning their visit to the Assembly, and the Presbytery expressed its disapproval of the deliverances of the Supreme Court on the cases of Drs. Dods and Bruce, and with reference to the sanction given to bestow grants of money to assist congregations in purchasing organs.

THE foundation stone of another new Presbyterian church, the Belfast *Witness* says, was laid in one of the suburbs of Belfast recently. The old church at Ballysillan, so long associated with the memory of the genial and accomplished, Rev. W. C. McCullagh, can no longer accommodate the people of that increasing neighbourhood, and so under the leadership of their popular and energetic minister, the Rev. James Loudon, they have resolved to "arise and build," proving at once their sincerity and their laudable spirit of self-reliance by contributing very largely for the purpose. The new erection will

be a very capacious, thoroughly-furnished, and handsome building. The cause of Presbyterianism is making noble progress in Belfast. Within living memory the churches were never, taken as a whole, so well attended as they are at present. We are glad to see that the Episcopal incumbent of Ballysillan took part in the proceedings at the laying of the foundation stone.

PROF. BLAIRIE presided at the annual meeting of the Edinburgh auxiliary of the M'All Mission. During the past year it has raised \$5,145, an increase of \$705; and the total remitted from Edinburgh since the establishment of the mission now exceeds \$55,410. At the tenth annual meeting of the Glasgow auxiliary, over which Dr. Marshall Lang presided, the treasurer reported an income of \$6,970. Two of the honorary directors of the mission, Dr. Thurber and M. Louis Sautter, represented Mr. M'All at the Scottish meetings, and told of many interesting features in last year's history. None of these has been fraught with greater encouragement than the summer visit of the *Bateau Missionnaire* in the Seine. This mode of evangelization, quite novel in Paris, had the effect of gaining the attention of very many who never previously heard the Gospel. Mrs. Mure Macredie and the Misses Mure helped to meet the cost of this special movement; and an effort is being made to obtain permanently a large boat for the rivers and canals of France, which might carry the Gospel into many of the remotest and most benighted districts of the country.

THE *Ardrossan Herald* is responsible for a racy anecdote of the late Sir Peter Coats and a Free Church minister, now also deceased, who filled a charge in a village, near the Ayrshire residence of the worthy knight. A few years ago, before leaving on a trip to America, Sir Peter called at the manse of this neighbour to bid him good-bye, but as the good man was from home a card was left on which Sir Peter had written in pencil the usual formula, "P. P. C." But the French valedictory message conveyed by these initials was unknown to the minister, who after long cogitation arrived at an interpretation which he duly intimated from his pulpit on the following Sabbath. He gravely informed his flock that their friend and neighbour, Sir Peter Coats, had gone to America, but before leaving had called at the manse, and, not finding him at home, had left his card with the letters "P. P. C." written in pencil upon it. These letters he interpreted as signifying "Pray for Peter Coats;" and he accordingly led his people in prayer for the safe conduct and return of the genial knight. No one had the courage to tell the minister of his mistake, and he never omitted the special prayer for Sir Peter until he returned.

THE English Presbyterian Church has been for some time dealing with the question of ministerial inefficiency. At a recent meeting of the London Presbytery the following motion was adopted: "If the Presbytery shall find at any time, either from visitation or otherwise, that the condition of a congregation is unsatisfactory, immediate attention shall be given to ascertain the cause. If this condition of the congregation be shown to be due in the main to the imprudence, inefficiency, or unsuitability of the minister, and if the Presbytery, having exhausted ordinary means of remedy, arrive at the opinion that there is no likelihood of the ends of the ministry being attained in that charge, it may dissolve the pastoral tie, subject to appeal to the Synod in ordinary form. If, on the other hand, it should be shown that the unsatisfactory state of the congregation is in great part due to the conduct of any office-bearer or member thereof, the Presbytery shall deal with parties so implicated, and, if it see fit, remove him from office or membership, subject to complaint and appeal as aforesaid." On the motion of Mr. Robert Whyte it was also agreed that "In the judgment of the Presbytery the committee should be requested to consider the desirability and practicability of providing, whether jointly from the general funds of this Church, and those of the par-

ticular congregation affected or otherwise where the circumstances are such as to justify and require it, the stipend of the minister so removed could be continued for one year.

IN a debate in Edinburgh United Presbyterian Presbytery, on a remit from the Synod regarding procedure in calls, considerable discussion arose on the proposal of Mr. Thin, elder, to do away with the written call. Rev. John Smith, who dissented from a good deal of Mr. Thin's reasoning, contended that it was a libel on the members of the Church to say that they did not feel what they were doing when they signed a call. By the proposal they were simply going to level themselves to the commercial platform. Mr. James, of Bristo, in seconding Mr. Smith's amendment, also noted the tendency at the present day to bring down the ministry to the commercial level. Mr. Dunbar, of St. James', contended, on the other hand, that the union held together by a call was only a paper union, and declared that he had not the slightest sympathy with the high-toned objection of Mr. Smith. Mr. Thin repudiated the idea of doing anything to degrade the ministerial office; and on a division his motion was carried by twenty-four against twenty-one. The committee's proposal to dispense with reasons for translation and answers thereto was also strongly resisted by Mr. Smith, who saw profound spiritual wisdom in the old rules. What underlay the whole method of procedure was that it was the Church which had to decide for the Church's interest. Mr. Stevenson, of North Leith, who seconded Mr. Smith, declared that the proposal was un-Presbyterianizing them and carrying them in the direction of Congregationalism. Mr. Thin said Mr. Smith evidently wanted to go back to the old rule when a minister had no say in the matter and was absolutely in the hands of the Presbytery and Synod. Rather than put up with this, ministers had sometimes fled the country. On a division Mr. Smith's motion was defeated by twenty-one to seven.

THE *British Weekly* says: We record with very much regret the death of Dr. Brown, of Paisley. Dr. Brown had been long in delicate health, and laid aside from preaching. He was one of the best known ministers of the United Presbyterian Church, and had a fame which extended far beyond its bounds, and the bounds even of Presbyterian Scotland. He belonged to that class of men, in present circumstances of incalculable and growing value, who link their churches to the wider world of literature and thought. Whether Dr. Brown was profound as a scholar and a philosopher we do not know. There is nothing in his public work to show it; on the other hand, there is nothing to disprove it. What we do know is that every task undertaken by him was performed with rare fidelity and skill. He first made his mark by his admirable and charming biography of Thomas Davidson, the Scottish probationer, well christened the Scottish *Elia*. His materials, it is true, were abundant and of the finest quality, but they could not have fallen into more sympathetic and reverent hands. His other biographies of Eadie and Robertson of Irvine are well known. Dr. Brown took a very prominent part in the business of his denomination, and was one of the best known figures in the Synod, where his genial temperament made him a great favourite. Although he was perhaps in some ways less progressive than most of the members of his own communion, no one ever doubted his deep loyalty to his Church. In Paisley he gathered a large and very influential congregation, who worship in one of the finest churches in Scotland. This will remain a monument to Dr. Brown's energy and good taste. A man so catholic-spirited could not fail to have friends in many circles, and Dr. Brown maintained an intimacy with Principal Caird, Dr. Cameron Tees, and many other leading men outside his own denomination. Quite recently one of the most distinguished *litterateurs* of the day remarked to us that he considered Dr. Brown the ablest writer in Scotland. His attached congregation only a few days ago presented him with a large sum of money, and this evidence of their affection greatly cheered their minister's last days.

Our Contributors.

CONCERNING EXTEMPORANEOUS HEARING.

BY KNOXIAN.

In acknowledging a vote of thanks for his famous lecture on the modern sermon, Dr. Parker said that the modern hearer needed instruction quite as much as the modern preacher. There were extemporaneous hearers as well as extemporaneous preachers.

Dr. Parker is right and to the point as he nearly always is. Extemporaneous preachers are bad enough and there are too many of them, but extemporaneous hearers are equally bad and they swarm like grasshoppers in a Kansas cornfield.

What is an extemporaneous preacher? Strictly speaking an extemporaneous preacher is one who makes his sermon as he delivers it. He speaks on the spur of the moment without previous preparation of any kind. The term is not always used in this strict sense, for men who prepare their matter most carefully but do not commit their words are often called extemporaneous preachers. John Hall, for example, is called an extemporaneous preacher. He is nothing of the kind. His rule is to write carefully but never to burden his mind with the words he has written. In the strict sense of the word an extemporaneous preacher is the clever man who makes his introduction, divisions, discussion, illustrations, arguments, appeals and everything else after he has entered the pulpit. Perhaps he selects his text in the pulpit, too. There is no reason why he should not. To an ordinary man the selection of a text in the pulpit would be much easier than the preparation of a sermon there. But the extemporaneous preacher is no ordinary man. He is far and away smarter than the Methodist preacher who arose one morning and prepared seventeen sermons before breakfast. The extemporaneous preacher does not need to rise before breakfast and make sermons. Adopting the method of a famous American the extemporaneous preacher, if he has sermons to make before breakfast, always takes his breakfast first and leaves the sermons until he enters the pulpit.

The peculiarity of the extemporaneous preacher is that he pays no attention to a sermon before delivery. The peculiarity of the extemporaneous hearer is that he pays no attention to sermons after their delivery. He may hear well enough while the sermon is being preached but he gives himself no more concern about it afterwards than the extemporaneous preacher gives himself about his sermonic effort a month before he inflicts it upon his long-suffering congregation. Up to the point of preaching the extemporaneous brother gives himself no concern; after the point of hearing the extemporaneous hearer gives himself no concern. The two are so much alike that neither one can afford to lecture the other on his bad habits, though as a rule it will be found that the extemporaneous preacher often does lecture the extemporaneous hearer. If the extemporaneous hearer could speak back he might perhaps say that a sermon that was not worth any consideration before delivery was not worth much afterwards. In so saying he might not be as far astray as some good people imagine. If a preacher does not think enough of his pulpit work to give it some thought beforehand he can hardly blame his hearers if they don't give it much thought afterwards.

Extemporaneous hearers, however, are not all seated around extemporaneous pulpits. You find them everywhere. No doubt Dr. Parker has a good many himself. So has every minister, no matter how painstaking and conscientious he may be in the preparation of his sermons.

Here is a man who listens with much interest to a sermon on missions. As the preacher goes on making one good point after another he begins to think that he has not done his whole duty by the missionary work of his Church. It dawns upon his mind that the work in the North-West is most important. He sees points in foreign mission work that he never saw before. The reflex influence of mission work is a matter that escaped his attention. He partly believes now that the more a congregation does for others the more it can do for itself. Sermon over, the good man goes home and thinks little or nothing more about it. He was an extemporaneous hearer. He paid as little attention to the sermon after delivery as some extemporaneous preachers do before delivery.

Here is a parishioner who occasionally indulges in beverages stronger than tea. He may not drink much liquor but he always knows where it is. He listens to a sensible sermon on temperance—all temperance sermons are not sensible—and he wonders whether after all it would not be better for the sake of his family and for the sake of his example on others to shut down on the use of liquor. By the time the sermon is over he about concludes he will become a total abstainer. He goes home and practically decides that he will not. He was an extemporaneous hearer.

This good man has never done much in the way of giving. Giving was always a tender point with him. It is a tender point with many. The pocket is the most sensitive organ of the human frame. This man we speak of belongs to the class who cannot be much blamed for not being liberal givers. He never was taught any better. One day as he listened to a good sermon on Christian liberality he resolved to turn a new leaf. He almost concludes he will double his contribution to every good cause. The sermon ends, he goes home, cools down and continues giving just the sums he gave before. He is an extemporaneous hearer.

This other parishioner attends Church very irregularly. The only thing certain about him is that he will not be in Church every Sabbath. He hears a good sermon on public worship and concludes while hearing to mend his ways. Next Sabbath morning his pew is empty. His bed isn't. He was an extemporaneous hearer—very extemporaneous.

In fact every hearer who does not try to practice what he resolves in church on Sabbath is an extemporaneous hearer.

Now let those good people who blaze away at preachers for not preparing their sermons properly or not preparing them at all turn their guns occasionally on extemporaneous hearers. We have not one word to say for the lazy preacher, or the presumptuous preacher, or the conceited preacher. To these three classes belong nearly all the extempore brethren. Not a word have we to say for them—not a word. But let British fair-play prevail. Extemporaneous hearers should receive a little attention betimes as well as extemporaneous preachers.

There are two particularly saddening kinds of extemporaneous hearers that have not been noticed. One is the unconverted hearer who seems to be deeply impressed with the truth as long as he is hearing it, but as soon as the service is over he feels no more. His serious impressions last just as long as the sermon lasts and no longer.

The other is the hearer who is perhaps converted, and while under the influence of powerful truth resolves to be a better man and more useful Christian. No doubt he means for the time being all he says. He is earnest enough while the heat lasts. But for some reason or another he never becomes the kind of man you expect, perhaps indeed not the kind of man he himself expected. He is an extemporaneous hearer of the most discouraging kind.

Once again let us repeat Dr. Parker's words. There is extemporaneous hearing as well as extemporaneous preaching, and let us make war upon both.

OUR FRENCH WORK.

BY-WAY JOTTINGS IN MONTREAL.

At the last meeting of Montreal Presbytery, Rev. G. C. Heine, Convener of the Committee on French Evangelization, presented an interesting report showing encouraging progress in this department of missionary effort. Incidents like the following show the kind of work our French missionaries and colporteurs are doing and should call forth the sympathy and prayers of the Church. One of the colporteurs in his report for September, says: "I read the Bible to eighty-six Roman Catholic families and prayed with many of them. Some thought that we Protestants did not pray. Nearly every one was glad to hear me. Some good seed was sown. I pray God for its growth and to take away from the people the fear of the world."

Again: "I visited many times a sick boy that I knew at Notre Dame Hospital. During my last visit I spoke of the only way of salvation, through Christ, to a sick man, a Roman Catholic, whose bed was near the boys. He thanked me for the good words I spoke to him. I will return and see him again and if it be God's will that he get better I will see him at his house." And again: "In the same hospital was a Protestant Englishman. He was very lonesome. He could not speak French and those beside him could not speak English. I gave him a Bible. He stayed about five weeks. He is now in the United States."

The new church of Lacroix in the east end is a very comfortable and attractive little building with school attached. Regular morning and evening service and Sabbath school are held. Pastor Duclos is meeting with much encouragement in his work. The day school is in a flourishing state and is at present taught by Mr. T. R. Bouchard.

Pastor Morin's efforts in St. John's Church (Russell Hall) are not without good results. He has associated with him some good workers. Speaking of his work for October, he says: "On the whole the work of St. John's has been encouraging during October—more so than for the corresponding month last year. The meetings have been well attended, and I have come in contact with more Roman Catholics well disposed and willing to take a Bible and read it. If all the interesting occurrences with the work were related it would fill pages. Four new members have been received during the month and on Sabbath, the 12th, seventy-five sat down at the Lord's table."

There are two day schools, one French and the other Italian, in connection with the Church, taught by efficient teachers, Miss Hislop and Miss Internoscia. For thirteen years the Rev. A. Internoscia has preached to an Italian congregation at five p.m., every Sunday in this Church. This devoted man is doing a good work among his fellow-countrymen in the city. He says that he thinks that it is about time that something were done towards providing a place in which he and his people might meet to worship God at a more seasonable hour. And truly it is. It ought to be added that St. John's congregation are taking preliminary steps towards the erection of a new church next spring on the present site.

Efforts are being made to secure a suitable missionary for Canning Street (St. Sauveur) Church. The Rev. J. Allard, a graduate of Montreal Presbyterian College and at present pastor of the French Church at Fall River, Mass., is expected for the 16th and following Sabbath. All who know Mr. Allard would rejoice at his return to work in his native province should he see the way open to do so.

At the last meeting of the Executive of the Board of French Evangelization there was read an extract minute of the

General Assembly regarding a memorial petition with reference to a French Presbyterian school in Quebec wherein the General Assembly was asked to "Commend the claims of the institution to a larger measure of support to the members of the Church and to appoint one of its members a trustee of the said school." The Assembly did not grant the prayer of the memorial but referred the matter to the Board of French Evangelization, with instructions to report at the next Assembly, with a view to guide the Board at its meeting in March in forming a recommendation to next General Assembly. The Executive agreed to appoint a committee, consisting of Prof. Scrimger, Mr. Fleck and the secretary, to make enquiry and gain all requisite information.

