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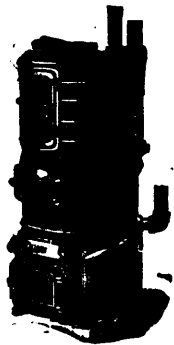
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## Notes of the Week.

THE *Hamilton Times* gave its readers good advice when, last Saturday, it said. Do your shopping early. To-morrow is Sunday. Give the storekeepers and their clerks a chance to get home in decent time. Some of them, if not all, may want to go to church. If you keep them in the store dancing attendance upon you until twelve o'clock at night, they may be unable to get there. Workingmen, we appeal to you to not be hard taskmasters on the store clerks. They are human just as you are.

THE Rev. John McNeill is described by Mr. Spurgeon in the *May Sword and Trowel* as a springing well and great at making narrative live before an audience. With his honest, childlike mind he sees things and then tells what he sees till he makes you see them. He does not give us doctrinal sermons; probably he has not yet felt his way to the didactic, but in the descriptive he is a master. He is fearless and faithful, blunt and outspoken, and does not fail to denounce sin and plead for a change of heart. He is a gift from God to our great city, and that city evidently weighs him down with its prodigious mass of moral and physical evil. Mr. Spurgeon adds that it will be difficult for Mr. McNeill to keep on for ever with narrative, but he expects that as the minister of Regent Square advances he will give more of the deeper truths of the Word.

A MISSION building has been secured at 142 West Twenty-first Street, New York, for the work of evangelization of the Roman Catholics, which Rev. James A. O'Connor, formerly a Roman Catholic priest, has been conducting in New York for the last twelve years. As is well known, his work is wholly evangelical, and has the sympathy of the various evangelical Churches, while not formally united with or sustained by any of them. The cost of the building is \$27,000. A first payment of \$10,000 has been made. Another payment of \$5,000 must be made in October. To meet this there is a legacy of \$3,000 bequeathed by a member of Dr. John Hall's Church, which will be available the 1st of November. It is confidently expected that Christians of all denominations who are interested in this work will help to make up the balance of \$2,000 before next November. A Board of Trustees for this work has been organized and incorporated under the title of "Christ's Mission," composed of prominent officers in various evangelical Churches. Mr. O'Connor has taken up his residence in the mission building, where he has accommodation also for such priests as desire to leave the Church of Rome on religious grounds. In the past years he has welcomed many such priests and sent them to various Protestant seminaries to prepare for the Gospel ministry. From the mission house he will also continue to publish his monthly magazine, the *Converted Catholic*.

THE unostentatious effort of Lady Dufferin to introduce lady doctors into the zenanas is likely to leave a deep social mark on India. It is a mistake to think that all Indian women are secluded, this is not so in the lower ranks, for they move freely among the population; the seclusion is prevalent only in the higher ranks, and the women are as ambitious of it as a distinction as in other countries they are of marrying a carriage and pair. There is this distinction, however, between a zenana and a harem, that the former is not pillowed luxury guarded by eunuchs, and the higher tone is shown by the fact that, while in Turkey, an emancipated woman becomes loose, in India she preserves her modesty in free intercourse with others. The se-

clusion, however, is very strict against all males, and the range of life very narrow. This is relieved by the access often accorded to female missionaries, and they may well pave the way for lady doctors, especially of natives. That it is most desirable to multiply these is plain from two facts. The medical man can never make a diagnosis of a patient's complaint except by question and answer from a veiled face through a slit in a panel. And, though some women in the lower classes are met with at the dispensaries, the proportionate smallness of their numbers shows that the objection to male doctors extends also to them. To meet it, as Lady Dufferin has already done with some success, will do much to add to the health of the community and to that brightness of temperament which she regards as characteristic of Indian women in all ranks.

TWO circulars for the summer session of the Chautauqua College of Liberal Arts and the Schools of Sacred Literature have just been issued. The list of instructors in both departments is larger and better than in previous years. The College offers fifty-one distinct courses in the various subjects taught in colleges of a high grade, and the Schools of Sacred Literature offer about as many more on Biblical subjects. On the faculty are found such men as Professor Herbert B. Adams and Richard T. Ely, of Johns Hopkins University, George S. Burroughs, of Amherst, William Henry Green, of Princeton, William R. Harper and Thomas D. Seymour, of Yale, Martin L. D'Ooge, of the University of Michigan, Bishop John H. Vincent and Dr. Jesse L. Hurlbut. It is intended that the students, by concentrated effort, shall be able to accomplish as much in the six weeks' session of the College as is usually accomplished in a term in college. The work outlined for the Schools of Sacred Literature includes courses in the Bible in English, Hebrew, Greek and the Ancient Versions, in Biblical literature, history and theology, and in the Hebrew, Assyrian, Arabic, Syriac and New Testament Greek languages. The various courses are adapted to the needs of all classes. College students, members of Young People's Societies, teachers and Bible club leaders, general students of the English Bible and those who are acquainted with or wish to study the Bible in the original, are classified in such a way that they may all study intelligently and profitably. The class lectures of Professor Harper on the Early History and Traditions of the Hebrews, and those of Professor Green on the Mosaic Authorship of the Pentateuch are two of the most attractive features of the schools.

THE twenty-seventh annual meeting of the Toronto Young Men's Christian Association, which took place last week, was preceded by a social. Mr. Robert Kilgour, president of the Association, occupied the chair. The annual report was presented by the secretary, Mr. William McCulloch. From the report it is learned that the physical culture department did extensive work under the direction of Mr. H. C. Thompson, some six or eight different classes being in existence. In the social department five receptions were held, and the New Year's reception was attended by about 800 young men. The annual conversazione in February was also a great success. In the educational department classes were conducted during the winter and personal purity talks were given by Drs. Daniel Clark and W. T. Aikins. The entertainment course proved not only successful, but profitable, \$355 having been made over expenses. In the devotional department six classes were conducted weekly and meetings held on Saturday and Sunday evenings for young men. A personal workers' band was organized to visit and converse with young men on spiritual matters, and this had proved very successful in leading those in a state of indecision to engage in active Christian work. Special Bible readings were given by Rev. Dr. McTavish and Rev. Elmore Harris, special evangelical services were conducted by Ferdinand Schiverea; volunteer camp services by Mr. W. P. Crombie; and exhibition services by Mr. Robert Hall. The membership of the Association at present is as follows. Central Association, 1,379; West End Branch, 506; North-

west, 230, railway, 198. Total, 2,307. The financial statement was presented by Mr. Theron Gibson. It showed total receipts amounting to \$18,270, made up as follows. Members' fees, \$3,962.03, donations, ordinary, \$3,120, building fund, \$402.23, railway work, \$570.55, Ladies' Furnishing Committee, \$257.85, lectures, \$355.79, collections, etc., \$325.69, rents, \$3,696.35, bequests, Thomas M. Thompson, \$500; William Gooderham, \$5,000. The disbursements for general maintenance, salaries, fuel, gas, water, magazines, etc., amounted to \$9,178, interest on debt, \$2,584, insurance, \$587, and taxes, \$539. The bequests, less \$120, were placed to capital account. The election for officers resulted as follows. Robert Kilgour, president, Messrs. J. J. Maclaren, N. W. Hoyles, Lewis C. Peake, J. J. Gartshore, T. J. Wilkie, S. J. Moore, Stapleton Caldecott, John G. Kent, directors (three years); J. O. Anderson and A. Rose, auditors. Votes of thanks were accorded Treasurer Gibson, Drs. Avison and Covernton, Mr. H. P. Dwight and the Willard and Upper Canada Tract Societies for their services and gifts.