SKETCHES OF TRAVEL IN EUROPE.

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

CAMBRIDGE.

Most cities of fame possess something distinctive and peculiar, on which that fame rests. It may be climate or architecture or a peal of church bells or the tones of an organ, or ancient paintings, or splendid streets, or smokeless air, or far-stretching prospects over land and sea; or it may be institutions, or colleges, or trade, with her wharves, ships and warehouses. Or a city may be famous for its ruins, and may be living on the fame of ages long gone by. It is to Cambridge we first direct attention, being the first point of interest to us. The ties of country are ever strong, and neither distance nor time can destroy them. In our birth-place lies a magnet for our hearts. Here we were born, and received our early education. Cambridge is indeed a benign mother to us. Having reached Liverpool on a fine Sabbath morning in July, we proceeded at once, per Midland Railway, to this ancient seat of learning, passing through a most picturesque and beautiful country on the way. No nobler scenery is to be found in England than that which belongs to the Derbyshire district; Mattock, Bath, Miller's Dale and Monsal Dale are each specific in their character, and all-embracing in their beauty.

Whether Cambridge or Oxford was of the greater antiquity was a matter which, down to the close of the last century, greatly exercised the minds of university men. At the present day the impression that Oxford is the elder university is so generally prevalent that it would be vain to attempt to counteract it. Yet, although Cambridge cannot boast of any colleges founded by King Alfred, and has long disregarded the fable of "Cantaber," a Spaniard, three hundred and seventy-five years before the birth of our Saviour, "who thither first brought and planted the muses," she still begins her roll of benefactors with the name of "Sigebert, King of the East Angles, who established schools here in the year 630 A.D." These schools probably were in existence at the Norman Conquest, and some authorities maintain that it was at Cambridge that William's son, Henry I., gained his well-known soubriquet of Beauclerc.

Cambridge derives its name from the river Cam or Granta and the bridge over it; and is called in history both Cambridge and Grantbridge. Favoured alike by Church and State, by the Bishops of Ely and Norwich, by Edward III. and the Black Prince, by York and Lancaster, by the sainted Henry VI. and Margaret of Anjou no less than by Elizabeth Woodville, by the strong-minded mother of Henry VII., and, above all, by Henry VIII. Cambridge grew and flourished throughout the Middle Ages; but it was not until the time of Queen Elizabeth, the age of Bacon and Burleigh, when England was no longer governed either by soldiers or priests, but by statesmen by profession, that we meet with those names of which the University is proudest. Macaulay, himself a Cambridge man, boldly declares that in intellectual activity and in readiness to admit improvements, the superiority was then, and has ever since been, on the side of the less ancient and splendid institution. Cambridge had the honour of educating those celebrated Protestant bishops whom Oxford had the honour of burning; and at Cambridge were formed the minds of all those great statesmen to whom chiefly is to be attributed the secure establishment of the Reformed religion in the North of Europe.

In the civil wars, while Oxford stood by the king, Cambridge as a whole was on the side of the Parliament. The reason of this is probably to be found, not so much in any want of loyalty in the colleges, as in the strong parliamentary feeling prevalent throughout the eastern counties. Indeed there is a tradition at Trinity Hall that one of the fellows of that college began to collect arms and money for the use of the king, an enterprise which came suddenly to a close about the same time, as an entry is made in one of the college registers: "Came Mr. O. Cromwell with a party;" a sentence which satisfactorily accounts for his subsequent inaction. After the Revolution of 1688 Cambridge became as distinctly the Whig as Oxford was the Tory University. George I. enriched her library; George II. contributed munificently to her Senate House; and statues of each of these sovereigns, disguised as Roman emperors, stood until recently on either side of that building, while in humbler positions, near the doorway, are statues of the younger Pitt and the "proud" Duke of Somerset, for sixty years Chancellor of the University. The town has returned two members since the time of Edward I. It is a very ancient corporation, and under the Municipal Reform Act is governed by a mayor, ten aldermen and thirty common councilmen. The University, a cor-

THREE GREAT PREACHERS.

BY REV. PRINCIPAL KING, D.D.

(Concluded)

NEWMAN

poration separate from the borough, also returns two members. The town owes its existence mainly to the University, which overshadows it in importance. In this respect Cambridge and Oxford differ from all other universities, which are generally absorbed in the town in which they are situated. Cambridge, like Oxford, is of a singularly unique character, and affords examples of architecture from the drawings of authentic history to the more modern structures designed to meet the wants of our own day.

OLD BUILDINGS.

The oldest building at present standing in Cambridge is undoubtedly St. Benedict's Church, whose tower and nave are supposed to date at least from the time of the Conquest. The hand of the restorer has been heavily laid upon this venerable structure; but the quaint tower arch, with its squinting lions, and the clumsy, baluster-like column, which supports the window in the tower, with its characteristic "long and short" work, are still to be seen; although the interior was pitilessly scraped a few years ago.

St. Peter's Church, picturesquely perched upon a spur of Castle Hill, contains a fine front. Another very curious building is the Church of the Holy Sepulchre, commonly known as the "Round Church." The upper part of this church is modern—the Cambridge Camden Society, in its zeal for antiquity, having destroyed a perpendicular clere-story and replaced it by the present somewhat uninteresting Norman one. This church is one of four similar churches in England (the Temple Church being one) modelled after the Church of the Holy Sepulchre at Jerusalem. Great St. Mary's, like St. Mary's, Oxford, is the church of the University. An ancient building, which deserves mention, although but few visitors to Cambridge, and possibly not all the residents, are aware of its existence, is the so-called "School of Pythagoras," which stands in an out-of-the-way corner in an inn-yard, at the back of the picturesque old house known as Merton Hall. The structure, which still retains some of its original Norman windows, is now used as a barn, but was once a hall for lectures and disputations, and may have been the "barn" used by Odo and his colleagues for their lectures in the early days of the University, before the comparatively modern system was introduced. Originally the students hired halls of the townspeople for their "disputations," and were boarded and lodged in the townsmen's houses. This practice soon led to the establishment of hostels, where the students were kept under some sort of discipline, and this in its turn to that of the College, the first of which seems to have been built in the reign of Henry III. It was a momentous epoch in the history of the University when, in the year 1257, Hugo de Balsham, sub-prior of Ely, purchased two halls or hostels near St. Peter's Church in Trumpington Street, which he united, and gave to a certain number of scholars for their exercises and studies. Being advanced to the See of Ely in 1248, he obtained a charter of incorporation for his college, familiarly known as Peterhouse, which now stands next to the grand facade of the Fitz-William Museum in Trumpington Street. On the same side of the way as Peterhouse is the Pitt press, a building generally mistaken by freshmen for a church, which contains the office of the registry, while behind it are the University printing works. Next comes on one side the college or Hall of St. Catharine of Alexandria, Virgin and Martyr, a title commonly abbreviated into "Cats," and on the other Corpus College, formerly called Bene't. This college is interesting to antiquarians as having been founded by two local guilds, named respectively after the Virgin Mary and the "Benedictum Corpus," from the latter of which it receives its name. This guild doubtless was associated with St. Bene't's Church, which is joined to Corpus by a curious passage leading into the vestry.

At Corpus is Archbishop Parker's rich collection of MSS. and a cup bequeathed by him. Among the college plate is a curious drinking-horn, the gift of one John Goldcorne to the college, and intended no doubt as a pun upon his name. This horn, which rests upon two feet, appears at all the college feasts, and few strangers are able to drink from it without spilling the contents. Leaving on our right the ancient tower of St. Bene't Church, we now reach King's Parade. Opposite is the great court of King's College, separated from the street by a modern perpendicular screen. On the north side stands the unrivalled chapel, the chief glory of Cambridge. King's College Chapel is one vast long-drawn nave. It is the latest and most sumptuous example of the perpendicular order of Gothic architecture. The fretted roof, unsupported by a single pillar, is vaulted into twelve divisions. The centre of each is a pendant keystone, terminating alternately in floriated ornamentation, each keystone weighing more than a ton. Over the stone roof is the timber roof. An organ separates between chapel and ante-chapel. The painted glass is the most remarkable that has been bequeathed to us by the age of Henry VII. and Henry VIII., and belongs to a time when the art of painting had attained its highest excellence. There are five-and-twenty windows, with more than a hundred subjects. Description can give but a poor idea of

Those lofty pillars . . . that branched roof
Self-poised, and scooped into ten thousands cells,
Where light and shade repose, where music dwells,
Lingering and wandering on as loath to die.

The splendid series of stained-glass windows has lately been completed by a modern composition in the great west window, which, though somewhat yellow in tone, bears comparison singularly well with the old glass.

(To be continued.)

Newman as a preacher is chiefly known to those of the present day through eight volumes of "Parochial and Plain Sermons" delivered by him while still a minister in the Church of England. It is usual to speak of him as a great preacher, and if the greatness of the preacher is to be measured by the effect produced by his sermons, he must be held to be a very great one. It has been said of them by one well qualified to form a correct judgment, they "have done more than any one thing to mould and quicken and brace the religious temper of our time; they have acted with equal force on those who were nearest and on those who were furthest from him in theological opinion." It is certain they have entered as a quite appreciable force into the intellectual and spiritual life of the nation. They may be said even to have accomplished little less than a revolution in the prevailing style of preaching, making it much less conventional and much more direct and practical. And their influence has been confined to no one branch of the Christian Church. It has probably been even more felt in the Nonconformist Churches than in that body to which, as all Protestants will regret, their author deemed it dutiful to transfer his allegiance. Yet it is easy to read these sermons without having forced on one's attention any single excellence or any combination of excellences, so unusual as to account for this wide and deep influence. They do not often startle the reader by the boldness and originality of the thought, as do those of Frederick Robertson. They have not the tender pathos and exquisite beauty of the discourses of John Ker, and they are still farther removed from the elaborate word-painting of Guthrie. Nor does the preacher, like Chalmers, carry his audience along on a flood of impassioned speech. All these legitimate and natural means of impression, Newman seems as if on set purpose to avoid. He does not once step aside from the direct path in which his theme leads him to lay hold of a striking thought or to cull a flower of rhetoric. His imagery is throughout of the simplest kind and is such as serves merely to display the thought, never to attract attention to itself. He shuns sedulously not only exaggeration but even vehement emotion, as if it were not a strength but a weakness. His speech is for the most part as calm and unimpassioned, as it is precise and clear. The usual qualities of the orator are conspicuously absent, and indeed his warmest admirer declares "he was utterly unlike an orator in all outward ways." What then was the secret of his great power? What lent such a commanding and persistent influence to those sermons preached during the second quarter of the century from the pulpit of St. Mary's Church, Oxford? I mention just three considerations.

First, The profound spiritual insight of the preacher. The most cursory reader cannot fail to be struck by the subtle and penetrating analysis of human character and action on the religious side, which these sermons display. They are not, indeed, purely subjective. The great facts of redemption have their full place accorded to them and the leading Scripture characters are made to pass in succession before us. But they are predominantly subjective. It is mainly religion in human action, the truth as honoured or dishonoured in the life, the workings of sin and of grace in the heart, of which they treat; and the treatment is of the most searching kind. The strange complexity of motive at work in lives at least partially Christian is unravelled fearlessly and with apparent ease. The wiles and feints of the deceitful heart are laid bare. The disguises with which self-love seeks to cover up departures from truth and righteousness are stripped off with pitiless hand. Often the sermon in its calm and severe arraignment of human conduct seems a kind of rehearsal of the judgment; only the preacher passes sentence on himself as well as on others and is careful to unfold the grace which is still within reach. Newman's preaching is thus at once intensely spiritual and intensely practical. The spiritual good of the hearer is not once lost sight of and the character under which that good is sought is of the very highest kind. Such sermons, for example, as those entitled "Knowledge of God's will without obedience," "Promising without doing," "Obedience the remedy for religious perplexity" are models of calm, sober, instructive statement, and of solemn and earnest appeal. The preacher is far advanced in his art who cannot learn from their study to preach still better and the private Christian is not to be envied who can rise from their perusal without profit.

Second, There is the great excellence of their style—the marvellous clearness, precision and simplicity of the expression—as a farther explanation of the power exerted by these sermons. It is true, the preacher seems to have concerned himself little, if indeed at all, with the form his thought was to assume. He was too intent on the thought itself to allow of this. There is no discernible effort on his part after force or beauty of expression; no long-drawn metaphor, no elaborate antithesis to suggest that the form in which the thought is clothed is the result of much care and work; but such mastery does he possess over the instrument which he wields in the English tongue, that the thought takes at once and without effort the fitting form; the allusive metaphor, the ornament, when there is any, comes naturally, spontaneously, and not as having been sought. The language is always precise and clear, often beautiful, but the hearer no more thinks of the simplicity and beauty of the terms in which the thought

is couched, until attention is called to it, than the spectator charmed with the distant landscape thinks of the purity of the atmosphere through which it is seen. There the rugged mountain peak or the river gleaming in the sunlight is everything; here the supernatural fact or the spiritual truth. This I need scarcely say is the very perfection of style. And it does not only possess a great charm, in the sermon at least it possesses high ethical value. It betokens a mind too serious, too strongly seized of the truth, too much in earnest concerning the ends to be served by it, to lend itself to rhetorical ornamentation. It betokens the preacher's confidence in the power, his sense of the majesty, of the truth which it has been given him to proclaim. Any studied beauty of expression in a sermon, any beauty of form which detains the mind is at once a rhetorical mistake and a moral fault, and the latter is the worse blemish—the more injurious—of the two. Let us be thankful, then, at a time when frequent recourse to rhetorical artifice, laboured ornamentation of the thought and accompaniments still less defensible, seem to proclaim in so many quarters the speaker's distrust in the ability of the thought itself to hold men, for preachers like Newman who have the courage to stake all upon the naked truth—who are too reverent, too much in earnest, to furbish with the trappings of rhetoric that sword of the spirit which is the word of God.

Third, Once more, and more important than all else, as explaining the great influence undeniably exerted by these sermons, there is the obvious and unmistakable sincerity of the preacher; a something in his method of presenting truth, which gives to his statements, even when most directly spiritual, a distinct note of reality. For one thing there is the entire absence of exaggeration—of the swollen phrases, which are born of the craving for immediate impression, as distinct from the desire for lasting good. There is the absence also of conventionalism—of modes of expression that belong to the pulpit only and are not heard at all in common life. All is simple and natural. The preacher speaks about God and Christ and sin and salvation and heaven, always with reverence indeed, never with the vulgar familiarity and still less with the buffoonery which are too often employed and which are at war both with religious feeling and good taste, but he speaks of them at the same time with a directness and a circumstantiality such as we might employ in speaking about the friend who visited us yesterday or about the business we are going to transact to-morrow; or in writing to a person regarding a country with which we are familiar and which he is about to visit. There is as the result an air of realness given to the subjects of which he treats, which in the measure of it is very rare, but which is at the same time most helpful to the hearer. Evidently the world of spiritual things is a very real world to him. He has looked it in the face. He has scrutinized it closely, and he speaks of it with a simplicity and a directness and withal a confidence that must go far to make it real to others also. This is indeed about the most original and distinctive characteristic of the sermons of this great preacher; as it is one of their highest merits, if not indeed their very highest. For there is scarcely any service which a Christian man can render to his fellow-men more important at least in our age than to invest the spiritual world with realness to them, not to divest it of its mystery, for if that were possible it would be a loss and not a gain, but to take it out of the region of cloudland and dream and give to it the air of definite, undeniable reality, which we must believe belongs to it. To do this, it must be altogether real to the man himself. His speech regarding it must be obviously and entirely sincere. It must be impossible for even the most sensitive hearer to detect in it the false and therefore the disenchanting note. This was in a high degree, and with all his faults the service which Newman rendered to our common Christianity and by it he made not simply the Oxford of his day, but the pulpit of England and of America in ours, his debtor.

I have thus passed in review, at undue length I fear, these distinguished preachers, all of whom "now rest from their labours." As the result, I trust, they stand out before you in their distinct individuality: Vinet, the calm, philosophic enquirer, the representative of reason in relation to religion, original in thought, graceful in speech, lofty in character, sweet and gentle in spirit, looking with wistful and tender sorrow even on those who hesitate to enter, or who actually turn away from the great temple of truth and love within which he worships. Liddon, the princely preacher, the representative of authority, of dogma in religion, cultured, stately, eloquent, witnessing with a power which in our age has not been surpassed, if indeed it has been equalled, for the supernatural facts of redemption, and the bitterly assailed but indestructible verities of the Christian faith; and Newman, the subtle, severe, devout analyst of Christian character and action, keen in thought, clear and musical in expression, confident in belief and practical in aim, the representative in the years in which alone we are concerned with him—probably his happiest and most useful—of the revived piety of the Church, of which he was so great an ornament, and to which his withdrawal from the ministry was so great a loss.

In conclusion, gentlemen of the theological classes, I extend to you in the name of the senate and in my own name, a cordial welcome to the institution, whether you are returning to it to resume, in some cases to complete your studies, or whether you are entering it for the first time. Whatever the lecture of the evening has done for others, or has failed to do, I hope it has deepened in you the sense of the importance and dignity of the work of preaching. I shall regard it as the highest service which I can render you, as your teacher in homiletics, much more important even than any instruction in the principles of the science, if I can help you to feel the grandeur of the preacher's office, inspire you with the ardent desire to excel in it, and lead you to regard all gifts, whether natural or acquired, whether of vigorous thought or of graceful speech, as having their very highest value in the power with which they clothe you, to expound, to apply, and above all to proclaim Christ's message of love, "the glorious Gospel of the blessed God."

Pastor and People.

LOVING WORDS

Loving words will cost but little,
Journeying up the hill of life;
But they make the weak and weary
Stronger, braver for the strife.
Do you count them only trifles?
What on earth are sun and rain?
Never was a kind word wasted,
Never was one said in vain.

When the cares of life are many,
And its burdens heavy grow
For the ones who walk beside you,
If you love them, tell them so.
What you count of little value
Has an almost magic power,
And beneath their cheering sunshine
Hearts will blossom like a flower.

So, as up life's hill we journey,
Let us scatter, all the way,
Kindly words, to serve as sunshine
In the dark and cloudy day.
Grudge no loving word, my brother,
As along through life you go;
To the ones who journey with you,
If you love them tell them so.

THE ATONEMENT IN REVIVALS.

Every true Christian has some just conception of the necessity, power and blessedness of the blood of Jesus. It is indeed paramount to every other doctrine in the salvation of the soul.

The value of the atonement is fully manifest in the potent statement of the inspired apostle when he asserted: "We preach Christ crucified, unto the Jews a stumbling block and unto the Greeks foolishness, but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God.

It would indeed seem by this, the blood of the atonement is not only invaluable, but imperative, and also that it must be preached to save souls. Indeed, preaching without revealing the blood of Jesus as a remedy for sin, is utterly meaningless and abortive.

Never was there a time in the history of the Church when the preaching of the blood doctrine was more needed than now. This, if rightly employed, has mighty possibilities. All believers should live by all-conquering faith in the blood of the Lamb. But when the seasons of special soul-awakening and revival refreshings come, the uplifting of Calvary's Cross and the soul-cleansing blood are to be the great force of power. The most prominent thing in revivals should be the setting forth of the cleansing blood. Then sinners need it, and sinners want it: as at no other time.

The deliverance from sin by the blood of Jesus is a marked feature of experience to be made prominent in revival work. There is no time in which the human soul has such salutary moulding in holy living as in revival seasons. Milestones in religious life are very prominent. The true idea of the blood of Jesus in the "new creature" life should be enforced in a special way in revivals. Now the quickenings of the spirit are keenly felt by saint and sinner, and it is a grand hour to teach and enforce the doctrine that, "His name shall be called Jesus, because He saves His people from their sins," and that "if the Son shall make you free, ye shall be free indeed," and that "there is no condemnation to them that are in Christ Jesus." The seeking and believing soul should be made to feel that redemption means deliverance from sin by the blood of Christ.

And then the satisfaction that this brings to the soul is real, salutary and complete. Nothing can be better for the new born soul. In this the young convert should be rooted and grounded at the very outset of his religious life. Here is strength. Any other course is weakness. Like the tree, when it is set out in good soil, is to take root, live, grow, thrive and bear fruit, may grow larger and stronger, but will never have better life than at the beginning. So the Christian can never have better or more complete Christ-life in the holiness of God than the hour when he first took the experience of justification, sanctification and redemption by the blood of the Lamb. His growth in grace and the knowledge of his Lord and Saviour Jesus Christ will only unfold to him more and more the blessedness of the Christ-life. And this is enough. It will satisfy his soul and make him happy and useful. To make this effectually clear is a great part of the work of revivals.

The power of the blood of the atonement can never be surpassed in the forces of our moral natures. Resolutions and human purposes are all abortive; by the side of this they are men of straw. As blood is the life of the flesh, bone and sinew of our bodies, and without it they are dead, so without the blood of Jesus a religious profession is dead. Of what infinite moment is this idea to the Christian. Being true, it is the great lever of holy power. Being true, can this doctrine be preached or pressed too much in revivals?

Nay, verily, the victories of the precious blood of Christ are of no small consideration. There is nothing a seeking soul or a young convert desires to know so much as how he is to "hold out," live a holy life and reach heaven. The solution of this question is alone found at the cross of Christ and by the blood of Jesus. The mischief of many revivals is to carry them on by the devices of legalism and leave their

fruits to be perpetuated on the same line. Such a course will fill the Church with dead professions and damn the souls of multitudes in hell. I repeat, there is no time or place when the victories of the blood should be set forth more definitely and clearly than in revival seasons. Start out the young convert with the idea of present, constant and eternal victory by the blood, and that alone, and we shall have more holy living in this world and more shouts of victory at the death-bed, the coffin and the grave.

This is what the holy John meant when he cried out in Rev. vii. 14: "They overcame him by the blood of the Lamb, and the word of their testimony, and counted not their lives dear unto their death."—*Rev. A. P. Graves, D.D.*

LITTLE COUNTRY CHURCHES AND BIG CITY CHURCHES.

Most of the very wealthy people of the United States are in the cities, and it is the general belief that none of our little country churches can bear a comparison with the rich city churches in the matter of benevolence. The minutes of the General Assembly show that there is only a grain of truth in this view. Our city churches do contribute more than most of the country churches, but not always more *per capita*. Nearly all of them give more in the aggregate, but simply because there are a greater number of members to give.

Of the thirty-five city churches that have a membership of over 800, thirteen give less than one dollar per member for foreign missions, four give between one dollar and two dollars per member, eleven between two dollars and three dollars, four between three dollars and four dollars, one between five dollars and six dollars, while only two go far beyond the six dollar standard.

Of thirty-five little country churches that have between 100 and 200 members, twenty give between one dollar and two dollars per member for the same cause—foreign missions—seven give between two dollars and three dollars, six between four dollars and five dollars, one between five dollars and six dollars, while one goes beyond the six dollar standard.

Not only will the country church bear favourable comparison with the city churches in regard to their gifts to the Foreign Board, but in the total amount given to all the Boards. In this respect few give as much per member as two little country churches, well known to the writer, which average six dollars and thirty-six cents and eight dollars and twenty-two cents per member. If all our churches, little and big, would imitate the self-denial shown by these two, we would soon wipe out the indebtedness of the Boards, and the cry would be "Go Forward," not "Fall back."—*Rev. H. H. Henry.*

DREAMS.

There are dreams and dreams. There are dreams that come of laziness, idleness, selfishness and over-feeding, gross nightmares, fit for swine; dreams coming of self-indulgence and worldliness, poor grovelling things; a man's mind is not much better for them. There are dreams that are born of a backboneless sentimentality, of sweet mock chivalry, that loves to represent itself in pretty pictures; not much good comes of them. But there are other dreams, that come out of a man's wide-awake activity; dreams that are the vapours rising from a fervent spirit, from the cooling of the machinery. They work out the character that God is weaving in that lad or in that young girl. These dreams are prophetic; they have something of heaven in them; from God they come; they are the threads and fibres by which He would lead us on to do great deeds on earth, and at last receive us as faithful and good servants of our Master. I do believe the dreams of youth, that come in at that window which is open heavenward to every young soul, until the dust and dirt of youth cloud it over; the dreams of romance, the stupid old people try to crush out, and that the world puts its heel upon; those dreams of friendship and honour, of truth and purity, to be chosen rather than worldly gain; those dreams of love, generous and tender, that shall make two lives knit together into one of exceptional tenderness and goodness. There is the breath of heaven here; these are the golden glows in the mists of life's morning, that come from God and are the guarantees of a splendid sunset on earth, and beyond, a brighter dawn in heaven. Would to God that all of us, when we are old men and women, may be able to think without shame and remorse about the dreams of our youth; that the woman has been true to her dreams, and has fulfilled the sweet, unselfish ideals of her girlhood, and been a noble, loving mother; that the lad has come through this world, at least comparatively unspotted, with a heart fresh and tender, not eaten up by selfishness and greed, with a clean conscience, with the benediction in his old age of having made other men happy and good. O, the worst enemies of your dying bed, that will come to mock you, will be the dreams of your youth, or your boyhood and girlhood, should they be unfulfilled? But if you can only in part realize them in your life they will be angels that will come to comfort you.—*Prof. William Gray Elmslie.*

HOW TO CHOOSE A COLLEGE.

Friendly advice to Young Men on this subject will be contributed to the forthcoming volume of *The Youth's Companion* by President Seth Low, of Columbia; ex-President Andrew D. White, of Cornell; President Merrill E. Gates, of Amherst, and Prof. Goldwin Smith.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Dec. 14. } **JESUS MADE KNOWN.** } Luke 24
1900. } 28-41.

GOLDEN TEXT.—And their eyes were opened, and they knew Him.—Luke xxiv. 31.

INTRODUCTORY.

The two disciples conversing in despondent tones of Christ's crucifixion and burial while on their way to Emmaus were joined by the risen Saviour, though at first they did not know Him. After reproving them for their unbelief, He unfolded to them the teaching of Scripture concerning Himself. The conversation continued till the village of Emmaus, whither the disciples were going, was nearly reached. What then occurred forms the subject of today's lesson.

I. **Christ Makes Himself Known at Emmaus.**—When the village was reached the little company is about to part. The two disciples had reached their destination, and Jesus "made as though He would have gone further." This was no pretence, but as He had not yet revealed Himself, the disciples did not know Him from a stranger. So deeply, however, were they impressed with what He had told them, so strongly did they feel drawn towards Him that they gave Him a most pressing invitation to abide with them for the night. Their invitation was most courteous and cordial. "Abide with us, for it is toward evening and the day is far spent." With this request He complies. Reclining at table for the evening meal, Jesus "took bread and blessed it, and brake and gave to them." The manner in which this was done recalled Jesus to their minds, and then they recognized Him. In the sixteenth verse of this chapter it is said that "their eyes were holden that they should not know Him." Here it is said that "their eyes were opened and they knew Him." The eyes of their understanding were opened. Him whom they had regarded as only a stranger—one, indeed, who had awakened their deepest interest it is true—is after all the very One whom they had expected as the Redeemer of Israel. But the mystery surrounding His appearance to them is heightened by His departure. "He vanished out of their sight." The companionship by the way and the pleasant intercourse in the house had made a vivid and lasting impression on their minds. They speak to each other of their blessed and glorious experience. "Did not our heart burn within us while He talked with us by the way, and while He opened to us the Scriptures?" The Old Testament, the whole of the Scriptures then in their possession, bore abundant and direct testimony to Christ. This they did not fully understand before. The opening up of Scripture unfolds Christ in His glorious fulness. So filled were their hearts with an exalted joy that they stayed no longer, but set out at once for Jerusalem. They went to the place where the eleven and their friends were assembled.

II. **The Disciples' Meeting.**—While the disciples and friends of Jesus were assembled the two who had just come from Emmaus to tell their glad tidings were anticipated by the saying: "The Lord is risen indeed," the same statement that was made by the angels to the women who first visited the sepulchre. The statement is further confirmed by the testimony of Peter, to whom also the Lord had appeared. The disciples who had returned from Emmaus then gave an account of their eventful journey, how Christ had joined them, His conversation and then the revelation of Himself in the breaking of bread. Mark's testimony is that the account of the two was received with incredulity. He says: "After that He appeared in another form unto two of them as they walked, and went into the country. And they went and told it unto the residue: neither believed they them." However inexcusable or otherwise this doubt on the part of the disciples may be, it is evident that their testimony is all the more trustworthy because of their reluctance to admit that Jesus had risen from the dead except on the most convincing evidence. And yet, it may be asked, were not their doubts very unreasonable in the circumstances? The women were not only told by the angels that Jesus had risen from the dead. Some of them had seen Him, and Peter was able to say that he also had seen the risen Lord. The appearance to Peter is not mentioned by any of the evangelists, but in Paul's statement of the resurrection in 1 Corinthians xv. 5 this unmistakable reference occurs: "And that He was seen of Cephas, then of the twelve."

III. **Jesus Appears to the Disciples.**—While they are discussing the statements that had been made, Jesus Himself appears mysteriously in their midst. How He entered is not told, but it was strange as it was at the moment unexpected. John tells us that "the doors were shut for fear of the Jews." Simultaneously with His appearance He greeted them with the customary salutation, but with a meaning far deeper than that ordinarily attached to it: "Peace be unto you." Some of the company had been doubtful of the unexpected tidings told them from different sources. Now all of them beheld the risen Christ and heard from His lips the same words they had often heard before, but now they had a significance more profound than ever. They spoke the peace that comes from an assured salvation. Notwithstanding the words of peace, the company was startled and afraid. The intensity of their feelings is described by two words, "terrified and affrighted." They supposed at first that they beheld an apparition, some spiritual being, a visitant from another world. It is the same Jesus whom they had known, and He now divines the thought in their hearts as He had often done before. "Why are ye troubled? and why do thoughts arise in your hearts?" He asks them. Their trouble was visible, and to Him their doubts and fears are equally well known. This appeal to them might recall to them similar instances in which He had read their inmost thoughts. We see in Him the same Jesus who had patience with the weakness of their faith. They needed tangible evidence of His identity, and this is given them. "Behold," He says, "My hands and My feet." The hands and feet on which were still visible the wound-prints made by the nails by which He was affixed to the cross. He invites the fullest examination. "Handle Me and see; for a spirit hath not flesh and bones, as ye see Me have." The revulsion in their minds is complete. From the extreme of fright and terror they quickly pass to an ecstasy of joy. "They yet believed not for joy." It was so tumultuous and overwhelming that as yet they cannot take in what was now a palatable fact to their minds. It looked to them for the moment as if the news was too good to be true. To bring them down to the region of actuality He now puts to them the plain question: "Have ye here any meat?" They produce a piece of broiled fish and of a honeycomb, and "He did eat before them," confirming by this common act of everyday life the glorious announcement which became the theme of all their subsequent testimony: "The Lord is risen indeed."

PRACTICAL SUGGESTIONS.

If, like the two disciples, by our love and obedience to Him we pray, "Abide with us," He will come in and make His abode with us.

In Christ's company our eyes will no longer be holden; the mists of prejudice and unbelief will be removed, and we will be able to see Him in all His grace and beauty.

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The Canada Presbyterian.

TORONTO, WEDNESDAY, DECEMBER 3rd, 1890.

A HAND-BOOK OF SABBATH SCHOOL MANAGEMENT AND WORK

This valuable Hand-Book, by Mr. David Fotheringham, is designed to aid teachers in their important duties. There is also appended a form of constitution and regulations for a Presbyterian Sabbath School, as well as a partial list of books helpful for reference or study to Sabbath School teachers. Neatly printed and strongly bound in cloth, cut flush. Price 15 cents postage paid. Quantities of not less than 12 to a school at the rate of \$2.25 per dozen. Address all orders to

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SOMEbody who has his eyes open says if you are wandering about in a strange city and go into a room in which there is a solitary looking man sitting on a platform and a few cold looking people seated at the other end with thirty or forty feet of a space between them, that is a Presbyterian prayer meeting. Why should Presbyterian prayer meeting be a by-word? Why should Presbyterian people insist on taking a back seat in prayer meeting? They have never been noted for taking a back seat in other places.

THE *Interior* shows by the following paragraph how far the American Presbyterian Church is behind the Canadian:—

That funny religious paper, the *Christian Instructor*, has a new subject. It is now castigating that deceased wife's sister, and charging her brother-in-law with disloyalty to the Confession of Faith.