THE Upper Canada Bible Society held its fifty-first annual meeting in the Metropolitan Church, Toronto, last week. The president of the Society, Hon. G. W. Allan, occupied the chair. He indicated that it was the proposed intention of the Society to extend its operations, and spoke of the magnitude of the work undertaken by the Society. The Rev. T. Aston-Binns, honorary secretary of the parent Society in London, was present, and delivered an interesting and telling address. He told of the 700 colporteurs regularly engaged in spreading the Scriptures, and of the 300 Bible-reading native women in eastern lands who weekly read the Scriptures to 15,000 women, who, otherwise, would have no knowledge of the Word of God. He showed how great had been the progress of Christian thought in India and other mission fields. He gave an interesting account of the visit of Dr. Baedeker to the prisons of Russia, where he distributed among the prisoners of that great empire 5,000 copies of the Scriptures. He stated that during the last year 150,000 copies had been distributed in Italy. He made a statement that will go to give a faint idea of the enormous work of the Society. The following are the officers elected. His Excellency, Lord Stanley, G.C.B., Governor-General, patron, Hon. G. W. Allan, president, Rev. Messrs. Alexander Sanson, J. H. Robinson, T. S. Ellerby, Hon. Oliver Mowat, Q.C., Rev. W. Jeffers, Sir Daniel Wilson, LL.D., president University College, Rev. William Reid, D.D., Rev. J. G. Manly, Right Rev. Bishop Hellmuth, D.D., Mr. M. Sweetnam, Rev. John Potts, D.D., Mr. George Hague, Rev. Professor Gregg, D.D., Professor McLaren, D.D., Hon. S. H. Blake, Q.C., Rev. E. H. Dewart, D.D., William Caven, D.D., Principal of Knox College, Right Rev. A. Sweetman, D.D., Bishop of Toronto, Right Rev. Edward Sullivan, D.D., Bishop of Algoma, Rev. J. P. Sheraton, D.D., Principal of Wycliffe College, Walter B. Geikie, M.D., Mr. Ignatius Cockshutt, Right Rev. Maurice Baldwin, D.D., Bishop of Huron, Rev. J. M. Cameron, Mr. Herbert Mortimer, Mr. Samuel Alcorn, Rev. A. Carman, D.D., General Superintendent Methodist Church of Canada, vice-presidents; Mr. J. K. Macdonald, treasurer, Mr. Warring Kennedy, Rev. J. Burton, M.A., B.D., honorary secretaries; Mr. David Higgins, minute secretary; Mr. John Harvie, permanent secretary; Rev. Messrs. W. S. Blackstock, A. Gilray, R. Wallace, Henry Grasset Baldwin, B.A., Manly Benson, B. D. Thomas, D.D., Charles Duff, M.A., Bernard Bryan, F. H. DuVernet, T. R. O'Meara, B.A., James Grant, J. J. Hill, M.A., James G. Stuart, B.A., Hugh Johnston, D.D., G. H. Sandwell, John Mutch, M.A., J. A. Turnbull, LL.B., John Gillespie, John Philp, M.A., W. Maxwell, clerical directors, Messrs. James Brown, A. T. Crombie, Thomas Kirkland, M.A., J. C. Copp, N. W. Hoyles, Thomas McCracken, George M. Evans, Elias Rogers, J. G. Scott, Q.C., James McNab, C. S. Elliot, M.D., E. Coatsworth, jr., M.P., C. J. Page, Henry J. Matthews, Fred W. Walker, H. C. Dixon, Stapleton Caldecott, H. H. Fudger, J. S. McMaster, Thos. Thompson, lay directors.

## Our Contributors.

SOMETHING THE CHURCH SHOULD BE  
THANKFUL FOR

BY KNOXONIAN.

A worthy elder in one of our congregations when leading the devotions in the prayer meeting used to give thanks for a "variety of gifts in the Christian ministry."

That elder was sensible as all elders should be, and as most of them are. He had more sense than those ministers who think that all their brethren should be run through one mould, and should speak, and think, and preach, and pray, in exactly the same way. Watch closely that minister who speaks disparagingly of some of his brethren, and nine times out of ten the front of their offending is, that they don't do things as he does. If they thought as he thinks, and spoke and acted as he speaks and acts, they would be very good men and excellent ministers, but because they happen to have been built on a slightly different plan, and trained perhaps in a different school, the disparaging brother does not like them. Perhaps nature had not the benefit of the disparaging brother's advice when she formed the people he dislikes.

At this season of the year when the church courts are sitting, a thoughtful man can always see that a variety of gifts is an unspeakably great blessing to the Church. If all the ministers of the Church could do just one thing, no matter how well they did that one thing, the Church would probably go to pieces in less than five years. There is an immense variety of work to be done, and there must be a variety of talent to do it. The Head of the Church has given us that variety, and instead of belittling any kind of work or snarling at the men who do it, a good Christian and a loyal Presbyterian should give thanks as the elder did for a variety of gifts in the ministry and eldership.

Some men are singularly gifted for keeping minutes. In a few crisp sentences they put on record all that a Synod or Assembly does in half a day. They put nothing down but what was done, and leave nothing out worth putting in. The manner in which men like Dr. Reid, Dr. Fraser, Dr. Gray, and some others can keep the run of business for three hours, often amidst much distraction, and then give a correct record of it in three minutes, is a mystery to those who have tried to do the thing once or twice. Nobody can tell how much the higher courts owe to the men who keep the record. It seems an easy thing to read a page of minutes, but the writing of that page involved unceasing mental strain for three hours and an hour's condensing and re-writing when the "Fathers and brethren" were dining, or relating anecdotes in the lobbies, or possibly interviewing their briar roots under friendly canvas. If anybody thinks it an easy thing to keep minutes that will pass muster without criticism let him try, but let him remember that it will not do to wind up a minute as so many brethren wind up their resolutions by saying, "or something to that effect." Nature intended some men to draw up reports. Reports are exceedingly valuable. A Home Mission report puts the Home Mission work of the Church right under your eye in a condensed form. A Foreign Mission report does the same thing with our Foreign work. The Temperance report should give the mind of the Church on the temperance question. The Report on the State of Religion should give the spiritual condition of the Church in so far as spiritual results can be expressed in reports, the Sabbath School report should lay the Sabbath School work before the Church and so on. The drawing up of a good report requires no small amount of industry, patience and skill in arranging facts and figures. Besides the reports of standing committees, there are many that have to be drawn up during the meeting of Assembly and no small amount of initiating work is required in preparing some of them. There is always a good deal of interest taken in the election of a Moderator. In any General Assembly there are twenty or thirty men, each of whom do more real work in a couple of days than the Moderator does during the whole meeting, but no one takes any notice of them or their labours, except when a vote of thanks is given to the committee "especially to the Convener." That phrase has been so overworked that most Conveners would rather see it left out. The Church should be thankful that there are men who have a gift for drawing up good reports.

Some men are natural born chairmen. They were intended to preside over meetings of one kind and another. Everybody knows what a marvellous difference it makes at any kind of a meeting to have the right sort of a man in the chair. It is not easy to describe the ideal chairman, but we all know him when we see him. He is a man that never loses his head or his temper, that always says the right thing at the right time, in the right way and says just enough. We have long been thinking of writing a paper on "Chairmen that we have seen," and if all goes well we may say something on that fertile topic in this column before the rush of meetings begins next winter.

Some men were born to address popular meetings. They take to that kind of work instinctively, and practice makes them effective. There may possibly be too much speaking in our day in both Church and State. Cynical people sneer at oratory, and many men who cannot speak well themselves are foolish enough to try to belittle those who can, but the fact remains that most people, especially

Presbyterian people heartily enjoy a good speech. In a Church like ours, that has no ritual or anything of that kind to depend on, it will never do to disparage the speaking talent. Should the day ever come when the typical Presbyterian minister is a lisping, imbecile dude, instead of a strong manly speaker, we may cable for Macaulay's New Zealander. The Church should be thankful for what ever popular speaking talent it has.

Both nature and Providence have fitted some men for being Professors of Theology. The Church can never be sufficiently thankful for piety, learning, aptness to teach and good sense in our theological chairs. A fool is out of place anywhere in the Church but never so much out of place as when he undertakes to train ministers.

Some men are gifted in the way of writing books, and some write books who are not specially gifted in that way. The reception given to Mr. McKay's work on Baptism, and Mr. McAdam's "Master's Memorial," shows clearly that there is nothing in the cry about too many books. There is always room for a well written, suggestive book on a living subject, provided the author has a condensing apparatus in his study and knows how to use it.

Whether nature ever intended any minister to write for the newspapers or not is a question we dare not discuss.

Some ministers, some elders, some men of all kinds are highly gifted in the way of pushing things, others are gifted in the way of keeping things steady and not letting them go too fast. In fact there is an endless variety of gifts among ministers and laymen. The Church needs them all and should be thankful for them all. The thing we should be sorry for is that so many gifts go unused.

*Moral.* Let us give thanks for the variety of gifts in the Church.

### THE CHRISTIAN ENDEAVOUR MOVEMENT.

The following are two of the essays by Toronto writers, intended for the competition announced some time ago:—

How can Young People's Societies of Christian Endeavour in each local Church best promote and stimulate the systematic benevolence of young people for the missions of their own denomination?