Deceased wife's sister a new subject! That estimable lady has been promenading through our Church courts for years. A couple of years ago the Assembly took her vigorously in hand, passed a law governing her relations with her brother-in-law, and when the law was to be applied to a case last June, the Assembly could not say exactly what the law meant. The *Christian Instructor* had better let the deceased wife's sister alone.

WE are not given to puffing books, and certainly never puffed one in advance. It is a pleasant duty, however, to say that Dr. Cuyler is publishing a book on "How to be a Pastor." The strong point about that book will be the fact that Dr. Cuyler understands the subject on which he is writing. He was a pastor for forty years and without any pre-eminent gifts as a preacher built up one of the best congregations in America. He knows how congregations are made, and can tell others how in an interesting way. There is no lack of books on preaching, but there is room for one on pastoral work performed under the conditions of American life. Dr. Cuyler's book may, perhaps, be of some use to local Beechers and Spurgeons who think that pastoral work is altogether beneath their dignity.

FOUR Sabbaths more and the worshipping days of 1890 will be over. There should be some solemn reflections as the old year dies. Who can say that he has made as much of 1890 as he might have made? What minister has preached as well as he would like to have preached? What congregation has done anything like what it might have done? There are four Sabbaths more in which to redeem the time. Eight rousing sermons may do something to make up for poor ones delivered during the year. Eight liberal collections may easily bring the Church account out with a balance on the right side. One of the worst things about congregational finances is the amount that has to be struck off every year for arrears. There should be no arrears in our account with God.

INSTITUTIONS for the promotion of higher education receive a large and generous support from wealthy people in the United States. Universities and Colleges derive great benefit from benefactors living and dead. All the larger educational institutions across the boundary are greatly indebted to the liberality of individual benefactors. Princeton, which has been so largely helped in the past, has another munificent offer made to its faculty. Mrs. Charles B. Alexander proposes to build as a memorial of the Alexander family a magnificent Commencement Hall. It is not likely that those immediately interested in the prosperity of Princeton will throw any obstacles in the way of this generous lady's intention. Canadian institutions of learning could make good use of similar methods of honouring the dead and benefiting the living.

DR. DYKES is of the opinion that five hundred people willing to be edified make a much better congregation than a "thousand sensation hunters." No doubt that is true but if a number of the five hundred constantly grumble because the sensation hunters are not there what can a pastor do? The man across the street who gets up a show of some kind to "draw" the sensation hunters would be perfectly welcome to them so far as any sensible preacher is concerned, but the trouble comes in when some who are supposed to belong to the five hundred intelligent hearers complain because the sensation hunters are absent. However it may be in England, in this country too many people estimate the value of any religious service by the number present. If the "crowd" is there all is well; if the sensation hunters are absent all is wrong, even though the Holy Spirit was manifestly present.

OUR neighbours in the United States make much of Thanksgiving Day. It is looked forward to as the great occasion of annual rejoicing and of family reunions. Such an institution has many excellent features to commend it. It is both good and seemly to make devout recognition of the divine goodness in the bestowment of his gifts to the children of men. It affords preachers scope for the acknowledgment of God as the ruler among the nations and an opportunity, apart from political turmoil and excitement, of rebuking the sins that are a reproach to the people. The opportunity that enables the members of scattered families to assemble under the paternal roof-tree is a good one, and the effects of these reunions are inspiring. Perhaps one reason why Canadians do not make more of Thanksgiving is that with us it is a moveable, not a fixed feast.

SIR JOHN THOMPSON should hasten slowly in the matter of grand juries. We have altogether too much politics to the acre in this country to put the matter of indicting her Majesty's subjects in the hands of a county attorney or any other official who may be a tenth rate lawyer appointed for purely political reasons. Courts are being held all over the country just now that are mainly the outcome of political animosity. In the particulars furnished at these political trials the most odious charges are made and when the case is called counsel coolly inform the court that there is no proof. If the machinery of the law can be used for personal or political purposes in connection with elections it can be used for improper purposes at any time. There should be something more than the mere caprice of a county attorney between a citizen and the dock.

IN a recent induction address Dr. Dale said to the people: "Never complain that a sermon is cold if you bring ice with you instead of fire." Why should any reasonable man complain if ice meets ice. There is no one thing better understood now than that the people have almost as much to do with the warmth of a religious service as the preacher. Ice in the pews will always help to make ice in the pulpit. Vinegar in the pews will be almost certain to make the sermon more or less sour. Stupidity in the pews reproduces stupidity in the pulpit. One of the things many church-going people never learn is that unless in rare cases a pastor is sure to become more or less like his congregation. A generous, intelligent, enterprising congregation will usually have a generous, progressive and enterprising pastor. A mean, narrow congregation is almost certain to make its pastor narrow-minded. A fighting congregation often has a fighting pastor. The explanation of many an ugly scene in the Church courts is that the participators live in an

atmosphere of strife in their own congregations. It is a monstrously cruel thing for a congregation to blame a pastor for being what they helped to make him. We have known ministers who were forced to resign for being just what their congregations made them.

THE other day THE CANADA PRESBYTERIAN asked how many of those who denounced Mr. Mercier when he is wrong are ready to support him when he is right. A reply was not long in coming. At a recent meeting of the governors of the Protestant Insane Asylum of Montreal the following resolution was passed:—

Inasmuch as the farming-out system is abandoned everywhere as prejudicial to the best interests of the insane and gives the minimum of cures, and as all asylums should be curative and under the best medical superintendence without regard to expense, all institutions intended for the treatment of the insane should be under the immediate control of the Government without the introduction of persons financially interested. We express hearty approval of the decision of the Government to assume entire control of the care of the insane of the Province and to abolish the farming-out system. We recommend that as soon as the present contract expires they take possession of the Protestant asylum and assume its management, paying to the corporation the money expended, who will in turn pay it back to the trustees.

That is right. The world now knows that the Protestants of Montreal are just enough and generous enough to help on the right that a Catholic premier may do as well as denounce the wrong acts he may commit. The willingness of the Protestants to put their asylum under the entire control of a Government which we presume must always be mainly Catholic, contrasts nobly with the conduct of the Catholics who wish to make money by the farming-out system. The Montreal Protestants stand by their principles and are willing to carry out their theory of what is good government even though they take some risk in so doing. But then everybody knows the Montreal Protestants, especially the Montreal Presbyterians, always were a large-hearted, fair-minded people.

SETTLE the Parnell difficulty any way you please, and it will hurt, if not destroy, the Home Rule movement. If the Irish leader resigns, those who are opposed to his resignation will probably bolt. If he does not resign, a part of his following will send in their resignations, and worse than that Gladstone will give Home Rule a wide berth. So far as the results are concerned, cases exactly parallel sometimes occur in the Church. A prominent man, perhaps a useful and influential office-bearer, does something that injures his character, hurts his reputation and lessens, if not destroys, his usefulness. Sides are at once formed. A clamour is raised for the man's resignation. The people who shout the loudest are usually not as good as the man they are shouting about. Perhaps they never did the thousandth part for the cause of Christ that he has done. The man's friends of course come to his defence, and urge him to stand his ground, fight it out and do various other things that seem to them wise and brave. Settle that difficulty as you will, the cause of Christ is injured. No human power can prevent the injury. Ninety-nine times in a hundred the only man who can lessen the injury is the man who has done the wrong. If the wrong has been serious he can save himself and save the cause by quietly retiring, and showing that he is sorry for his wrong-doing. Parnell might regain his place in two or three years by effacing himself. Brazening out wrong-doing is the poorest policy in the end, for those who stand by the wrong-doer will be sure to grow cold when they have time to think the matter over. The moral is clear as a sunbeam. Men who occupy a prominent place in connection with any cause should be doubly careful about their conduct.

HENRY M. STANLEY.

TORONTO last week enjoyed the pleasure of having Henry M. Stanley as a visitor. His stay was brief. He came and lectured and went, and that was about all. There is always a large amount of curiosity to see a man who has so long occupied a prominent place in the world's view. It is decidedly interesting to gaze on the countenance of one whose heroic endurance and intrepidity have secured him a foremost place in the public regard. Since he first became famous as the discoverer of Livingstone he has been more or less prominently before the popular mind as one of the heroes of our time. What his permanent position in the British pantheon may be it would be both premature and

unwise to forecast. Before his final canonization takes place, it is now evident that the *advocatus diaboli* will have something to say. At all events, though Stanley is a man of great nobility of nature and though many men of high character and splendid abilities have traversed portions of the Dark Continent, Livingstone retains the highest place among those who have done so much to dispel the dense ignorance that brooded over so large a portion of the African continent. To this exalted position he is fully entitled. His indefatigable perseverance, singleness of aim, lofty purpose and desire for the promotion of Christian civilization sustained him on his lonely and adventurous journeys, long before the world took any notice of him or knew of his existence. His fame grew by degrees, culminated when the sad tidings of his death were definitely told, and has remained undimmed ever since. His whole conduct and bearing, and his gentle Christian behaviour won for him the confidence of all he came in contact with, and predisposed timid natives to look favourably on the European travellers and traders who came afterward. And it would have been well if the good impression made by Livingstone had not been so badly effaced as it has been by the traffic of the slavers and the no less demoralizing traffic of the rum traders.

Mr. Stanley has maintained the reputation he has deservedly made by his manly energy and rare executive ability. He has all the qualities that eminently fit him for the great work he has already achieved, and that may yet await him, should he accept the offer made him of the governorship of the Congo Free State. The controversy over the rear column of his late expedition in quest of Emin Pasha has raised a cloud around him from which it is likely he will emerge without serious hurt. It has gone too far, however, to remain in its present unsatisfactory state. The accounts are so contradictory, and the evidence on which some of the terrible charges rest are so unreliable, that in the interests of justice and for the maintenance of the good name of British explorers a full and exhaustive enquiry is imperative. This will likely be accomplished through the British courts of justice before which the case in one form is now pending. In reply to questioning the leader of the House of Commons intimated that there will be no Governmental enquiry as the expedition and its management were undertaken by private enterprise. There is no reason to regret this decision as the matter is likely to be thoroughly sifted judicially, so that the facts will become known and a reasonable conclusion reached as to the truth or falsity of the terrible tales recently told respecting the management of the rear column and the doings of its responsible officers. Enough, however, has been revealed to justify grave suspicions that the result of the conduct of that ill-fated portion of Stanley's expedition will reflect but little glory on those who were entrusted with its command. Some of these have gone beyond the sphere of human praise or blame, but this much has been made clear that in all future expeditions greater care must be taken in the selection of men whose general qualifications for such parts are beyond suspicion. Bull-dog courage is not such a rare quality as to overshadow all other characteristics; some regard must be had to the moral and intellectual endowments of men who, in addition to military fitness, must possess the attributes essential to their representative capacity. Britain, as the greatest of modern powers in the work of colonization, cannot afford to be indifferent to the capabilities of the men who do her pioneer work. It will take a long time for the best of missionaries to undo the evil work done by unfit explorers.

PUBLIC MEN SHOULD BE PURE.

PRESENT events in Great Britain are calling special attention to moral questions whose full discussion will in the end have an important bearing on the personal character of public men. Whether Mr. Parnell retires from the leadership of his party or persists in its retention is a matter of insignificance compared with the condonation of the moral and social crime that by his own action has been brought home to him, which his continuance in the position would imply. Happily the public conscience of Great Britain is not indifferent to the moral issue involved. No self-respecting country can afford to be indifferent as to the character of those whose abilities are employed in shaping its destinies. The outcome of the Parnell embroglio will be watched with keen interest far beyond the limits of Great Britain. Whatever may be the final resolve of the parties more immediately concerned,

it is even now apparent that the moral sentiment of the country will emphatically condemn the course the leader of the Irish parliamentary party has so defiantly pursued.

No one pretends that Parnell is innocent of the heinous moral offence with which he has been charged. It is occasionally hinted that there are extenuating circumstances. It is claimed by some that political animosity is behind the prosecution that closed so ignominiously for Mr. Parnell. Supposing such to be the case, that does not in any degree lessen the guilt of the parties chiefly implicated. Apart from moral considerations the Irish leader is rightly credited with possessing an uncommon degree of acuteness. Instead of complaining of the use that has been and will be made of the damaging facts by his political opponents, he might have known that such uses would be made of his painful lapse from virtue. It will be in the recollection of those who watch the progress of current events that when the immoralities connected with Dublin Castle were exposed the Parnellite party pressed home the charges with a vigour that strangely contrasts with the determination to rehabilitate their leader at all hazards. Immorality is not a heinous sin in one case and a venial offence in others. It is painfully true that partizans, whose grasp of principle is feeble, may pursue a fallen opponent with an almost relentless ferocity, but this does not meet the approval of fair-minded men who regard the maintenance of principle above party triumph. In the earlier stages of the controversy it is noticeable that those who felt most deeply persuaded that retirement was the only course open to Mr. Parnell, spoke with commiseration and grieved over his fall. That this is a proper and becoming attitude few who look dispassionately on public men and their doings will care to question. Pity for the individual offender is not incompatible with a robust and healthy repudiation of the crime he commits. When events like those now agitating the public mind occur, it is well to keep distinctly in view the fact that principles are concerned as well as individuals. If it is a question whether a principle or an individual must be sacrificed, it is better that principle be upheld even though the offending party has to go.

In this discussion it is significant that certain public men have spoken in a tone that fails to indicate a high moral grasp. Of late there have been too many painful disclosures of prevailing immorality, and Parnellite partizans, as well as others, have spoken as if the volume of indignant remonstrance was in part hypocritical, and only representative of the views of religious bodies, to whose prejudices it was attributed. So far as such speakers were concerned, they were above the weaknesses of being shocked by revelations of the kind. To some the great evil is in being found out. When moral laxity has reached the stage of talking superciliously in public, or anywhere else for that matter, of the popular sentiment in behalf of personal purity, it is high time to insist on evil being branded as evil! The disposition to talk scoffingly of this iniquity that is menacing social life, and invading the sanctity of home and palliating it because it is becoming common, is in itself alarming, and cannot be too severely condemned. Flip-pant talk because of the prevalence of immorality is indicative of relaxed moral fibre, and it should be made plain that such trifling ought to be met with stern rebuke.

Another matter for regret is what appears to be the unmitigated selfishness on the part of the chief public offender in this painful domestic tragedy. The consequences to others and the cause in connection with which he has made his political reputation are of no account in his eyes in comparison with the one fact that he must not be made to vacate the position he has disgraced. He is as unabashed as ever in the assertion at all hazards of what he conceives to be his personal rights. Of self-sacrifice he seems not to have the remotest conception. Neither in his manifesto nor elsewhere, so far as reported, has he admitted his grievous fault. Though the country was ringing with the incidents of the trial, when he allowed judgment to go against him by default, he has never made the slightest acknowledgment nor expressed the least regret for the disgrace in which he has involved himself. Popular opinion may be fickle, the daring audacity of an intense personality may largely presume, and meet with a degree of recognition, but to all intents and purposes the leadership of Parnell is over, for the moral sentiment of Great Britain can never respect a man who flagrantly violates the moral law, and then defies public sentiment. The men who lead in public life must be men the community can respect.

Books and Magazines.

LITTELL'S LIVING AGE. (Boston: Littell & Co.)—In giving a comprehensive view of the best current literature, the product of the best writers of the day, *Littell* stands unrivalled.

OUR LITTLE ONES AND THE NURSERY. (Boston: The Russell Publishing Co.)—The adaptation of this favourite monthly for its interesting class of readers is admirably maintained.

HARPER'S YOUNG PEOPLE. (New York: Harper & Brothers.)—Well-written papers on interesting, instructive and entertaining topics, good stories and fine illustrations make up an excellent series for the special benefit of youthful readers.

ST. NICHOLAS. (New York: The Century Co.)—As a frontispiece to this month's number there is a fine portrait of Rembrandt, painted by himself. The contents of the issue are attractive and varied, while the illustrations are both numerous and of excellent quality.

SCRIBNER'S MAGAZINE. (New York: Charles Scribner's Sons.)—The new number of *Scribner* is unusually good. It has not been unmindful of the season's requirements, and makes good its claim to be a holiday number. Apart from these special features the solid contents are in themselves great attractions. "Japonica" is the first of a series of papers on Japan by Sir Edwin Arnold. "A Pastoral Without Words," "Amy Robsart, Kenilworth and Warwick," "Neapolitan Art—Morelli" are certain to attract attention. Short stories in profusion and several meritorious poems add to the charm of this month's number.