**FIRST.** By disseminating knowledge concerning mission fields and missionaries. No one takes as warm and personal an interest in that of which they know nothing, as they do in that of which they know. This remark is more true regarding missions, probably, than it is of almost anything else. Then our first desire is to set forth ways and means, regarding the obtaining and giving forth of knowledge, concerning this grand and glorious branch of the work of the Church.

*How to obtain knowledge.* Outside of the multitude of books regarding many of the countries, their mission needs and present supply, there are the missionary intelligence columns of our great, influential, religious periodicals, monthly missionary leaflets, and published committee reports. Of this latter channel we only say, do not consider your knowledge complete until you have consulted and studied these. For this reason, the items are authentic, fresh, and accurate, very often depicting the exact needs of the particular mission fields, when other sources may perhaps generalize. The exact need of the field is just that which you want to know most of all.

**SECOND.** After the acquisition of knowledge concerning the missions by the average Christian Endeavourer, action cannot be long delayed. The multitude of God's created humans who have never even heard the Gospel mentioned, the immense fields which have only been brushed, as it were, on the outside, the utter helplessness of the small force at work, to overtake their tasks, and above all, the only too apparent indifference on the part of those who in many cases surround the thinker, will fill him with holy zeal, quicken his efforts and stir him up to grand deeds and ennobling thoughts. The very first action will be to give and persuade others to give, as God has prospered, of their substance towards the support of every mission enterprise.

*How shall we give, and to what shall we be inclined?* To your own Church schemes, of course. While Church union is a very good thing and to be wished for devoutly, should God think it wise to direct matters to that end. It should be borne in mind that your own denomination has the first claim on your purse, sympathy and prayers. This principle is not selfish, nor is it at variance with any Christian moral, rather the reverse. None should support the individual denomination mission work with greater zeal than one who has been raised within her walls and beneath her protection. Having decided to support your own Church, do so systematically, regularly and unfailingly; always remember to speak to others about doing the same. We recommend the following system: Procure envelopes, printed with a distinctive number and date of each Sabbath thereon (one for each Sabbath in the year); appoint a missionary treasurer who will issue these envelopes, keeping record in a private manner of the number which each member takes. These envelopes should be filled up every week by the holder, no matter how small the amount may be, and handed in whenever convenient; the whole idea concentrating in the regularity with which it is carried out. A very slight calculation will suffice to convince the most sceptical of the effectiveness of this system, and its influence could not fail to operate not only with givers themselves but on their immediate friends as well. At the close of each year the treasurer should publish a schedule showing the numbers only (no names), with the several amounts weekly, and in total, opposite. This would constitute very effective

missionary literature, illustrating that which so many overlook—the power of the small, if accumulated, to grow larger. If the society had one hundred members giving five cents per week average, the total would reach the very respectable sum of two hundred and sixty dollars per annum. This result would be reached at so small an amount of personal inconvenience that many would surely try it, for one year at least. It would be interesting in after life to follow up those who commenced so regularly and systematically in early days to give to the Lord. Their whole life would be strikingly full of beautiful answers to, and realizations of, those many gracious promises of God's holy Word.

The effect of example is everywhere known and acknowledged. The person who gives liberally invariably commands respect, when soliciting subscriptions of any kind. The generous person has many imitators, even if afar off. The truly religious and God fearing man is sure of being held up as a person of goodly parts and worthy of all emulation. So would it be with the example set by our Y. P. S. C. E. systematic giving to missions scheme, when at the end of the year the summary giving the summary made its appearance. What else would be necessary? The monthly missionary Church prayer meeting should be taken charge of wholly by the Y. P. S. C. E., with the pastor for presiding officer. This meeting could be made very interesting indeed; it could be made more than that, it could be made the instrument, by God's help, of directing the minds of many, young people especially, to the work and cause of missions. As we have said before, to know is to feel interested, and if a good live essay or address, or both, were delivered on one field, at one time, at each of these monthly meetings, we feel sure that at the end of a twelve-month year many would be strengthened in their resolve to work anew for the Master, more especially in the direction of better financial support for the mission fields, and their extension would surely follow.

After such a consummation had been reached what would be the proper method to follow? The Church missionary treasurer should distribute envelopes, similar to those mentioned before, to everyone, not only to members, but also to those not members, who attend many meetings. These are never reached in many cases and they certainly should be. Everyone should have an envelope to be filled up each week, and handed back when convenient. The result would be an extraordinary awakening of the interest in, and on behalf of, missionaries and their fields, also a systematic benevolence for their support.

The proper distribution of exact missionary intelligence is very desirable. In very many congregations it is thought best to distribute (free) the official Church record or paper. This scheme is attended with most satisfactory results. Besides the missionary intelligence, there are always other matters which it is important every supporter of the Church should know of. Other missionary papers abound, of course, and every one subscribing there should be at least ten. Every young worker who gets up a club within his own sphere not only benefits the paper itself, but also the person subscribing, the Church interested and the schemes needing support as well.

The last impetus to systematic giving which we will mention is that of local missionary work, especially in city districts needing such effort. Who can forget the scenes, so many, so painful, and so varied, which are daily depicted along the alleys, slums and by-ways in any of our great cities? Who leaves these places without mentally resolving that henceforth "less for self, more for others" will be the guiding motto? Who can labour, even only once or twice, in these dark localities and fail to notice with exquisite pleasure the effect of reclamation accomplished with the help of God? Who can go among their friends after such experiences without telling the story with much fervour, as only those who have experienced the sensation can understand? Do such things restrain our givings? No! no! Very much otherwise. To see misery and poverty, with a present personal feeling of comfort and a knowledge of Jesus Christ in the heart, causes an intense desire to do good with our money, and oh! the pleasure of means rightly distributed on needy ones. The feeling is only equalled by the knowledge that "God loveth a cheerful giver," and that someday, in your intercourse with your friends in this work, you may be the blessed channel through which shall be given to some needy, yearning soul that which the world cannot take away, "The peace of God which passeth all understanding."

MATTHEW.

How can Young People's Societies of Christian Endeavour best promote the introduction of religious journals and other wholesome literature, into the families of the congregation with which they are connected.

The Christian Endeavour Society is pre-eminently a religious society; its aims and objects are contained in the prayer meeting primarily, and any other Godly and worthy object secondarily. Such a society cannot be a literary society, in the sense in which that term is so generally used; to be such would defeat its prime object. There are many of our Church members and adherents who regard with anything but favour a literary meeting; they recognize the value of literary research, they admit its great power in self-elevation and mind-broadening effect, but they deny the duty, pertaining to the Church, of sustaining and fostering such meetings. The fact of the matter is that there is laid out for everyone a plain path in this matter—the Church, while responsible for our growth in grace, has also the duty laid upon her of seeing to it that we are living up to our obligations every hour of our existence. If members are engaged in



## HOME MISSIONS IN THE NORTH-WEST.

ness derogatory to the well-being of their Christian life, it is the duty of the Church authorities to place these matters in the proper light before the eyes of those who err. The same is necessary regarding home reading. There is no use mincing matters, rather let us fearlessly and prayerfully face the difficulty, and recognize and admit the truth. Our people are not gaining, rather losing, in the matter of good literature read versus bad and doubtful quality. So much is published nowadays of that doubtful quality that it behooves us to be up and doing, and the request for essays on this subject comes in good season. The responses ought to be powerful incentives for the direction of the minds of those in authority in the household, towards an earnest consideration of the whole matter.

The Church then may be held responsible for the proper introduction into the home of good literature, regular reading habits, self-improving methods and the proper oversight, by the older members of the household, of the literary pabulum of the younger portion. This much the Church can do without making Church societies, literary and educative. When we say Church, we include of course Church workers, and none among these will be found stronger for good and more enthusiastic than the C. E. S. This work could very properly be left to their oversight, to look after the introduction into the home of good literature, and after it reaches there, to encourage the reading of it.

To interest others properly, the Christian Endeavourers must be themselves interested. Everyone should see to it that they have in their homes at least one of their own denominational papers. It cannot be dispensed with—at least, not satisfactorily. The latest missionary intelligence alone is often intended for the very widest circulation of any other news contained in the paper; so that it is almost the duty of the members to take their own paper and read it thoroughly. It is also good policy whenever possible to read papers of other denominations and thereby keep informed of their current thought and methods.

The meetings of the C. E. Society, partaking as they do of a devotional character, need not necessarily be devoid of all references to anything in literature, outside the Bible, grand old Book! It has caused the production of thousands of volumes of the world's choicest literature; and while in not a single case do we have a book which rivals the good book, in literary style, grammatical correctness, or beauty of thought, many have been blessed of God to the furtherance of His kingdom. These could be taken up, references made to them or extracts read from them, and a very interesting and instructive evening spent indeed.

All of these ideas and schemes would serve very well to interest the members and prepare them for work in the several homes, which it would be their duty to visit. Having become informed regarding the periodicals, also Bible literature, the visitor should read some of the world's classics. A knowledge of these, however scant, would be invaluable in assisting the visitor to suggest to the father and mother what books their children should read. Very many of these well-written books are not suitable for family reading, and the work known by the endeavourer, who is trying in no matter how feeble a manner to direct the reading of say half-a-dozen families, the greater the power for good. The next thing to be done is to form reading circles to be managed by the members themselves. This idea could be very well managed in conjunction with a magazine club. The plan is very simple. A, B, C, D, E, F, form a club and buy six magazines at club rates. Each selects the paper he prefers, and it comes to his address from the publisher; after he has read it, which he does immediately, an interchange is made, A passing his to B, B to C, and so on, A finally getting F's periodical. The scheme works admirably and smoothly, is helpful and inexpensive in the extreme; each member, as will be readily perceived, having the run of six magazines, keeping one as his own. These papers would be invaluable for the proposed reading circle. They would form the basis (if thought best) of the evening's reading, other literature of course being substituted in part, or entirely if necessary. An hour spent in this way by a reader in each of the homes of half-a-dozen families would be a tremendous power in introducing good literature into the homes of the land. This would entail six hours per week, which in many cases, and with the multiplicity of meetings, might be thought excessive. At all events, two could work together and divide the work if found necessary.

Another idea which is quite feasible and easily worked out is to start a good Bible class or congregational library. Nothing in Church work exceeds this branch in opportunities for doing good. The formation of a really first-class library and opening of a bright reading room (open every week night) ought not to be beyond the capabilities of any live Y.P.S.C.E. The securing of a suitable room and case would ensure the filling of the case and reading table in a very short time. Many members would give a book or two; the nucleus being thus to hand and the expenses trifling, there is no reason why growth should not proceed rapidly. The benefits to be derived are so apparent that enumeration is not necessary. This much would not be disputed. Many who could not afford to buy at all would borrow of the stock of good, wholesome reading which should be constantly at the librarian's command.

The Y. P. S. C. E. which attempted to put the ideas mentioned above into practice would not find itself overburdened with work. Plenty of work means plenty of workers; many would gladly undertake work of this description, who are perhaps not attracted by any other kind now. The Society would be encouraged by the healthy tone of the post school education which it was seeking to impart to the families of the Church. The workers would thank God and take courage; thank Him for the good which they could accomplish with their hands and brains with which they were endowed, and take courage in the face of the tremendous tasks which lie ready for every willing hand. "Whatsoever lieth to thy hand to do, do it with all thy might." MARK.

At the Synod of Manitoba and the North-West, held in Regina, in moving the reception of the Home Mission report, Dr. King referred to his position as an honorary member of the Committee and declared that there were no two opinions in the Synod as to the value of the services of the Convener, Dr. Robertson. His course previous to his appointment as Superintendent of Missions had been in the line of Home Mission work, and he congratulated him on the success attending his unwearied efforts to secure from liberal minded helpers the means necessary for the prosecution of the work. The progress of settlement demands the attention of the Church, for it measures the extent of their obligation. Even as a matter of policy the only economical method is to keep up with the advancement of settlement. Such labour will save from a great deal of doctrinal discussion. He referred to the work of the late Rev. Angus Robertson and the fruits of his labour as observed in the reports of the representative of Calgary Presbytery. To fall in the field was an honour to be coveted. He called the attention of the court to the importance of the circulation of good literature, which he regarded as next in importance to sending living men. He referred to the interesting character of the labour and almost envied the young men who were engaged in the work. There were many difficulties. Discouragement arose from the smallness of congregations and the driving involved long distances in a severe climate; but such labours he believed were on the road to the best and highest satisfaction which this world has in store.

Dr. Bryce seconded the motion of Dr. King. He spoke of the great work in the North-West. Twenty years of it had convinced him that it was most interesting. There were experiences of a romantic character. The material to be found was the finest. The settlers as a rule responded with great heartiness to the approaches of the missionaries. He believed in each missionary being a true Canadian and loyal to the highest interests of the country. The Gospel of Christ was the foundation on which a true nationality was to be built. He believed in education in the history of our fathers. He thought the interests of the work demanded better organization. They were laying the foundations; let them advance. Their enemies were powerful, but let them go by the help of the Lord against the mighty.

The Rev. C. W. Gordon, of Banff, referred to the large extent of the Presbytery which he represented. It measured 750 miles from east to west. Few men were employed in the work, but there was a prospect of having five ordained missionaries during the coming season along the main line of railway. There had been an increase in the number of fields from fifteen to twenty-two during the year. Emigrants were coming in considerable numbers, and he believed in a policy of pre-occupation so that the memories of home and religion might not be dropped. The establishment of infidel societies with the evils observable in some quarters showed the need for this. He believed that it was needful to have the help and prayers of the people in the East and their approaches to the people there should not be with the tones of apologists and suppliants. They should offer them the opportunity of taking up the work for the exhilarating effect it would have upon them.

The Home Mission Report was presented by Dr. Robertson, Superintendent of Missions, who read portions of the report and gave an account of the whole work from Lake Superior to the Pacific. The past year, the report stated, was on the whole full of encouragement. Progress in financial matters had been arrested, it is true, at some points owing to meagre crop returns, but on the whole there was a decided advance. Settlements that had been neglected before were visited and provided with missionaries, and new districts had been organized. The prospects now are that there will not be any district of any size in the Synod this year without a missionary. Last year 121 mission districts, with 414 stations, received supply. Seven of these became congregations. This year 139 missions, with 493 stations, are to be supplied, with twenty-four augmented congregations (which are missions in a more advanced stage), with seventy-six stations. The total will be 163, with 568 stations, 4,977 families, and 5,847 communicants. Besides families there was a large number of young unmarried men who are householders who are connected with the Church.

The amount of supply given during the year for these missions was over 116 years of service which would amount to about forty Sabbaths for each mission. The average for the preceding year was only thirty-five Sabbaths. The Superintendent strenuously contended for continuous supply and pointed out the losses that must result from leaving fields for so long a portion of the year without any supply.

The grants for missions amounted to \$22,850 and for augmented congregations \$5,140 or including travelling expenses \$30,493. These grants make about one-fourth of the salary paid to missionaries and ministers. These figures of course do not include self-supporting congregations. The growth since 1880 was dwelt on and from it the Church was encouraged to persevere in this work. In 1880 there were only two congregations west of Lake Superior; in 1890, fifty-eight; in 1880, only twenty-five missions, and in 1890, 121; in 1880, eighty-six preaching stations and in 1890, 613; in 1880, 1,070 communicants and in 1890, 9,600; in 1880, \$14,000 were contributed and in 1890, \$181,756.

The report stated that last year twenty-two missions received supply for less than six months and twenty more for only seven or eight months. This the report deplored. The report seemed to favour the idea of requiring all graduates of colleges to labour for one year after graduation in the mission field and to provide for a summer session in some college of the Church so that students could relieve each other in the field—some taking the fields in summer and others in winter so as to provide continuous supply.

It was stated by the Convener that the expenditure of the Home Mission Committee exceeded the reserve by about \$8,000, and that the Committee proposed to pay all missionaries pro rata. This was opposed and the law left as before.

To help the finances the Superintendent appealed to members of the Church and congregations for special contributions, and for five years. Such was the response that over \$9,500 yearly has been promised in this way. Among the generous individual contributors were Mr. and Mrs. Clark, Toronto, \$400, yearly; Mrs. Topp, \$400; Hon. G. H. Bronson, Ottawa, \$600; Mrs. Bronson, Senr., \$400; John Leys, Toronto, \$400; members Crescent Street Church, Montreal, \$600; John Kent, Toronto, \$250; John Charlton, M.P., \$250; lady in Truro, N.S., \$250. Hamilton gives about \$2,000, Brampton \$300, the Churches in Toronto \$250 each, Summerside, P.E.I., \$200, Paris \$250, Springhill \$250. Winnipeg promised already \$600 and is likely to double the figures. The Superintendent maintained that if the people of the East knew the wants they would assist to plant missions here.

There is a decided advance in Sabbath school work. At as many points as possible schools are organized. An agent was employed last year to attend solely to this work and with good results. The report urged the greater importance of this work from the fact that family religion was not as generally observed as was desirable. It was stated that eighty-five of every one hundred young men coming from Ontario are not communicants. It was estimated that over 12,000 scholars attend the Sunday school.