HARPER'S MAGAZINE. (New York: Harper & Brothers.)—The Shakespearean series of papers afford subjects for frontispiece and a readable paper by Andrew Lang on "As You Like It." "The Winter of Our Content," by Charles Dudley Warner, is a fine descriptive paper, finely illustrated, of Southern California. Theodore Child writes a most interesting paper on "A Pre-Raphaelite Mansion," of which the illustrations are artistic gems. Another paper of interest is "Japanese Women," by Pierre Loti. With the exception of the usual departments, admirably kept up, the rest of the number is devoted to Christmas literature, which is varied and attractive. The short stories are exceptionally good.

ANDOVER REVIEW. (Boston: Houghton, Mifflin & Co.)—Professor George T. Ladd opens the December number of the *Andover* with an able and thoughtful paper on "Influence of Modern Psychology upon Theological Opinion." Mr. Wendell P. Garrison begins a series of papers on "The Preludes of Harper's Ferry"; the first deals with "John Brown, the Practical Shepherd." Miss Agnes Maule Machar's paper on "Thomas Erskine" is concluded. "Another Aspect of the 'Faerie Queen'" is presented by Miss Ellen Urania Clark, and Francis H. Johnson discourses on "What is Reality? Part IX. Evolution." The other contents of the number are fresh, suggestive and stimulating. In a modest article the future promise and purpose of the *Review* are sketched.

THE WESTMINSTER REVIEW. (New York: Leonard Scott Publication Co.)—The *Westminster Review* for November, published in this country in the original English form, under authority of the English publishers, by the Leonard Scott Publishing Co., New York, opens with a paper on "Popery and Home Rule," by Samuel Fothergill. A timely article by S. R. Van Campen on the "Political Position of Holland," gives an account of the political system of that country. Walter Lloyd reviews the famous book "Lux Mundi." Geoffrey Mortimer has a brief but thoughtful paper on "The Intellectual Cowardice of Woman." C. J. Rowe relates some amusing "Household Experiences in the Australian Colonies." David G. Ritchie sketches the life of George Buchanan. Richard G. Janon raises an interesting question in a paper entitled "Should the Universities be International?" The department of Contemporary Literature, one of the most valuable features of the *Westminster*, is especially full and interesting, containing brief but pointed reviews of the newest books. The number closes with the usual review of English Home Affairs.

THE MISSIONARY REVIEW OF THE WORLD. (New York: Funk & Wagnalls; Toronto: William Briggs.)—In all the sections of this most valuable periodical exclusively devoted to missions, there is much that will interest and inspire the growing number who are awaking to the importance of this, the distinctive work committed to the Christian Church. The department assigned to the Literature of Missions contains "Lord Stratford de Redcliffe," by Mrs. James S. Dennis, Syria; "An American 'Persis the Beloved,'" by Talbot W. Chambers, D.D.; "The Present Outlook in France," by Arthur T. Pierson, D.D.; "The Chinese Missionary Problem," by Rev. John Ross, North China; "Can We Trust the Mormon Saints?" by Rev. D. L. Leonard, D.D.; "The Mission in Basuto Land," by Andrew Thomson, D.D., Edinburgh; "A Spiritual Barometer," by Rev. R. W. Clark; "The Marvel of Modern Medical Missions," by Rev. A. McElroy Wylie; "Oriental Missions," by Dr. E. P. Thwing, and "Translations from Foreign Missionary Periodicals," by Rev. Charles C. Starbuck.

THE CENTURY. (New York: The Century Co.)—The December number has something of the holiday air about it, as some of the illustrations, poems and the unusual number of appropriate short stories indicate. There is a fine frontispiece, "Daphne," of a striking character, one of the *Century* series of American Pictures. California has a prominent place assigned to it. There is General John Bidwell's "Life in California Before the Gold Discovery," "Ranch and Mission Days in Alta California," and "Californiana." Salvini presents "Some Views on Acting." "The Border-Land of China" is a continuation of W. Woodville Rockhill's narrative of an adventurous journey. Lyman Abbott discusses the question: "Can a Nation have a Religion?" Among the poetical contributions to the number is one by Austin Dobson and another by a Canadian poet, William Willfred Campbell. The story-writers are Joel Chandler Harris, Elizabeth Stuart Phelps, Richard Harding Davis, Maurice Thompson, and in addition there is the newly-begun serial "Colonel Carter, of Cartersville," and the first instalment of a new three-part story, "Sister Dolorosa," by James Lane Allen.

Choice Literature.

COALS OF FIRE.

"Thinks I, when Gran'marm Appleby dien, now Lorenzo 'n' Lucreshy'll make a match, for gran'marm was the one that kep' up the feud. She'd begin to talk about that piece of woodland, 'n' how Lucreshy's father tried to cheat 'em out of it, the minute Lucreshy come a-nigh: 'n' the very last time that she ever got up and prayed in meetin', she prayed that them that had tried to get their own relatives' propertiy away from 'em might be brought to a better mind."

The latest news was being commented on over the fence which divided Mis' Isaiiah Plummer's domain from that of Miss Selmy Wingate, the milliner. That portion of Miss Wingate's establishment which fronted upon the street was devoted to business, but her back yard was sacred to social intercourse and the exchange of strictly private opinions.

"I should 'most think that Lucreshy would have got right up 'n' prayed back at her," said Miss Wingate. "She's got spunk enough."

"The minister's wife said that Lucreshy was too good a Christian for that, but some thought 'twas because she wanted Lorenzo," said Mis' Isaiiah.

"Like enough. There's a good many that wouldn't want him, though, he's such a terrible old bach. He won't let his hens out no time but Saturday afternoon, 'n' he won't eat a mite of victuals that ain't cooked jest so."

"Good land! I guess he'll get broke off that with that Scannell girl for a wife," exclaimed Mis' Isaiiah. "Curls and hot biscuits, that's all there is to them Scannells. I shouldn't be a mite surprised if she didn't know how to make nothin' but saleratus bread."

"I wonder how he come to have her? You'd most think Lucreshy would have suited him better," said Miss Wingate, reflectively.

"Oh, she got round him; men is men," said Mis' Isaiiah, sententiously. "She's nineteen, 'n' pretty-lookin', 'n' Lucreshy's thirty-five 'n' plain. That tells the whole story to them that knows men folks."

"He's a real villain, ain't he?" said Miss Wingate, with an appearance of satisfaction.

"Well, I don't know now as we'd really ought to say that," said Mis' Isaiiah, with the superior air of one who is capable of taking a broad view of things. "I don't expect he ever give his word to Lucreshy. 'Twa'n't no more 'n' an understandin'. I shouldn't wonder if it kind of give a zest to it when they was young that they was forbid to speak to one another, 'n' maybe Lorenzo had a feelin' that 'twa'n't manly to give into gran'marm, 'n' and that made him stick to Lucreshy. Milkin' her cow, 'n' hoein' her garden sass, 'n' shovelin' her paths in winter is courtin' or it ain't, jest as it happens. She nussed him with the typhoid fever last winter, jest after gran'marm died; but then they was second cousins, and there wa'n't nobody else; and they do say he gave her two loads of dressin' for her garden, and had his hired man plant all her potatoes, so I guess that made 'em about square. Some would say that Lucreshy hadn't no great to complain of. It's hard for a girl that lets herself get to be an old maid dependin' on some man that don't mean nothin'; but very often she hain't nothin' but her own foolishness to blame. There's one thing certain, if Lorenzo's been to blame, he's in a fair way to get his come-upance. I thought maybe I'd jest step up 'n' see how Lucreshy was a-bearin' it, seein' she wa'n't to church nor prayer-meetin' yesterday. I thought 'twouldn't be no more'n neighbourly."

"Mis' Isaiiah spoke with a certain hesitation, which seemed to invite her neighbour's view of the matter.

"You're one that could if anybody could," said Miss Wingate. "But I don't know as I should have the courage. Lucreshy ain't like some that you can get a nearness to."

"I ain't one to be scairt away from a Christian duty by a little oddity," said Mis' Isaiiah firmly.

"Jest step round to the fence when you get back," said Miss Wingate, eagerly. "I shall be real interested to hear how she's took 't."

Half an hour later Mis' Isaiiah was knocking at the door of a little spruce-gum-coloured house, which looked as if it had been dropped by accident in the middle of a straggling lane. There were patches of moss on the steeply-sloping roof, and an ancient well-sweep, which made the fresh spruce-gum paint look staring and frivolous. The house stood on a hill half a mile from the village, and its only neighbour was a large farm-house, bleak, but thrifty-looking. It was a near neighbour, with only an orchard intervening; but upon the top of the orchard wall a high board fence had been built, with an evident view to rigid separation; and in the middle of a family burying-ground in a stubby pasture a similar high board fence arose. The Phillipes and Parmenters, near of kin, but at war for generations, had not been willing to have their feud ended even by the great peace-maker, death. The only survivors of the two families who had remained upon the old places were now Lorenzo Phillips and Lucretia Parmenter, and it had been generally predicted that the feud would end in a wedding. Lorenzo and Lucretia had made friends over their spelling-books, and neither Gran'marm Phillips' frown—an awesome sight, for she was ninety, and her nose and chin met—nor the high board fence had availed to keep them apart. But in the matter of the wedding, fate had interposed—fate in the person of Eldora Scannell, from the Town Hill Settlement, with pink cheeks and yellow curls.

No one answered Mis' Isaiiah's knock. Lucretia was in fact peeping through the blinds, but she would not open the door.

"I ain't a goin' to let folks in, let 'm say what they will. I can't bear it, nohow," she said to herself.

She was a small, trim woman, with an energetic step. Mis' Isaiiah could hear her moving about: she could not keep still.

"They'll say I'm all broke down, but I ain't. I wisht I was. I'm b'ilin' with hate. I expect it's my Parmenter blood. And I wouldn't believe it was me—me that was always so forgivin'. I wisht I could keep on feelin' stunded, as I did at first. And yet when he fetched over the deed of that piece of woodland and wanted to give it to me for a dollar, I felt in my bones that something was a-comin'. I'd ought to have known when he said he was afraid gran'marm would appear to him if he took down the fence. I shouldn't wonder a mite if gran'marm threatened to appear to him if

he merried me. But folks are scairt sometimes jest because they're a mind to be. He'd have merried Eldory Scannell if the old Herry had riz up before him. I'd ought to have listened to mother. 'You're nourishin' a viper, Lucreshy,' she used to say; 'that greenish colour in his eyes ain't for nothin', and there wa'n't never a Phillups with a Roman nose that wa'n't tricky and treacherous.' I couldn't bear to hear nothin' against the Phillupses them, not even gran'marm, I felt so bad about the quarrel that was keepin' Lorenzo and me apart. I expect I was a fool; anyhow the fightin' blood has riz right up in me now. If there ain't Mis' Isaiiah a-knockin' over there! Lucretia was peering through her closed blinds at the neighbouring house now. She could just see over the fence from her chamber window. "But see won't find nobody in the house. She's down in the field with him, a rakin' after; I see her yellin' hair a-blowin'. There's pretty queer house-keepin' over there. I'll warrant now Abigail Dow has cleared out in a huff 'count of not bein' told he was goin' to get merried. I don't expect she can cook a meal's victuals half decent, and how Lorenzo'll get along with his dyspepsy—but there! I don't care if she p'isons him. I wisht she would. Seems as if I hadn't a mite of grace left. But maybe she wouldn't have got round him if he hadn't been mad with me about that woodland. I hadn't ought to have spoke right up and said I knew all the time that it belonged to us. She was hangin' round him down to camp-meetin', and to think he up and married her before he come home! It looked like spite."

Mis' Isaiiah had not got in. She had gone her way after walking around the house and looking in at all the windows. She had had a long walk in the heat all in vain, but there was a certain mournful consolation in the fact that she could report that Lucretia was taking it hard. She wisht Lucretia well, although she had not let her in, but so great was the social stagnation in Corinth that a ripple must be made the most of.

A week went by, and Lucretia still remained in her darkened house, and friends besieged the door in vain. Glimpses of her had been seen going about her accustomed vocations, but even the minister, who called to enquire the reason of her absence from church and from prayer-meeting, where she was a bright and shining light, was forced to knock in vain.

"I've clean lost my hope," said Lucretia to herself. "I expect I was deluded. Anyhow when you hate folks sos' you wish 'em dead, you can't feel 'o go and testify. When I was a'traid I wanted gran'marm to die, I used to wrastle and wrastle, but I can't now."

One day Lorenzo came, looking sheepish in spite of a manly effort. He had cogitated upon what he should say all the way along, and, in fact, for a long time before. He would reproach her gently for not coming to see Eldora; she was bashful, and the village folks looked askance at her as a Town Hiller. He would refer to the fact that, in spite of family differences, Lucretia and he had been "almost like brother and sister"; and he would say that the fences ought to come down. He felt a little thrill of relief as he reflected that she couldn't think that meant anything particular now. For a long time, in fact ever since he had begun to think that a long courtship was tedious, and that Lucretia was becoming middle-aged, he had taken great pains to avoid saying anything "particular"; and he congratulated himself upon the prudent mind which had kept him from any direct proposal of marriage. He even felt an unexpected sensation of gratitude toward gran'marm and her threats of ghostly vengeance. But the most prudent mind will not prevent a man from looking and feeling sheepish, and Lorenzo, as he walked away from Lucretia's closed door, was conscious of this infirmity.

Lucretia was touched by the sight of him, and gazed after him through a sudden rain of tears. "Lorenzo!" she called, pathetically, under her breath, almost in the manner of a stage heroine; although perhaps a homely old maid crying after her recreant lover would be found more laughable than patient upon the stage, human sympathy being so inevitably pitched to the false key of outward seeming. "I can't sense it anyhow," she murmured. "Why, Lorenzo and me bein' together is jest as nat'ral as breathin'. 'Twas all her! Men folks are kind of feeble-minded, the best of 'em, and she got round him. Land sakes! I remember once when I was ridin' with Lorenzo—he was fetchin' me home from the agricultural fair, and we had to come round by Town Hill for fear Gustavus would see us—'twas when Gustavus was to home—and I see that young one danglin' from a fence, and I says to Lorenzo that she was kind of pretty-lookin'. 'She'd look better if her face was washed,' says Lorenzo. 'There ain't nothin' pretty to me about them Town Hillers; they are a disgrace to civilization.' And now jest to think! What a dretful artful creatur' she must be! And how kind of machin' he looked, and heart-broke, too! 'Twas all her fault, and seems as if something had ought to happen to her for it, but I don't expect there will—in this world."

(To be continued.)

FAMILY JARS.

Many otherwise happy homes are made places of perpetual discord by the ill-nature of the inmates. On whom the blame must generally rest we cannot say, but when it is said that "Mrs. So-and-So is a chronic growler," and that "she makes her husband's life a burden," some kind friend should suggest the use of Beecham's Pills. They will cure that headache, nausea, or impaired digestion from which the poor woman is suffering and which makes her so ill-natured. 25 cents a box. If your druggist does not have them, send to B. F. Allen Co., 365 and 367 Canal Street, New York.

IT IS A MISTAKE

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

A MAN'S OWN conscience is his sole tribunal; and he should care no more for that phantom "opinion" than he should fear meeting a ghost if he cross the churchyard at dark.—*Bulwer-Lytton.*

QUARTETS.

HABIT.

The sin confest to-day
To-morrow will repeat,
And even while we pray
Habit will conscience cheat.

SACRIFICE.

Achievement still demands
The same unchanging price
He dies with empty hands
Who makes no sacrifice.

MEMORY.

Thy tablets, Memory,
Hold all I would forget;
Ne'er shalt thou have from me
Incense or coronet!

DESPAIR.

Pity who doth aspire
And in despair doth grope
Pray that he lose desire
Or else recover hope!

LOVE.

Love is but selfishness
Spread out to take in two;
If each the other bless,
All in the world may rue.

—*Matthew Richey Knight, in The Week*

JAPANESE ART.