The sacraments of baptism and the Lord's Supper were dispensed in the different districts during the year and registers and rolls are generally kept so as to preserve a history of the congregation from its inception.

The report stated that there was a strong temperance sentiment in the country and that rural districts favoured prohibition. Four per cent. beer and the permit system as now administered were condemned and the hope expressed that there might be no lowering of the lever by which liquor was sought to be kept out, but rather the reverse. Satisfaction was expressed with the action of the Legislature in British Columbia in closing all saloons and bar-rooms from Saturday evening till Monday morning.

As favourable indications of the state of religion in the country the report referred to a large accession to membership, the observance of the Lord's Day, general attendance at church, generous contributions for salary and church building. The moral state on the whole was healthy east of the Rockies and in British Columbia which had suffered from early neglect, it was certainly rising.

The report expressed a generous appreciation of the character and work of missionaries. Their privations and arduous labours were dwelt on and the self-sacrificing spirit in which these labours were performed. Nor were ministers' wives forgotten. "Their work is never done and it is all work and not make believe." The obscurity and neglect of home missionaries were contrasted with the prominence given to foreign missionaries and the injustice pointed out. The Convener maintained that the advanced position of the Church in the West to-day was largely due under God to the character of the missionaries and their labours.

The report pointed out the high intelligence, scholarship and wide reading of the settlers in the West and maintained that only first-class men should be sent as missionaries.

In presenting the report the Superintendent pointed out the importance of the district in which they were planting missions. The resources of the different parts of the country between Lake Superior and the Pacific were dwelt on and their variety and vastness pointed out. The country was destined to have a large population and every effort should be made to provide the incoming settler and his family with the means of grace. He spoke of the enterprise of the C.P.R. in connection with development, and showed how China and Japan had been brought to every part of America and even Britain by the swift steamers on the Pacific and the fast flyers running between Vancouver and the Atlantic coast. He predicted a revolution in many things as the result of this movement and urged that everything might be done to keep Canada religious, sober, honest and pure, so that the work of God abroad might not be hindered by the heathen enemy in witnessing vices and practices to which the heathen were strangers.

## SPRUCEDALE.

MR. EDITOR.—At the late meeting of the Presbytery of Barrie, an item of business came before the court which was entrusted to my care and which should have received attention from me earlier had circumstances permitted.

I shall best bring the matter before your readers by quoting an extract minute of Presbytery. "A memorial was read from the Sprucedale congregation relating the circumstances which required them to remove from their present place of worship and build a new church in the village, and requesting leave to appeal to friends of the Church for aid. Mr. Geo. Copeland supported the petition. It was agreed that the Presbytery, having heard Mr. Copeland, cordially recommend the case of the Sprucedale congregation to the sympathy and liberality of friends in other parts of the Church. Mr. Findlay was requested to put a notice of this matter in THE CANADA PRESBYTERIAN and Review."

Sprucedale is one of our stations in the district of Parry Sound. The circumstances referred to above are briefly these. Some years ago this station while under the care of Mr. Jamieson, our late missionary in Formosa, built their church on a site which was then in the centre of the congregation. Changes, such as all new settlements are liable to, have since taken place in the population, so that the church is now altogether on the north side of the congregation. Meantime the village of Sprucedale has sprung up nearly two miles to the south of the church, through which the branch of railway connecting with Parry Sound will run. The old church is too small for the increasing congregation and it has been deemed better to build a new church in the village and near the centre of the congregation than to enlarge on the old and now inconvenient site. The members will do all they can in the way of securing site and material, but they require assistance to complete the building; hence, after due deliberation, the action of the Presbytery in the matter, Mr. Geo. Copeland, elder in the congregation, was commissioned by the Presbytery to secure aid from friends outside the district and will make a personal canvass in some parts for this most needy cause. Any contributions forwarded to him, Sprucedale P.O., will be acknowledged and applied to the building fund.

A. FINDLAY.  
Barrie, May 11, 1891.

## Pastor and People.

### THY WORD IS A LAMP.

"Thy Word is a lamp," golden lighted,  
That shines on the path of my doubt  
As walls of the midnight about;  
And lo, on my way fear benighted  
Sweet visions of beauty descend,  
With cheer as the voice of a friend,  
"Thy Word is a lamp."

Though mountains of shadow may haunt me,  
They cannot disquiet me while  
I watch for the light of Thy smile  
That beams in the words that enchant me;  
I read them and therein I see  
Through vistas that lead me to Thee,  
"Thy Word is a lamp."

Shine down in my heart, lamp of beauty,  
And thus shall my pathway become  
An avenue leading me home;  
And love as the law of my duty  
Shall keep me in blessing and rest,  
A pilgrim and stranger confessed,  
"Thy Word is a lamp."

—Rev. Dwight Williams.

### ON PREACHERS AND PREACHING.

BY REV. J. A. R. DICKSON, B.D.

#### NO. XII.—EXPERIMENTAL PREACHING.

An experimental knowledge of the truth of God must, to a very large extent, underlie all preaching that would effectively reach the hearts of men. It is that through the Spirit that makes it strong and puts on it an edge of fire, arming it with convincing energy. It is that that shapes it into a whole-souled and warm-hearted message. It is that that imparts to it intense reality and makes it more than a mere inventory or parrot-like proclamation of words learned by rote.

While the preaching of the apostles was bold, it was so because it was experimental. They ministered not merely intellectual conceptions of things, but living, heart experiences of them. The note to which they set the full score of their magnificent and overawing music was "we know." Study every discourse they have left us and it shall be found that it comes directly from a heart thrilling with the blessed consciousness of the truth, or throbbing with the dread and terror it awakens. It is no formal message. It is no story unattached to the soul of the individual who speaks. It is really part of his life. The Bible is a theological book in that it has in it all the facts out of which a theological system is constructed, but it is far more than that, it is a book of vital religion in which we see the truth embodied in the lives of men. It might be said that if any man has no experimental knowledge of the truth of God he can have no mission to preach. "If the blind lead the blind, both shall fall into the ditch." Our Lord leads on the army of the "gifted" ministers of the New Testament with these words: "Verily, verily, I say unto thee, we speak that we do know, and we testify that we have seen." Without this there will be little encouragement for any one who enters upon the duties of the sacred office. John Owen gave John Bunyan high praise when, in answer to the king's question, how a learned man like him could go "to hear a tinker prate?" he said: "May it please your Majesty, could I possess the tinker's abilities for preaching, I would willingly relinquish all my learning." Bunyan excited a wonderful interest wherever he preached. In the barns or on the commons thousands would crowd to hear him. When he came to London twelve hundred people would be found gathered together at seven o'clock in the morning of a winter-working day to hear him expound the Word of God. And what was the secret of this attraction? He tells us himself that he used to preach only such truths as God had buried in his soul.

Dr. W. P. MacKay speaks thus of Duncan Matheson, the famous evangelist: "He used to say to me: 'Stick by what God has blessed to your own soul. Every evangelist has something that God has given him as a great reality, and God uses the evangelist to carry home that truth to do His own work. One, for instance, has this word, God is love; another is used to impress on his audience, It is written; a third has to preach Oneness with Christ, and a fourth, Believe and live, and so on, just as God has burned the truth into their own souls. Well, Duncan, I said, 'What is yours?' 'Ah, mine is plain, Death, judgment and eternity, and by God's grace I mean to hold by it.' And so he did."

John Newton, in one of his beautiful letters to the Rev. T. Bowman, says, as he touches on this theme: "We may grow wise apace in opinions by books and men; but vital, experimental knowledge can only be received from the Holy Spirit, the Great Instructor and Comforter of His people. And there are two things observable in His teaching: 1. That He knows the means of His own appointment, so that we cannot expect to make any great progress without diligence on our part. 2. That He does not teach all at once, but by degrees. Experience is His school; and by this I mean the observation and improvement of what passes within us, and around us in the course of every day. The Word of God affords a history in miniature of the heart of man, the devices of Satan, the state of the world and the method of grace."

The Spirit of God teaches the believer all things, John xiv. 26; and guides him into all truth, John xvi. 13; and

glorifies Christ, John xvi. 14. He works the work of God in him. He imparts to him spiritual understanding of the things of God; He rings the bells of Scripture so that they sound in the soul; He opens the fountains of divine truth so that their refreshing streams flow forth; He multiplies the loaves so that they feed multitudes, and He spreads the sweet, gracious light so that darkness flees away; He waits to sit down and teach us if we be but believing, patient and receptive. All advances in experience is made through His ministry. To enjoy it we must yield ourselves to Him.

This note is thrown in by the way to meet the case of any who say: "Ah, I know, experimentally, so little. So much lies in the dark. I can speak feelingly within such a narrow circle. Would that I knew more." God is more willing to give the Holy Spirit to them that ask Him than parents are to give good gifts unto their children. And "when He, the Spirit of truth, is come, He will guide you into all truth," John xvi. 13. That is your encouragement. Accept it and act upon it. Do not be found in the position of a young minister of whom I heard an old and experienced Christian say, after hearing him preach twice: "I think there's a gude deal o' guess wark there."

Experimental preaching is in its nature analytical. It is interpretive of the conditions of the soul. It unravels twisted knots, clears up darkness, removes doubts, imparts assurance and breathes joy. Luther's preaching was of this character. He was spoken of as "preaching as though he had been inside a man." Experimental preaching is spiritual diagnosis. George Herbert, speaking of the parson's library, says: "The parson having studied and mastered all his lusts and affections within, and the whole army of temptations without, hath ever so many sermons ready penned as he hath victories. And it fares in this as it doth in physic; He that hath been sick of a consumption and knows what recovered him, is a physician, so far as he meets with the same disease and temper, and can much better and particularly do it than he that is generally learned, and was never sick. And if the same person had been sick of all diseases and were recovered of all by things he knew, there were no such physician as he both for skill and tenderness. Just so is it in divinity, and that not without manifest reason; for though the temptations may be diverse in divers Christians, yet the victory is alike in all, being by the self-same spirit."

The Puritan preachers and our own Scots worthies were masters in this kind of preaching. Rutherford's Letters and David Dickson's "Therapeutica Sacra" and Guthrie's "Trial of a Saving Interest" may be taken as samples. The rhetorical oration was no part of their stock in trade. The display of learning, like the treasures of an old curiosity shop, did not enter their thoughts; they were too much in earnest, deadly earnest, to trifle in that way. When they do display learning, or rather use it, it is with a purpose unexcusable. It is employed as the hammer is to drive the nail home; or as the glue is, to make the material stick. But withal there is in it none of this spirit: "See how much I know. I am Sir Oracle, listen!" Everything is subordinated to the great end of doing good and saving the man.

John Newton assigned the first place to John Owen as a teacher. As a teacher he is skilled in experimental theology. Of many books we can reap the harvest as we go, but it is not so with his. They require concentrated thought. He soars into heights and sweeps down into depths where it is hard to follow him. But when we do, how richly he repays our toil. What deep views of sin and grace he gives! How he exalts Christ and humbles man! How grandly he opens out the mystery of godliness! He speaks like one who has been deeply schooled in the intricacies of human motives and in the highest knowledge of the glorious Gospel. While every book he has penned is simply priceless, I would humbly commend to the repeated study of my younger brethren Owen's treatises on "Indwelling sin in Believers"; "The Mortification of Sin in Believers," "On Spiritual Mindedness," "On Temptation" and his book on "The Holy Spirit." These will enrich him with great wealth.

Thomas Brooks is a charming writer. He sets himself to make all pleasing and palatable. He is a rich and racy experimental divine. Spurgeon has been much indebted to him. His "Smooth Stones from Ancient Brooks" is a selection of gems from Brooks' works. His "Precious Remedies Against Satan's Devices," "The Mute Christian Under the Smarting Rod," "Heaven on Earth," "An Ark for all God's Noahs," "Apples of God" should be studied and digested. They build up bone in a divine.

Richard Sibbs is full of this quality also. He talks right home as one who has been in the school of God. His "Bruised Reed" and "The Soul's Conflict" Isaac Walton bequeathed as a rich legacy unto his children, desiring them to read them so as to be well acquainted with them. All his writings will richly repay the student. The golden nuggets we get in the old Puritans are unlike anything we get in the sermons of to-day. To be strong, wise and well-furnished in experimental theology we must go back to these masters. If we read them carefully and prayerfully they will cleave the darkness about us and interpret many a difficult passage or experience, and open up the way and lead us into a clear and satisfying knowledge. They will gird us with power, by helping up to know with the heart the blessed truth of God. The teaching of Goethe in this passage of his "Faust" is noteworthy. Read, learn and inwardly digest it:—

If inward power you cannot feel,  
No search, no toil will lead you right;

If from your soul it does not steal,  
And to your hearers' hearts appeal,  
Subduing them with new delight—  
Sit at your desk forever if you will,  
Combine and join and tack together, still  
Cook up your hash from others' feast—and blow  
Your worthless cinders to a paltry glow—  
Children and apes may wonder much  
If to such praise your taste incline,  
But other hearts it will not touch,  
Unless it flow all fresh from thine.

### BOOKS FOR BELIEVERS.

Our New York contemporary, the *Christian-at-Work*, says: Some weeks ago we sent out to a number of eminent leaders in Christian thought in various parts of the world, the following query:—

What works not exceeding twelve in number would you recommend as a course of reading for a beginner in the Christian life, not a theological student, who desires to obtain a clear and comprehensive knowledge of the Christian system of faith—such a knowledge as would tend to fortify him against doubt and unbelief and develop the spiritual life. The idea would be to include in such a course at least one work on Bible lands, one or more of Christian biography, one or more purely devotional works, one on Christian evidences, one on Church history, and one work summing up the latest evidence to the authenticity of the Scriptures from archaeological research and other sources.

To this invitation a number of eminent and esteemed ministers have sent replies. The following are by two in our own city. The one is by Principal Caven and the other by Dr. Kellogg. The following is Dr. Caven's reply:—

You ask me to name twelve books which might be recommended to a beginner in the Christian life, not a theological student, who desires to obtain a comprehensive knowledge of the Christian faith and to fortify himself against unbelief. These works, moreover, must be of certain categories—Evidences, Church History, Biography, etc.

I may venture to give the following list:

1. On Bible Lands—"The Land and the Book," by Thomson; "Biblical Research in Palestine, Earlier and Later," by Dr. Edward Robinson.
  2. Biography—Wayland's "Life of Judson"; "Life of Fleming Stevenson," or "Life of Mackay of Uganda."
  3. Christian Evidences—Paley's "Evidences of Christianity" and "Natural Theology"—one volume.
  4. Church History—Milner, or Kurtz, or Schaff—Milner, eminently spiritual; Kurtz, good condensed history; Schaff, more elaborate, scientific and theologically valuable.
  5. Bearing of recent Archæological Research on Scripture—"Fresh Light from the Ancient Monuments," by Sayce—brief statement by an eminent scholar, the latest of which I have knowledge; or "Modern Science in Bible Lands," by Sir J. W. Dawson—more limited in scope than the preceding, but able and thorough in its own province.
- Devotional—Jay's "Morning and Evening Exercises," and Baxter's "Saint's Rest."

The above are the classes you specify. The list should contain a good commentary on Scripture, not too difficult, such as Fausset, Jamieson and Brown's Commentary, or the abridgment of it called "The Comprehensive Commentary"; D'Aubigne's "History of the Reformation," and Hodge's "Way of Life" may complete the list.

It is difficult to select when the variety of good books is so great; and much would of course depend upon the intellectual and educational status of the person for whom the selection was made. I have sought to name works which might be perused with profit both by the more and the less cultivated of the class which you have in view.

The twelve most suitable books recommended by Dr. Kellogg are as follows:—

In response to your request for the suggestion of a list of twelve books as a course of reading helpful to the Christian life, adapted to give one a clear and comprehensive knowledge of the Christian system of faith, such as may tend to fortify him against doubt and unbelief, I have selected out of the embarrassing abundance of such literature the following. You will observe that I have not at all followed denominational lines; but the writings, e.g., of the Churchmen, Dean Goulburn and Moule represent the best evangelical type of thought in the English Church, and I have found their books which I have named admirable, and really very little in them to which I could take exception. Most of these, you will observe, are books of very moderate size and cost. 1. "History of the Church," by Prof. G. P. Fisher, of Yale University; 2. "Historical Illustrations of the Old Testament," with additions by Hackett, new, enlarged edition; 3. "The Land and the Book," Thomson; 4. "The Life of Paton, Missionary to the New Hebrides"; 5. "The Life of Frances R. Havergal"; 6. "Goulburn's Thoughts on Personal Religion"; 7. "Abide in Christ," by Andrew Murray (to which might well be added all the little books of the same series, "With Christ," "Like Christ," etc.); 8. "Outlines of Christian Doctrine," Moule; 9. "Manual of Christian Evidences," by Prebendary Rowe; 10. "Edersheim's 'Life and times of Jesus, the Messiah'; 11. Oswald Dykes' "Gospel According to St. Paul"; 12. Jamieson, Fausset and Brown's "Commentary on the Holy Scriptures." If a commentary was not included in your idea of the contents of the suggested list, you might substitute for this another work on Church history, as Uhlhorn's "Conflict of Christianity with Heathenism."