The original artistic capacity of the Japanese being conceded, it must be remembered that it is not uncommon to meet with families which have practised the same art for fifteen or twenty generations; and therefore heredity and habit must have added greatly to this capacity. The Japanese islands stretching themselves, as they do, throughout the north temperate zone, while surrounded by a sea penetrated by a tropical current, have a climate which invites out-of-door life, and offers varied natural phenomena, even including typhoons, snowstorms, eruptions, and earthquakes. Owing to the latter, the buildings are kept low, and are unobtrusive, not affording temptation for meretricious ornament; nor are there to be found any of the vulgar piles which blot a whole landscape. Thus the wealth of the old nobility was not wasted for lavish architecture, and could be spared for other forms of art, in which a large and widely distributed population was and is practically interested, each art-worker's family being a little centre of art education. The elaborate etiquette of the old imperial court and the rites of the temple gave employment to artisans, whose time was of so little money value, owing to the simple standards of living, that it could be freely used in perfecting their work. Theirs was the life which the genuine artist desires above all things; constant imaginative work, and direct contact with unspoiled nature, assurance of simple food and of shelter, and absence of anxiety; add to these intelligent appreciation of his work, and he may well be envied by kings and plutocrats. It may here be remarked that one important use of the wealthy would seem to be to foster the seedling art, usually for merely personal ends, though the day must come when it shall spread its roots far beyond such influence.—*W. Henry Winslow, in New England Magazine.*

SPECTRAL OBSERVATIONS.

It is unnecessary to remind our readers that the spectroscopie many years ago enabled astronomers to demonstrate that certain of the fixed stars are in a state of motion, either towards or away from the earth. The evidence supporting this conclusion was furnished by the displacement of the principal lines in the spectra of the different stars. A large number of spectral observations of all the leading fixed stars have been carried out in the Potsdam Observatory by Professor Vogel, in conjunction with Dr. Scheiner, for a considerable time past. The result of these observations went to show that the displacement of the spectral lines was subject to periodic variation. Professor Vogel and Dr. Scheiner came to the conclusion that this variation was due to the motion of the earth in her orbit, as she is at one time of the year approaching certain of the fixed stars, and six months later receding from them. This annual variation in the displacement of the lines was accurately measured, and from the data thus obtained the velocity of the earth in her orbit was calculated. The result arrived at agreed, within a few fractions of a kilometre, with the velocity as calculated from other sources. It would not, we think, be too much to say that no greater triumph of the scientific application of photography has been achieved within the year.—*British Journal of Photography.*

THE largest gold coin in circulation in the world is stated to be the gold "loaf" of Annam, the French colony in Eastern Asia. It is a flat, round piece, worth about £65 sterling. The next in size to this unwieldy coin is the Japanese "obang," which weighs rather more than two ounces and a-half, about equal to ten English sovereigns.

THE MISSIONARY WORLD.

THE CONGO MISSIONS.

It is but thirteen years since the first missionaries penetrated the Congo districts, and but ten of these have been spent in actually publishing the Gospel, for the first three were spent by the little band of sturdy English Christians in fighting fevers, and in trying to conciliate the hostile natives. Since that time one tribe only has been, to a large extent, evangelized—that is to say, the Gospel has been preached the length of the land upon which this numerous and powerful tribe of Bakongo people live.

The difficulties experienced by these indomitable pioneers seem almost beyond belief. During those first three perilous years the missionaries were driven from place to place, and were not able to settle anywhere. They found it difficult to establish any communication with the natives, since the black men regarded them with the utmost suspicion and distrust, and gave them almost no opportunity to acquire the native language. In the course of time, seeing that the strange whites were neither slave traders nor state officials, the suspicion of the natives finally gave way to confidence, and their would-be friends were allowed to found their station in peace, and to begin the publication of those good tidings which afterwards brought peace to so many troubled souls among them.

The greatest difficulty in reaching the interior has ever been in getting above the falls in the great river, about 100 miles above its mouth. To navigate the stream at this point is impossible. Therefore, all stores and baggage for the interior must be conveyed a distance of 250 miles around in sixty-pound packages, which the lithe and agile natives bear upon their heads. The steamboats for the upper Congo were taken apart and packed in this manner, and rebuilt upon the upper side.

There are thirty-one steamers now running upon the upper Congo, three of which are missionary boats, the others belonging either to the Government or to the traders. Two more mission steamers are now in process of construction for the lower Congo, and one for the upper.

Stations have been established among three other tribes, but as yet only one convert has crowned their labours. Here the difficulty of acquiring the language hinders the missionaries. There is no written language, and the tongue must be acquired slowly and unsatisfactorily by mingling with the people as often as they will permit, and there is no missionary upon the field to-day who has mastered it sufficiently to talk intelligently, without having frequent recourse to an interpreter.

In these distant stations on the upper river, isolated from one another, it has required a long time to gain the confidence of the natives, but the past few years have sufficed at last to convince these distrustful people that the white man really came to them from an unselfish motive, and he has now won their hearts, so that to-day these persevering workers have a firm footing in these tribes, and are ready to branch out into large work as soon as their numbers are re-inforced by the arrival of new missionaries.

As to what is being done, perhaps the most successful of all the efforts put forth is that of the native evangelists. This, of course, brings us back to the Bakongo people along the Lower Congo.

Of the members of these churches, a very large percentage—considerably more than half—are persevering, energetic, aggressive Christian workers—such workers as put to shame the feeble and childish efforts of many Christians in our own land.

To them, black man or white man, State official, of however high degree, or slave of ever so mean a degradation, is either a "son of God" or a "son of the devil." They know but two classes, and if you are not avowedly of the first, they immediately pronounce you in the second, and proceed to give you the Gospel on the spot. They fear no man, soldier or Government official, trader or traveller, brother African or slave, and one of the first questions asked upon forming one's acquaintance, will be: "Kanzi ngeye mwana' nzambi?" (Are you a son of God?)

If the answer is in the negative, they very frequently respond. "Bosi mwana' mbungi!" (Then you are a child of the devil.) After which they present the Gospel to you with all the eloquence and clearness of which their incomparable language is capable.

These workers are continually organizing themselves into bands of twenty or thirty, and with neither script nor staves, they go from village to village, preaching the Gospel, and often remaining away for weeks at a time.

The missionaries freely acknowledge that one native is worth three or four white men as an evangelist. They speak with marvellous oratorical effect; indeed, they are said to be born orators. "A sermon that I heard from one of them," says Mr. Laffin, "was as fine as ever I heard in either Europe or America, not only in point of delivery, but in its clearness of reasoning and in its profound perception of spiritual truth."

These bands of workers go out invariably at their own expense. Besides these unpaid volunteers there are some twenty-five native evangelists who go individually to outposts and preaching-stations, and who are nearly all self-supporting or are maintained by the native churches. The natives believe the Gospel at the mouths of their own people far more readily than they do from the missionary himself; conse-

quently their work is of vastly more value in the general evangelization of a tribe than is that of the white man.

But the simplicity of the native evangelist is, as a rule, altogether spoiled by transportation to America or England. A taste of European life robs him of his unconsciousness of self, and thereafter he looks down upon his kindred, and will no longer associate with them, but must live as we live, and wants more luxuries than any missionary would allow himself. These people frequently travel half a day's journey, bringing their food with them, in order to attend divine service.

The loyalty of the native Christian to God's Word is marvellous. While the people are perfectly obedient to the Supreme Being, they will bear no dictation from us whatever. If we insist upon their conforming their lives to any precept or principle which we may lay down, they immediately begin to reason the matter with us. If the rule be a scriptural one, they insist upon our finding the text, when we must read it to them and translate it into their own language. But if the Scripture bears out our words, that is an end of all controversy; thereafter it becomes a law to them, or, as they style it in their own beautiful native tongue: "The Lord hath said it, and we must obey." On this account we are obliged to discriminate accurately in our teaching against what is purely a matter of custom with us, since they will learn nothing from us save that which is scriptural. But when they are told not to lie, or cheat in business, or to steal, seeing it in Scripture, they immediately desist.

As an illustration of this I will give you an incident in my own experience. Travelling through strange villages one day, I saw a woman by the roadside with a pawpaw beside her. I asked what she would sell it for, and she named a price: I bade the boy who was with me take it away for our noon-day meal. "No, no," she cried, "the pawpaw will not be ripe enough until to-morrow; go on down the road, sir, and you will find plenty more that are ripe enough to eat now." I then learned that she was a Christian. She had heard the Gospel from a native evangelist who had once come to her village to preach, and she had received the truth, and, although untaught in the principles of Christian living, yet by the Holy Spirit's help, had instinctively perceived the right.

When the surveyors for the Congo railroad, which is now being built, were laying out the road through a certain tract, one of them approached the chief of the neighbouring tribe, and, as is customary, offered him a glass of rum. The chief thanked him for the courtesy, but declined the rum with these words: "That is what destroys the bodies and souls of my people. As a Christian I cannot take it."

The whole of the Congo Free State is now open to missionaries. This district contains about 1,680,000 square miles of country, all of which is accessible through the Congo and its tributaries. This immense system of rivers affords at least, according to explorations up to date, 10,000 miles of navigable waterway above Stanley Pool. This district contains from fifteen to twenty different tribes, speaking as many different languages, and numbering in the aggregate, as near as may be estimated, from thirty to eighty millions of souls. The best known of these tribes, the Balolo, is calculated to number ten millions of itself. Many parts of the interior are said to be particularly healthy and free from malaria and fevers. Dr. Summers, in speaking of Luluaburg, calls it a very healthy place, and states that at night the thermometer will sometimes fall to the freezing point.

There is not known to be a single town in the interior, or Central Africa, that will refuse to receive a missionary, if once satisfied that he is a missionary. To them the yoke of a foreign Government is so galling that the very sight of the men in its employ, as a rule, arouses all their enmity.

The Congo Free State obliges all vessels to fly its flag, and wherever the missionary goes he is marked as a State man, and only undeniable proof will suffice to convince them that the missionary is not an enemy in disguise. To them words prove nothing, and deeds purporting to flow from an unselfish motive are an unsolvable enigma; hence it is only the "heroes" who can persevere without the slightest show of fear or alarm, and endure the suspicion and the consequent tribulations until their identity is established. This sometimes takes a long time. In the case of the first missionaries on the lower Congo it required three years, and it has required almost as long a time for the faithful pioneers on the upper river to gain an entrance and a footing.

In Africa the women missionaries are the happier. Nothing is feared from them, and they are allowed to go in and out at their pleasure without molestation. Their presence in a party has more than once spared valuable lives to the Congo work. At one time a small party including two ladies, sailed up an unexplored river, and at night-time they attempted to land and camp for the night. The natives immediately assembled, and ordered them off. They expostulated in vain, insisting that they were not foes, but missionaries desiring to be their friends, but they refused to believe them, and they were forced to take refuge on a sand-bar for the night. In the morning their men came out, and, examining their boat carefully, and finding no arms or weapons such as the State men carried, finally permitted them to land and make friends with them, but averred that it was only the presence of the ladies that had kept them from killing them immediately on their approach.

At one time, in company with two blacks from a village where I had been working, I rowed up another river, a distance of probably eight or ten miles, when, coming within sight of a strange village, we were surprised to hear a hasty alarm sounded, and instantly a multitude of the brown-skinned fellows rushed to the banks of the creek, armed with bows and arrows. Then, with a peculiar beating of drums, a message was telegraphed down the creek to the adjoining village, and from there the alarm was sounded on to the next, and the next, till at last the hoarse din died away to a faint sound, and finally hushed to our ears altogether, while up and down the river-bank were gathered the wild people eager to wreak their vengeance on our defenceless heads.

BAKING POWDERS ONCE MORE.

Many combinations of chemicals have been proposed and tried for baking powders, but the general consensus of housekeepers, as well as of scientific authorities, has settled upon a mixture of sodium bicarbonate (baking soda) with potassium bitartrate (cream of tartar.)

Were the above mixture of chemicals allowed to stand, it would soon deteriorate. To prevent this it is mixed with an inert substance which isolates to some extent the particles of the mixture, so as to confer lasting powers upon it. This substance is usually flour or powdered starch, and is termed "filling." Some filling is necessary. About ten per cent. is the least that can be used by the most careful manufacturer, and all over eighteen per cent. should be considered an adulterant, harmless, indeed, but nevertheless an imposition on the consumer.

Twenty-one baking powders are cited in the United States Department of Agriculture report on foods and food adulterants, Washington, 1889, as exceeding this amount. The amount of starch varies from 24.57 to 52.29 per cent., which goes to show how much starch is bought and paid for at the price of baking powder. All but two of these contain ammonia or alum, or both, and are in the list of powders given below.

A more important point, however, is to know what baking powders are adulterated with alum or ammonia, as the continued use of such powders, according to many authorities, injures the health.

The use of alum in baking powder has been prohibited in England, France and Germany, and a law has recently been passed in Minnesota requiring manufacturers using alum to publish on the label: "This baking powder contains alum;" and the Canadian Government report says (page 27): "The residues left in the bread after use of an alum powder are sulphate of ammonia, sulphate of soda and alumina. The last named is an earthy substance quite insoluble and therefore indigestible." (Page 31): "Alum is entirely objectionable as a substitute for cream of tartar, and ought not to be allowed a place in any well appointed bakery."

The insidious effects of ammonia as an adulterant in baking powders are not so well known, but Bartholow sums up the evidence against ammonia as follows: "The long-continued use of ammonia impairs digestion by neutralizing the gastric juice. Increased waste of tissue is also one result of its administration, manifested by pallor, emaciation and feebleness." And the *Pacific Medical Journal*, commenting on the cause of dyspepsia, says (page 687): "This question regarding the effect of ammonia upon the human economy is one upon which authorities do not differ, and the individual experience of every physician is in accord with the assertion of authorities. The agent (ammonia) is a drug, not a food; an excrement, not a nutriment. The amount received by the system through these means, while not great at any particular time, and not sufficient to prove injurious, becomes both great and deleterious by being continuous. Physicians owe it to their patients and to the people generally to inform themselves regarding this matter, and without fear or favour unqualifiedly to condemn injurious preparations; and the various Boards of Health throughout the State, in dealing with the question of food adulterations, would do the people a great service to look well to the brands of baking powders containing ammonia and other injurious ingredients."

In the face of such testimony, quantities of ammonia are used, one company, it is estimated, using every year in the manufacture of their baking powder, two hundred and fifty thousand (250,000) pounds. It is a common right of the people to know what food compounds contain. There is, however, no law to that effect at present, and for the protection of the public we have compiled a list of baking powders containing ammonia and alum, from five official reports, viz.: United States Department of Agriculture, Bulletin No. 13; Inland Revenue Department, Canada, Bulletin No. 10; Ohio Dairy and Food Commission, New Jersey Dairy Commission, and the Massachusetts State Board of Health. It is a list worth preserving.

AMMONIA AND ALUM BAKING POWDERS.

Compiled from Official Reports.

Powders marked with a star seem to have a general sale, as they are mentioned in at least two of the official reports.

American Gilt Edge	Dooley's	*Kenton	Soloto
*Atlantic & Pacific	Dry Yeast	Lincoln	Silver Cream
Aunt Sally	Eclipse	London	Silver Queen
Brooks & McGeorge	Empire	Maxon's	Silver Spoon
Brunswick	Enterprise	Metropolitan	*Silver Star
Buckeye	Eureka	Miles	Silver Thimble
Barnett's Perfect	Feather Weight	New Era	Snowdrift
Can't Be Beat	Fleur de Lis	Ocean Foam	Sovereign
Capitol	Forest City	Ocean Wave	Springfield
Carlton	Four Ace	Old Colony	Star
Centennial	Gem	One Spoon	State
Challenge	George Washington	On Top	Standard
Cook's Acme	Globe	Oricle	Sterling
Cook's Best	Gold	Our Best	Sun Flower
Cook's Choice	Golden Sheaf	Our Own	Superior German
Cook's Favorite	Grape	*Patapsco	Veteran
Cook's Finest	Great Eagle	Pearsons	Vienna
Coral	*Henkel's	Perfection	Washington
Cottage	Higgins	Peerless	Welcome
Crown	Holyoke	Pride of Ottawa	Wheeler's
Crystal	Hygienic	Pride of Toronto	White Star
Daisy	International	Princess	Purity
*Davis O. K.	James	*Royal	Zipp's Grape Crystal
Dixon's	Jersey		

In the United States report, the results of analysis by Prof. H. A. Weber, made for the Ohio Dairy and Food Commission, and by Prof. H. Fiedinger Cornwall, of Princeton College, N.J., for the Dairy Commission of New Jersey, are cited, as well as those by Dr. H. W. Wiley, Chemist of the United States Department of Agriculture. This gives a peculiar value to the report, which of course contains a great deal which cannot be summarized here.