## Our Young Folks.

### I CAN'T, I WON'T, AND I WILL.

Three little boys in a rollicking mood  
Out in the snow at play;  
Their hearts are light, for the sun was bright  
On that glorious winter day.  
Three little boys with shouts of glee  
Slide down a snowy hill,  
And the names of the rollicking little boys  
Are "I Can't," "I Won't" and "I Will."

But play must cease, and a warning voice  
Calls out from the open door.  
"Come, boys, here's a task for your nimble hands;  
We must have it done by four."  
"I Will" speeds away at his mother's command,  
With a cheerful and sunny face,  
And "I Can't" follows on with a murmur and groan  
At a weary and lagging pace.

But "I Won't," with a dark and angry frown,  
Goes sauntering down the street,  
And sullenly idles the time away  
Till he thinks the task complete.  
At school "I Will" learns his lessons as well,  
And is seldom absent or late;  
"I Can't" finds the lessons all too hard  
"I Won't" hates books and slate.

So the seasons come and the seasons go,  
In their never-ceasing race,  
And each little boy, now a stalwart man,  
In the busy world finds his place.  
"I Will," with a courage undaunted, toils,  
And with high and resolute aim,  
And the world is better because he lives,  
And he gains both honour and fame.

"I Can't" finds life an uphill road;  
He faints in adversity,  
And spends his life unloved and unknown  
In hopeless poverty.  
"I Won't" opposes all projects and plans,  
And scoffs at what others have wrought,  
And so in his selfish idleness wrapped  
He dies and is soon forgot.

### A CHINESE BOY'S FORTUNE.

No sooner is a Chinese boy born into the world than his father proceeds to write down eight characters, or words, each set of two representing respectively the exact hour, day, month and year of his birth. These are handed by his father to a fortune-teller, whose business it is to draw up from them a certain book of fate, generally spoken of as the boy's pah-tsz, or "eight characters." Herein the fortune-teller describes the good and evil which the boy is likely to meet with in after life, and the means to be adopted in order to secure the one and avert the other.

In order to understand the value of this document, we must glance at the Chinese method of reckoning time. There are only twelve Chinese hours to our twenty-four, beginning with 11 p.m., and ending with 1 a.m., which is their first hour. Their names are: "Rat, ox, tiger, rabbit, dragon, snake, horse, sheep, monkey, cock, dog, and pig." As everybody is supposed to partake, more or less, of the nature of the animal at whose hour he is born, it is obvious that it would never do to send a rabbit boy to the school of a tiger school-master. Hence, the necessity of consulting the pah-tsz of both parties before entering upon any agreement. It is a fact that it is thus referred to on every important occasion.

### BAD WORDS.

Boys alone can put a stop to the practice of using bad language out of school; the teacher cannot know what his scholars say in the ball field or the streets. Parents cannot know for the same reason, and least of all mothers, who would be most shocked by improper words, and could do most to prevent their utterance.

There is one power only that can put down low talk in a playground, and that is the public opinion of the school.

But that can do it! There is nothing boys fear so much as the disapproval of their schoolmates, particularly if it is expressed in a mode which conveys contempt.

It is a curious thing that the boys who are most likely to use bad words are most susceptible to this kind of influence. They are pretty sure to be weak characters, with much vanity in their composition, and therefore more likely to be afraid of the opinions of others than of falling in their own esteem.

Unfortunately, many boys, otherwise pretty good, are slow to perceive either the evil or the disgrace of using bad language, and are apt to regard the practice as a sign of a sort of courage that takes no note of trifles. Others feel the need of eking out their short supply of words by exclamations more or less violent or indecorous.

An Eton boy, in describing recently the ideal Etonian, remarks that he must have courage, truth, self-reliance, tact and resolution, but need not make his conversation at all times "fit for the *Ladies' Pictorial*."

Eton is not the only school where a notion of this kind prevails. No matter what inexperienced boys may think about it, all reflective men, accustomed to trace effects to causes, know that bad words are most closely related to bad conduct.

It is surprising how easily and quickly the custom of

sing bad language can fall into disuse, if there are only a few boys who hate and despise it. A single boy has brought it about in a large school.

The reform does not take place in a day, nor in a month, but one after another the boys catch the better feeling, perceive the beauty of decorum, and soon he who uses vulgar words is either exceptionally reckless or a new scholar.

We are very well aware that boys do not like to be preached to on this subject, and therefore make our sermon short. We merely remark, in conclusion, that the use of language, either violent or improper, is not a sign of strength, courage or independence. On the contrary, it is an unmistakable sign of weakness, ignorance and vulgarity.

### GOD CAN SEE THROUGH THE CRACK.

A lady came home from shopping one day, and was not met as usual by the glad welcome of her little son. He seemed shy of her, skulked into the entry, hung about the garden, and wanted to be more with Bridget than was common. The mother could not account for his manner.

When she was undressing him for bed, "Mother," he asked, "can God see through the crack in the closet door?"

"Yes," said his mother.

"And can He see when it is all dark there?"

"Yes," answered his mother, "God can see everywhere and in every place."

"Then God saw me, and He'll tell you, mother. When you were gone I got into your closet, and I took and ate up the cake; and I sorry. I very sorry," and bowing his head on his mother's lap, he burst out crying.

Poor little boy! all day he had been wanting to hide from his mother, just as Adam and Eve, after they had disobeyed God, tried to hide from His presence in the Garden of Eden. Guilt made them afraid and guilt made him afraid. It put a gulf between him and his mother. You see how his wrongdoing separated him from her. He was no longer at ease in her sight. His peace was gone. This is the way sin divides us from God. We don't love to be in His sight. We are not happy there. We hide away from Him, and try to forget Him.

How did George get back to his mother? How did he get rid of his feeling of guilt and shame? He took the best—indeed, the only true way—by repenting and confessing it. His mother forgave him, no doubt, and he tasted again the sweets of nestling close beside her, and loving to be in her dear society. He was restored to her confidence and love.

Precisely so must we do towards God. We must repent and confess our sins, and pray God for Christ's sake to forgive us. Then we may taste the sweets of forgiveness, and be no longer afraid and far off from Him. As a little child is never happier than at its mother's side, so nearness to God is one of the most delightful feelings which can fill the bosom of the child of God.

### MANNERS WHEN AT CHURCH.

No, your manners in church are very bad. And shall I tell you to whom you are rude? To God Himself. You have no right to saunter lazily up the aisle in the house dedicated to Him.

You have no right to move about arranging, stroking and straightening your gown; your manners should be quiet and in good order.

You have no right during the time the hymn is sung to carefully observe the bonnets and wraps of the congregation.

You have no right to discuss the sermon as you walk down the aisle. The preacher has done his best and in the name of God, and you have no right to criticize him.

You wonder if you have committed all these sins; and you do not believe you have. My dear, think it over, and you will find one or two may be laid at your door. Only little faults, only little rudenesses, but to the King of kings.

### FAIR AND HONEST IN PLAY.

Ida and Susie were swinging. "Now we'll take forty swings apiece," said Ida.

"Yes," said Susie.

"One, two, three; up goes she," sung Susie.

"O that isn't the way to count," said Ida. "You must count straight."

But Susie kept up such a merry little chirp with her laugh and song, that Ida soon saw that she would do very little counting.

"Now it's forty, as nearly as I can count with the chattering you make," said Ida.

So Susie slipped out and Ida took her place in the swing. Susie was the younger, and I dare say she could not count forty very easily. Ida counted for herself as Susie swung her.

"It's more than forty, but Susie doesn't know it," said Ida to herself. "I'll let her keep on."

But better thoughts soon came to the little girl.

"It is cheating," she said. "Susie can't count, but God can; He knows it is cheating." She sprang from the swing.

"Get in, you dear little thing," she said to Susie. "You've swung me more than forty, and now I'll give you a good long swing."

## Sabbath School Teacher.

### INTERNATIONAL LESSONS.

June 7,  
1891.

### HEZEKIAH THE GOOD KING.

{ 2 Chron. 29:  
1-11.