One prominent powder is reported by all authorities as free from anything that could be considered an adulterant. Cleveland's Baking Powder is reported as a pure cream of tartar powder, containing about ten per cent. of filling, and yielding a large amount of carbonic acid gas. On this latter factor depends its strength, or leavening power. According to the four authorities mentioned, Cleveland's powder gives the following percentage of carbonic acid gas: Ohio, 12.80 per cent.; New Jersey, 13.57 per cent.; United States, 12.58 per cent.; Canada, 12.57 per cent.; which is an average of 12.87 per cent., a high average, equalled by no other cream of tartar powder examined.

Its constancy of composition is also strongly testified to by the Canadian report. All things considered, it may fairly be said that Cleveland's Baking Powder makes the best showing in the reports of these four authorities. Its absolute freedom from anything in the nature of an adulterant cannot be too strongly emphasized. It contains, according to the official reports which we have quoted, no adulterant whatever, and by the different chemists is shown to possess a remarkably uniform leavening power.

This quality of uniformity is of importance. In adding a given proportion of baking powder to flour, it is essential to know that a definite amount of gas will be produced. Otherwise many spoiled products will result. The showing Cleveland's makes, compared with all the principal brands, is such as to put it emphatically at the head of the list.

Catarrh is not a local but a constitutional disease, and requires a constitutional remedy like Hood's Sarsaparilla to effect a cure.

Ministers and Churches.

THE Rev. R. Torrance, D.D., Guelph, intends to leave December 15 for the old country and a tour around the world.

THE Presbyterian Church, Woodville, has given a call to the Rev. A. McAuley, of Dalhousie, in the Presbytery of Kingston.

THE Rev. Dr. Sexton preached in the Presbyterian church, Thorold, on November 23rd, to unusually large congregations.

THE united charge of Bayfield Road and Berne have been declared vacant; probationers and others wishing a hearing will address Rev. J. H. Simpson, Brucefield, who is the Moderator *pro tem*.

THE Rev. Norman Russell, Rev. Mr. Thompson, Miss Frazer, and Miss Ross, who left Canada, for India some time ago, sailed on the 22nd ult. from England for Bombay per steamship *Roumania*.

THE Rev. G. M. Milligan preached the annual sermon under the auspices of the Toronto St. Andrew's Society, taking as his text 1. Cor. i. 26, from which he deduced several important lessons from the life of John Knox.

At the meeting of the Buffalo Presbytery on November 25, the Rev. D. L. McCrae, late of Cobourg, applied for letters of dismission to the Presbytery of Montreal, having to resign his church at Jamestown in consequence of ill-health. The Rev. Dr. Sexton, who belongs to the same Presbytery, is talked of as a successor to Mr. McCrae.

At St. Andrew's Church, Toronto, last Sabbath morning the pulpit was occupied by the Rev. William Watt, who for the past twenty-one years has been a missionary at Tanna, an island of the New Hebrides group in the South Sea. He gave an interesting account of the condition of the New Hebrides and of the result of missionary effort there. He and Mrs. Watt have arranged to address several meetings during their stay in Toronto.

THE regular meeting of the West Presbyterian Church Band of Hope, Toronto, was held last Thursday evening and was well attended. Mr. James Watt, chairman of the Board of Management, delivered an excellent address on the power and influence of the little words Yes and No. Miss Jennie McGregor conducted the musical portion of the entertainment, and the interest of the children was well sustained throughout the meeting.

IN last week's obituary notices there appeared one announcing the death of a fine, promising, young lad whose death occurred under distressing circumstances. Two sons of Mr. James Allison, Toronto, were examining a rifle, when it was accidentally discharged, the ball entering the head of James, the younger of the two. The youth so unfortunately cut off was sixteen years of age and exceptionally bright and clever. The sympathy of their many friends is with the parents in their misfortune.

A CORRESPONDENT signing himself "Kingston" writes: Can you or any of your subscribers give information as to the whereabouts of a person called Dr. Wad-el Ward? He was round these parts last winter and summer, preaching and lecturing in our churches and showing a stack of letters recommendatory from ministers of our Church. On the strength of these he borrowed money from persons in Kingston, six months ago, promising to return the same in two days. Those loans have not been returned, and we would like to know where the man is now.

THE Chicago *Interior* says: The Cornwall-on-Hudson Church, of which Rev. Hugh Russel Fraser was recently installed pastor is showing evidence of material prosperity. The expenditure of about \$1,000 in painting the interior and making other desirable improvements has had the effect of making the building one of the handsomest church edifices in the district. Mr. Fraser enters on his first pastorate with the most encouraging prospects. He is a young Canadian, a graduate of Knox College, Toronto, class of 1888.

THE Rev. A. J. Mowatt, of Fredericton, has been unanimously called by Erskine Church, Montreal. The salary offered is \$3,600. The Erskine Church mission at Maisonneuve is progressing favourably. A new mission building is at present being erected. On the Sabbath preceding Thanksgiving Day Dr. Warden asked the congregation for a thanksgiving collection of \$1,500 to aid in erecting the mission building. Upwards of \$1,200 were put on the collection plate in response, and the balance has since been contributed by those absent from the thanksgiving service.

THE annual meeting of the auxiliary of Union Church, Brucefield, Woman's Foreign Missionary Society was held on Thursday evening, the 27th ult., and was in every particular a grand success. The annual address was given by Rev. T. G. Newport, Episcopal minister of Bayfield. His subject, which was handled in a masterly and earnest Christian manner, was "Reasons why we should help missionary work." Choice vocal and instrumental music was furnished by the choir under the leadership of Mr. J. B. Jameson, and by six little folks under the care of Miss Annie Campbell; the choir was taken by the pastor. The society have raised during the past year \$179.22 by its twenty members and small mission band.

THE monthly meeting of directors of the Upper Canada Tract Society was held on Tuesday week, Rev. John Burton, B.D., in the chair. This old society is quietly carrying on its work very successfully. Mr. Bone is still on the Welland Canal doing excellent work among our sailors. The other four colporteurs in Ontario, Muskoka and Manitoba last month travelled 857 miles, visited 1,486 families, and sold 1,218 Bibles and religious books to the value of \$365. Bibles, books and tracts were granted according to the needs of the field. Special grants of tracts are made every month to reach the masses. A special committee was appointed to attend to the permanent investment of the generous bequest of the late William Gooderham. An excellent report of the work done in October was presented by Dr. Moffat.

THE Rev. A. Finlay, Superintendent of Missions, Algoma District, writes: As the time approaches when many of our Sabbath school officers will be making a change in their libraries—cutting out many of their books which have been read by the scholars—I would suggest to such that these books if in a fair state of preservation may yet do good service in many of our schools in the mission field. I am frequently asked to secure such books by many of our schools. Magazines, also, such as "Good Words," "Sunday Magazine," etc., are enquired for and can be made useful in many localities. I shall be glad to hear from any who have such to part with. The long winter evenings are coming on and those who have such by them can bestow a great boon on others by parting with what to them may be old, but to these others as new and interesting as though fresh from the press.

THE *Calgary Herald* says: The lecture last week by Rev. Dr. Cochrane in Knox Church, Calgary, on the Apostle Paul in Rome was regarded as a rich intellectual treat by a large audience. It included a generous estimate of the great apostle's character and disclosed a very thorough and learned acquaintance with Italian scenery and Rome's attractions in Paul's day. How Paul spent his time in Rome was graphically described, fact and imagination combining to produce a realistic picture. The lecturer was exceedingly animated and possessed the art of communicating his enthusiasm to his audience, whose attention was riveted on the theme and the speaker until the close. There can be little doubt of the lecture leading to a more thorough study of Paul's life, as revealed in the Acts and the Epistles. Rev. Mr. Berdman made an efficient chairman. At the close a vote of thanks was moved by Principal Short on behalf of Knox Church Literary Society and seconded by Mr. Black, and supported by Rev. Mr. Leach. The references were exceedingly complimentary to the lecturer. Dr. Cochrane responded in a happy manner. Rev. Mr. Munro pronounced the benediction.

THE numerous friends of the Rev. John McCarter, of Metis, will learn with interest that he has been appointed by the Presbytery of Ottawa to the Church at Bearbrook, which is situated within the bounds of that Presbytery and about sixteen miles from the city. During Mr. McCarter's residence in Metis he has done much good work and made many good friends, both among the residents and the visitors, who have fully appreciated his services. In addition to his ordinary pastoral duties he has, with the co-operation of Mrs. McCarter, conducted a Young People's Guild, mothers' meeting, and two flourishing Sabbath schools. In the summer months Mr. McCarter did excellent work in connection with the Presbyterian Church at Little Metis, preaching there with much acceptance. He has also been instrumental in establishing a day school at Leggit's Point, which is partly supported by Lady Stephen. A school of this kind has long been needed in the district, and the people feel highly grateful to Mr. McCarter for his philanthropy in this direction. It has been placed under the control of trustees, subject to the Committee of Public Instruction for the Province of Quebec. The people of Bearbrook are to be congratulated upon the appointment of so devoted and energetic a minister as Mr. McCarter.

THE *London Advertiser* says: *Seldom or never* has the lecture-room of King Street Presbyterian Church, London, presented so inviting an appearance as when the anniversary "At Home" of the Christian Endeavour Society of that church was held recently. The ceilings and walls of the room were neatly draped with red, white and blue bunting, while the platform, with its fine array of potted flowers, and mantel, sofa, easy chairs, etc., had the appearance of a cosy parlour. The programme was an excellent one, the various numbers being well executed. Rev. J. Talmie, of Brantford, in an interesting address, extolled the power and influence of the Christian Endeavour Society. Refreshments were served by the young ladies of the Church. The programme consisted of the following: Chorus by the choir; instrumental solo, Miss Silk; duet, Misses Cole and Marriott; solos, Miss Mutch, Messrs. Mason and Morrison; dialogue, Misses Robertson and Hunter, Messrs. Begg, Black and Babcock; quartette, Misses Carson and Marriott, Messrs. Hutchison and Allen; recitation, Miss Golding; instrumental duet, Miss Shelton and Mr. Hardy. Rev. Walter M. Roger officiated as chairman and congratulated the society on the success of their "At Home." The attendance was large and all present spent an enjoyable evening.

AN appreciative audience assembled last week in the lecture-room of the MacNab Street Presbyterian Church, Hamilton, says the *Times* of that city, to hear Dr. Alexander, of University College, lecture on "The Chief End of Man." Mr. Thomas Cook, jr., acted as chairman. Before the lecture a short programme of excellent music was given by Mrs. Weir, Miss Kate Macdonald, Miss Annie Osborne and Mr. Herbert Morton. Rev. Dr. Fletcher introduced the lecturer in a few appropriate words, referring to his brilliant career as a student at the London University, England, and as a post-graduate student at the Johns Hopkins University. The people of Hamilton watched with interest and pride the career of Hamilton boys who were distinguishing themselves in different walks in life. Dr. Alexander, after referring to the days of his boyhood, when he attended Sabbath school in the basement of MacNab Street Church, where he was carefully instructed in the Shorter Catechism, delivered (in choice language, such as became a professor of English literature) a really fine lecture on "The Chief End of Man." His object was not to amuse or entertain, but to instruct and stimulate thought, and certainly his able lecture was eminently fitted to accomplish that end. The subject was treated from an educational standpoint. It will long be remembered by those who heard it. A cordial vote of thanks, moved by Dr. Macdonald and seconded by Principal Robertson, of the collegiate institute, was tendered to the lecturer. Both the mover and seconder of the motion spoke in highly complimentary terms of the excellent lecture.

As our readers are aware, the girls' school at Pointe aux-Trembles has just been enlarged to about double its former size. The entire amount required for this has been secured. In addition to the extension, the whole of the old building has been renovated, and a new mansard roof put on. The entire building is now heated with hot water, and has been furnished throughout with new beds and bedding, tables, chairs, crockery, etc. The classrooms have been supplied with new desks, blackboards, etc., and everything has been done tending to increase the efficiency of the institution. To meet the expense of the heating, furnishings, etc., there is still required about \$2,500, which it is necessary to raise before the end of the year. It was intended to have a formal opening of the new building last month, but owing in part to delay in getting the work completed and in part to the desire to have the indebtedness first removed, the formal opening was postponed. It is hoped that the sum required will be forthcoming in the next few weeks, so that the public opening may take place early in January. Many of those who have contributed towards the enlargement of the buildings will doubtless gladly help to make up the sum still needed for furnishings, etc., so that the committee may be free from debt and in a position to admit as many pupils as the buildings can accommodate. The Pointe-aux-Trembles Schools have been greatly honoured of God in the past. With increased facilities it is hoped that the work may be even more fruitful with good results in the years to come. Those desirous of helping this good work are respectfully requested to forward their contributions without delay to the Rev. Dr. Warden, 108 St. James Street, Montreal.

IN the departure of the venerable Mme. Amaron from the scene of her abundant earthly labours, one of the oldest links of the French-Canadian mission work with the past is broken. Mme. Amaron came to Canada about fifty years ago with her husband, who survives her, from Yverdon, Switzerland, being one of those devoted workers from Protestant Switzerland, few of whom remain, whose national name honourably became a by-word for evangelical Protestantism in French Canada. They came in two bands, the Baptists, who established the mission at the Grande Ligne, and those who were brought out by the non-denominational French Canadian Missionary Society; whose work long centred at Pointe aux-Trembles, and finally passed into the hands of the Presbyterians. Mr. and Mrs. Amaron were of the latter, and it was under Mrs. Amaron that the school was first established at Belle Riviere which developed into the Pointe-aux-Trembles College. She was a woman of remarkable energy and ability as well as of devoted zeal. Possessed of great executive power and sound judgment, she had done a work far-reaching in its consequences. She was loved of all as well as admired. She passed away at Berthier *en hâte* on the 17th ult. The funeral, at which all her numerous children were gathered, was conducted by the Rev. Theodore Lafleur at the house, and by the Rev. Messrs. Windsor and McManus at the church, where over her remains Roman Catholics and all Protestant denominations mingled their tears. On the morning of the funeral her venerable husband took her white hand and uttered a most touching and prophetic prayer that the eyes of thousands of those Roman Catholics whom she came to evangelize might be opened.

PRESBYTERY OF HAMILTON.—This Presbytery met on November 18. The mission station on Locke Street, Hamilton, was reported as organized with thirty one members. Waterford and Wingram Centre were established as a vacant charge. Calls from Cayuga and Mt. Healy to Rev. J. D. Johnston and from Thorold to Rev. J. W. Mitchell were accepted, and two inductions were appointed for December 2, at two and half past seven p.m. respectively. A call from Erskine Church, Hamilton, to Rev. A. G. Mitchell, of Waterloo, was set aside, as Mr. Mitchell said he would not accept it. Arrangements were made for holding a presbyterial conference in connection with the January meeting. A committee was appointed to consider the advisability of dividing the Presbytery. The vacancies are Erskine and Locke Street Churches, Hamilton, Onondaga and Hagarville, Port D'Albion and Louth, North Pelham and Wellandport, Waterford and Windham Centre. Standing committees were appointed.—JOHN LAING, *Pres. Clerk*.

PRESBYTERY OF HURON.—This Presbytery met in Brucefield on November 11. The remit on the Aged and Infirm Ministers' Fund was considered and disposed of. The remit on the Marriage question was delayed till next meeting. Consideration of the report on missionary meetings was delayed till next meeting. It was agreed to have an exchange of pulpits for preaching missionary sermons. Mr. McDonald was unanimously nominated as Moderator of next Assembly. The following deliverance was adopted respecting the removal of Mr. J. A. McConnell from the Presbytery: "In accepting the resignation of the Rev. J. A. McConnell of the pastoral charge of Bayfield Road and Berne, the Presbytery of Huron desire to place on record the esteem in which he was held by the Presbytery. He was faithful in his attendance and in the discharge of all duties required of him by this court of the Church; the most friendly and brotherly feelings existed always between him and his brethren. On their parting with him the Presbytery would pray that the Great Head of the Church would make him eminently useful, and abundantly successful in the field to which he is gone, and graciously bless and guide him and his family." The next meeting is to be held in Clinton on the third Tuesday of January.—A. McLEAN, *Pres. Clerk*.

PRESBYTERY OF ORANGEVILLE.—This Presbytery met November 11 at Orangeville. Rev. R. Hughes, of Ottawa Presbytery, being present, was asked to correspond. The *Clerk* read a communication from Rev. R. B. Smith to the effect that he declined the call from Corbetton, Riverview and Gandier, and

said call was accordingly set aside. Leave was granted to Mr. McClelland to moderate in a call at Corbetton, Riverview and Gandier, and to Mr. Hudson to moderate at Maple Valley and Singhampton. The Presbytery agreed to ask the Assembly's Home Mission Committee for \$100 supplement for Singhampton, conditional on settlement. The Presbytery passed a resolution expressing their sympathy with Mr. Joseph Blackburn, elder of Flesherton, in his protracted illness. Mr. Ballantyne reported that he had allocated to the various congregations within the bounds the sum of \$300, this being the amount asked of this Presbytery for the Aged and Infirm Ministers' Fund. Mr. Hossack reported that Mr. McClelland and he had conjointly allocated the amounts required for the Home Mission and Augmentation Funds. A committee composed of Messrs. Campbell, Hudson and McGregor was appointed to examine the statistical and financial returns to the General Assembly, and on their report it was found that there was a great disparity in the contributions of several of the congregations to the various Schemes of the Church, some giving almost nothing to certain schemes—notably the Augmentation Fund—while a comparatively large amount was given to others. On motion by Mr. Hossack, seconded by Mr. Fowlie, it was agreed that, at the request of any minister, the Presbytery would appoint another to preach to his congregation on the Schemes of the Church. Mr. Emes tendered to the Presbytery his resignation of the pastoral charge of the congregations of Markdale and Flesherton. On motion, duly seconded, an adjourned meeting of Presbytery was appointed to be held at Orangeville, on Tuesday, December 9, at two p.m., when Mr. Emes' resignation shall be considered. Mr. Emes reported that he had moderated in a call in the Osprey charge in favour of Rev. Robert Hughes, of Ottawa Presbytery. The call was signed by 112 members and 106 adherents, and there was a guarantee for \$625 stipend annually. The call was sustained and ordered to be transmitted to the Ottawa Presbytery, and the Presbytery's Mission Convener was instructed to apply to the Assembly's Home Mission Committee for \$100 per annum supplement. The next regular meeting of Presbytery will be held at Orangeville on Tuesday, January 13, at ten a.m.—H. CROZIER, *Pres. Clerk*.

PRESBYTERY OF QUEBEC.—This Presbytery met in Chalmers Church, Richmond, on November 11. There was a large attendance of ministers. Mr. David Pugh (Calvinistic Methodist) was invited to sit with the Presbytery. A conference on "How to Create and Sustain an Interest in the Prayer-Meeting" was held. Rev. D. Tart opened the discussion. Elders' commissions in favour of Messrs. P. Johnston and H. MacLeod for Richmond and Lingwick respectively were accepted. Session record of Windsor Mills was attested. The Rev. A. MacLeod gave a report on the union of Agnes and Marsboro. The conditions proposed were found to be impracticable. The call from the First Church, Vancouver, B. C., to Rev. G. R. Maxwell, of Three Rivers, was considered. Parties were heard. Mr. Maxwell having intimated his acceptance, the Presbytery agreed to his translation, and appointed Rev. A. T. Love Moderator of the Session during the vacancy. The call addressed to Rev. D. L. Dewar, of Scotstown, by the congregation of Ailsa Craig, etc., was next considered. Professor Macadam appeared for the Presbytery of London. The translation was granted, and Rev. Evan Macauley appointed Moderator of the Session. The Presbytery then proceeded to dispose of a third call—that of Kamloops congregation (B. C.) to Rev. A. Lee, of Sherbrooke. Mr. Lee's translation was granted, and Rev. John MacLeod was appointed Moderator of Sherbrooke Session during the vacancy. Rev. James Sutherland reported having moderated in a call at Kinnear's Mills. The call was presented and read. It was in favour of Rev. James M. Whitelaw, B.A., of Valcartier. Stipend, \$750

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with manse and glebe. The call was sustained, and a meeting was appointed to be held on the 19th of November, to dispose thereof. Leave was granted to the congregation of Kinnear's Mills to sell or exchange the present manse and glebe. Dr. Lamont laid on the table a call from the congregation of Lake Megantic in favour of John MacNeil, Maxwell, Ont. Stipend \$550 with manse and glebe. The call was laid on the table in the meantime, and a committee, consisting of Revs. John MacLeod, J. R. MacLeod and Dr. Lamont appointed to visit the district with a view to effecting a union between the station of Agnes and the congregation of Lake Megantic. Much time was spent on the consideration of French Evangelization within the bounds, and particularly with matters affecting the French Mission in Quebec City. Rev. D. Tait gave the report of a committee appointed to visit a part of the field under Mr. Charbonnell—Spider Lake and Ditchfield. The report was received and the following recommendations adopted: 1. While your committee are quite satisfied that Mr. Charbonnell acted in an upright and straightforward manner in securing an acre of land from Mr. Chesnut for a church and schoolhouse, yet as Mr. Chesnut seems to regret having made this grant of land to the Church, and wishes to gain possession of it, your committee recommend the Presbytery to give up its claim to this land and return the deed to Mr. Chesnut. 2. Your committee cannot do otherwise than recommend that Mr. Charbonnell be retained at both Spider Lake and Second Range, Ditchfield. Rev. John MacLeod reported having visited the French field under Rev. H. O. Loiselle at North Ham and Garibby. The report set forth that the missionary had fair access to Roman Catholics, and was doing good work in distributing among them the word of God. The report concluded by recommending that a school be opened by the missionary at North Ham. The recommendation was approved. Rev. C. A. Tanner gave report on French Evangelization within the bounds. Among other things it was set forth that the Indians of Lorette had applied for the services of our missionary. Next meeting to be held in Morrin College, Quebec, on the last Tuesday of February 1891.—J. R. MACLEOD, Pres. Clerk.

OBITUARY.

MR. WILLIAM HUNTER.

The Presbyterian Church at Millbrook has sustained a very heavy loss through the death of one of its oldest and most useful men—Mr. William Hunter, on November 14. For nearly half a century he took a leading part in the spiritual and financial work of the Church, having been an elder for forty years, and for more than a score of years he occupied a prominent public position in municipal affairs as a member of the Township and County Councils. Sterling in integrity, candid, cautious and always a friend of the poor, his loss is greatly felt in the whole neighbourhood. Being a strong man both in physique and spiritual life, he succeeded in establishing himself and family in comfortable circumstances, and always exerted a great influence in settling disputes and preserving peace among his neighbours without resorting to litigation.

His wife and eleven children, two of whom are ministers of the Presbyterian Church, one the pastor of Erskine Church, Toronto, survive him.

FRANK E. HODSH & Co. of Brattleboro, Vt., put 200,000 "Health Calendars" on the market for 1890. This edition required forty-five tons of paper and was one of the largest of the kind ever published. A revised edition is in press for 1891—See "ad" in another column.

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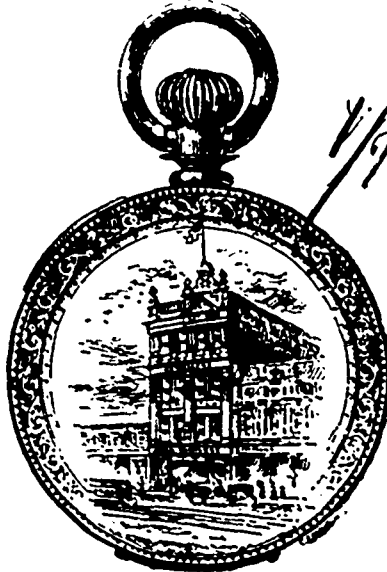
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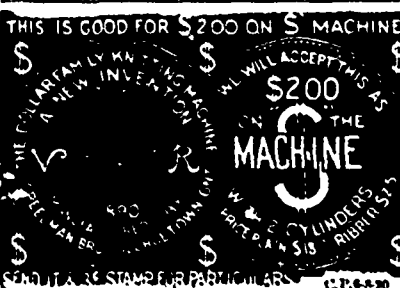
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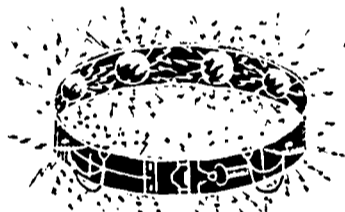
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Indigestion, Liver and Kidney Complaints, Rheumatism, Neuralgia, Lumbago, Gout, Spinal Disease, Nervous Prostration, Sleeplessness, Heart Troubles, Impotence, Seminal Weakness, and Disorders of the Nervous and Muscular Systems. Dorenwend's Appliances are the very latest in Electro-Medical Discoveries. The current is under the control of the user, and can be made weak or strong. Every part is adjustable. The Belt will cure all diseases curable by electricity. They are endorsed by recognized authorities. Expert electrical and medical examination invited. No other belt will stand this. Send for book on Electro-medical Treatments. The Dorenwend Electric Belt and Attachment Co., 103 Yonge Street, Toronto. Mention this paper. C. H. DORENWEND, Electrician.

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These Pills consist of a careful and peculiar admixture of the best and mildest vegetable aperients and the pure extract of Flowers of Chamomile. They will be found a most efficacious remedy for derangements of the digestive organs, and for obstructions and torpid action of the liver and bowels, which produce indigestion and the several varieties of bilious and liver complaints. Sold by all chemists.

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HOME TESTIMONY:

TWO SAMPLE LETTERS MUST SUFFICE--MORE ANOTHER TIME.

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

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

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HOUSEHOLD HINTS.

BEEF TEA.--Cut two pounds of lean beef very fine with a sharp knife. Pour a pint of cold water over it, and let it stand for several hours in a double boiler on the back of the stove, where it will heat to the boiling point but not boil. When the juice is all extracted from the meat, so that the meat is white, drain off the liquid and salt to taste.

BAKED APPLES.--Pare and core apples, fill the cavities with brown sugar, put into a pudding dish, add a cupful of hot water. Cover and bake. When done remove to a dish, leaving one in the pan. Remove the skin, mash into a pulp, add a little salt and cinnamon; stir all together and pour hot over the apples. When cold it will jelly.

RASPBERRY TARTS.--Roll out some puff paste to the thickness of about half an inch; butter some patty pans, line them with it and cut off the superfluous paste close to the edge of the pans. Put a small piece of bread into each tartlet to keep them in shape and bake in a brisk oven for ten minutes or rather longer. When they are done and of a nice colour take out the pieces of bread and replace them by a large spoonful of raspberry jam. Dish them on a white d'oyloy, and pile them high and serve.

WAFFLES.--First be sure the irons are smooth. In the first place, if your irons are rusty or rough, make a batter of simply flour and water; grease irons thoroughly and heat well. Put this batter in and cook till done; take out, and if it does not come out easily have patience, and get all the waffle flour out by scraping with a sharp-pointed knife. Repeat this process, and you will be surprised how smooth your irons will become. Then to one pint of buttermilk or sweet milk use two eggs and soda or baking powder as you would for pancakes.

CHICKEN SOUP WITH CREAM.--Three pints of the water in which a chicken has been boiled, with all fat removed, one pint of rich cream, four eggs, one cupful of bread-crumbs, salt, pepper and celery salt. Heat the water to the boiling point. Boil the eggs twenty-five minutes and mash the yolks with the bread-crumbs, which should be softened in a little milk. Heat the cream to near boiling, stir it gradually into the eggs and crumbs, pour the mixture into the chicken water and boil five minutes. Season to taste with salt, pepper and celery salt, and a little onion, if preferred. Toasted crackers may be added.

THE mere statement on the label of a can of baking powder that it contains this or does not contain that, is of no value, as all the ingredients should be named. When a manufacturer states, "This baking powder contains only" so and so, "nothing else," that guarantee means something. Look on the label.

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

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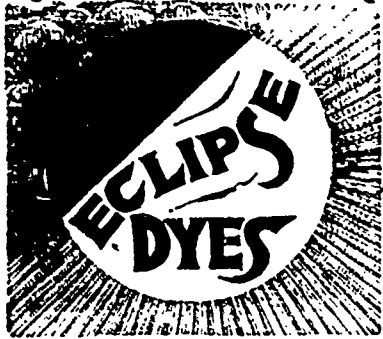
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in consequence of contracting sudden chills brought on while hanging out the clothes, after bending over a steaming wash-tub. Now all this danger is done away with where "SUNLIGHT" Soap is used according to directions; and

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DIED.

At his late residence, in the Township of Cavan, near Millbrook, Ont., on Friday, 14th November, William Hunter, in his 75th year.

MEETINGS OF PRESBYTERY.

BARRIE.—At Barrie, Tuesday, 27th January, 1891, at 11 a.m.

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

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

BRUCE.—At Walkerton, December 9, at 1 p.m.

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

COLUMBIA.—In St. Andrew's Church, Vancouver, on Tuesday, 5th December, at 3 p.m.

GLENGARRY.—At Maxville, on Tuesday, 9th December, at 11 a.m.

GUELPH.—In St. Andrew's Church, Guelph, on Tuesday, 20th January, 1891, at 10.30 a.m.

HURON.—In Clinton, on the 22nd January, 1891, at 10.30 a.m.

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

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

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

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

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

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

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

SAUGEE.—In Guthrie Church, Harriston, on the 9th December, at 10 a.m.

TORONTO.—On the second Tuesday of December, at 10 a.m.

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

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Miscellaneous.

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Toilet paper wrapped, 8c worth 15c. Books! Books! Boys' Own Annual, Chatterbox, 74c; Boys' Own Book, 74c; Gulliver's Travels, 74c; Marian Harland's Celebrated Cook Book, 39c; a beautiful series of illustrated books 10c each; Elsie Books; the Pansy Books, beautifully bound, 24c each; a splendid edition of Revised New Testament, 39c, publisher's price \$1.50; Scott's complete works, well bound, 12 volumes, \$5.98. New designs, beautiful patterns window shades and blinds complete, with best self-acting spring, roller and pull or tassel, 59c, worth \$1. Space is up. Come and see us.

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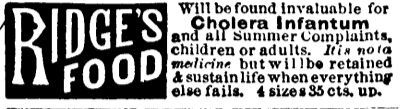
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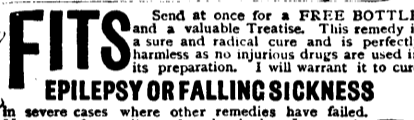
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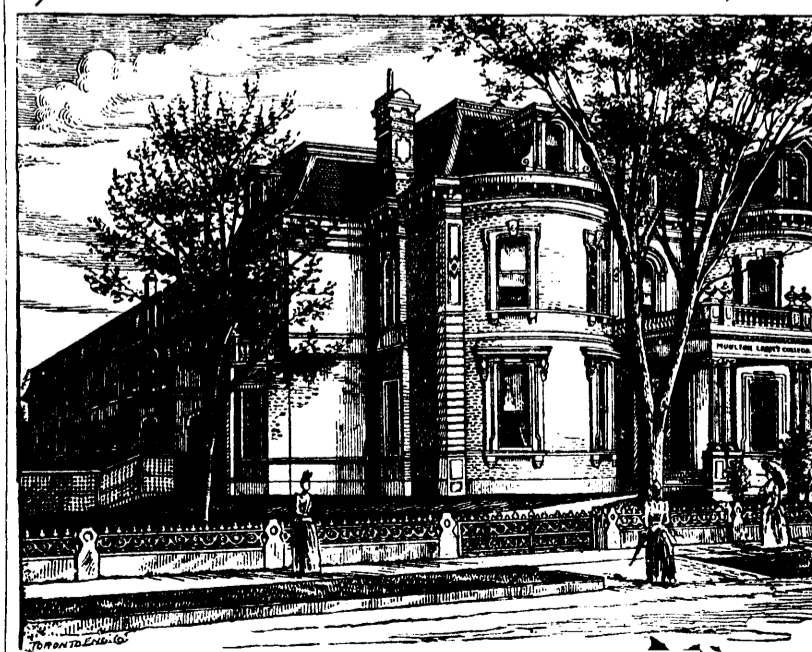
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