GOLDEN TEXT.—Them that honour me, I will honour.—I Sam. ii. 30.

#### INTRODUCTORY.

Hezekiah was king in Judah about 600 years before Christ. It was during his reign that the invasion and discomfiture of Sennacherib occurred. This king of Judah reigned about half a century after Rome was founded. The prophets who prophesied during his reign were Nahum, Isaiah, and Micah, while for a part of it Hosea prophesied in Israel.

I. **The Good King.**—Hezekiah succeeded to the throne of Judah on the death of his father, Ahaz. He began his reign when he was only twenty-five years of age. He made a good beginning and kept his record clear. He began well and much depends on a good commencement. His after life was a fulfilment of the promise of his youth. His reign extended over a period of almost thirty years. In this account of him his father's name is not mentioned but his mother's is; no doubt because her wise teaching and good example had a direct and lasting influence in the moulding of his character. The father's influence and example were evil. He had escaped the contamination that would have probably permanently injured him had he followed in the footsteps of his father. Hezekiah's character is indicated in the saying "He did right in the sight of the Lord, according to all that David, his father, had done." As David had served his generation according to the will of God, so this illustrious descendant of a royal line had endeavoured to serve God and sought to promote the welfare of the kingdom over which he ruled. He was upright in conduct, wise in counsel, brave and skillful in war and lived under a deep sense of responsibility to God. He was one of the three best kings in Jewish history, sharing the honours with David and Josiah. Though the Scriptures represent Hezekiah as a good king and a sincere, earnest, God-fearing man, they do not represent him as perfect. He had his faults and these are mentioned with strict impartiality. The Bible always tells the truth about the persons of whom it speaks. There were two notable errors that this good king committed while Sennacherib was threatening the ruin and overthrow of the kingdom of Judah. Hezekiah for a time was distrustful of God's deliverance. He sought to buy off the Assyrian king with the gold of the temple and submitting to the authority which Sennacherib claimed over him and the kingdom. The other mistake he made was in yielding to the spirit of pride and boasting which took possession of him because of the prosperity that attended his reign. Of these mistakes he repented.

II. **Religious Restoration.**—During the reign of Hezekiah's father, Ahaz, the kingdom of Judah suffered grievously. It was beset on all sides by enemies. To aid him in their repulse, Ahaz had sought and obtained the help of Tiglath-Pilezer, king of Assyria. He robbed the temple of much of its precious furniture and utensils to pay the Assyrian monarch for his aid. The temple was suffered to fall into decay. The public offices of religion were neglected. At length the doors were shut up and things were left in a ruinous condition. Worse even than this was the countenance Ahaz gave to idolatry. He introduced the worst forms of it, and Moloch was worshipped in the valley of Hinnom, even under the walls of Jerusalem. One of the first acts of Hezekiah's reign was the restoration of the temple and the resumption of the public worship of God in the sacred place. He set open again the doors of the temple and restored them to their former beauty. The king assembled the priests and Levites, the appointed guardians of the temple, on whom rested the duty of conducting the public religious services of the sanctuary in the "East Street," probably before the eastern gate of the temple.

III. **Hezekiah's Address.**—The Levites are first told to sanctify themselves. From the long neglect of God's worship and probably from the connection of these Levites with the idolatrous services in the time of Ahaz, they had grown careless and indifferent. Possibly they had contracted ceremonial uncleanness, and the first thing required of them is that they consecrate themselves anew to the service for which they had been appointed. God's command to all who engage in His service is "Be ye clean that bear the vessels of the Lord." Then they are exhorted to sanctify the House of the Lord, reconsecrate it to the holy purpose for which it had been designed and for which it had so long been used. They were to remove all defilement from it, all the traces of idolatry that might be found in it. The king reminds his immediate hearers that their fathers, both his and theirs, had incurred guilt by their neglect and disobedience. They had done evil in the sight of God and forsaken Him. "They turned away their faces from the habitation of the Lord, and turned their backs." They had disobeyed God. The very simplicity of the language here used is strongly descriptive. The priests, the Levites, and the people, like their fathers had turned away and walked in the opposite direction. The doors of the temple porch by which there was access to the holy place had been shut up, and the temple lamps, the lights from the golden candlestick, had been extinguished. These symbols of divine light and guidance, of the divine presence in the sanctuary had been put out. The beautiful temple had been left in a state of darkness, desolation and decay. For a long time no incense had been burned, no burnt offering had been laid on the altar. There was no public acknowledgment of God, no manifestation of the need of His pardoning mercy. Even the public services of religion had been entirely omitted, while idolatry was ostentatiously practised. These things had brought God's displeasure upon the kingdom and people. They had suffered as a nation and as individuals for their sins, "Wherefore the wrath of the Lord was upon Judah and Jerusalem for their sins, and He hath delivered them to trouble, to astonishment and to hissing, as ye see with your eyes." Thus plainly does Hezekiah speak to the priests and Levites. Once again these words of the king show how intimate is the connection between sin and its punishment, sin and the suffering it inevitably brings. He intimates that it is in his heart to renew the covenant with the Lord God of Israel. He is convinced that there are two strong reasons for this: It is right in itself to do so; and it is the only way by which God's anger could be turned away. Repentance precedes restoration. Hezekiah closes his address with words of affectionate exhortation. Tenderly he warns his hearers against negligence and half-heartedness in the work of reformation, reminds them of the high position they occupy and the exalted service to which they are called.

#### PRACTICAL SUGGESTIONS.

Hezekiah was highly privileged in having a good mother who trained him for the influential position he was in God's providence called to occupy.

It is an important thing to begin one's life-work aright. First steps tell.

The first act of all true service is personal consecration.

No nation and no individual can truly prosper without religion.

The nation that would shut the doors of its churches cannot prosper, cannot have a future. Hostile attacks from without, degradation and corruption within, would soon lay it in ruins.



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## The Canada Presbyterian.

TORONTO, WEDNESDAY, MAY 27th, 1891.

PRINCIPAL GRANT delivered an able, eloquent and enthusiastic address in Owen Sound last week on Imperial Federation. On this subject there are in the Canadian mind marked differences of opinion. But it is certain that among the advocates of this possible future of the country the versatile Principal of Queen's University is one of the ablest and most influential.

THE United Presbyterian Synod is the first of the Scottish Presbyterian Church Courts, opening the ecclesiastical year in Edinburgh. This time questions of more than unusual interest have occupied the attention of that body. Dr. Orr of Hawick has been appointed Moderator, and has also been elected to the vacant professorship in the Divinity Hall. Dr. Robson of Inverness has been selected out of several equally competent competitors for the editorship of the *Missionary Record*, in succession to the late Dr. James Brown. Dr. Oliver and Rev. A. B. Cameron of Glasgow have been appointed to lecture on Practical Training.

DR. MONRO GIBSON, Moderator of the English Presbyterian Church, was one of the speakers at the annual missionary meeting of the United Presbyterian Synod. There, as wherever else he appears, Dr. Gibson's address made a marked impression. Among the points he made were that to her foreign missionary enterprise the Church owed her very life and prosperity; numerous conspicuous examples of the martyr spirit in an easy, self-indulgent age; new witnesses to the power of the Gospel; the proof not only of what the Gospel could do, but the proof that it was only the Gospel which could do it; and valuable lessons in Christian union.

THE deaths of several well-known Scottish ministers is recorded. Dr. Alexander Beith, one of the comparatively few remaining Disruption worthies in the Free Church, has recently passed away. At the time of his death he was emeritus pastor of Free North Church, Stirling, to which congregation he had faithfully ministered for over half a century. He had attained the advanced age of ninety-three years. The eccentric but gifted Dr. Hatey Waddell, who latterly preached to an independent congregation in one of the Glasgow halls, has also died at the age of seventy-three. Rev. William Birras, of Belgrove U.P. Church, who visited this country a year ago, is also among those who have recently gone over to the great majority.

THE Queen's Birthday this year was kept with more than the usual degree of cordiality. Monday was generally observed as a holiday, the people enjoying the respite from business and toil in a rational manner. It is noticeable in Canada that people who go for an outing on holidays are remarkably well behaved. At the close of the day they return somewhat fatigued, no doubt, but few, indeed, are to be seen who have given way to the temptations of over-indulgence in strong drink. The police court docket on the following morning is not heavily crowded with the names of delinquents. In the churches on Sabbath, the 24th, prayers were numerous and fervent for blessings to descend on the honoured Queen who, for over half a century, has reigned over a great and prosperous nation.

WE are glad to learn that the response to the appeal for funds for the extension of the Girls' School at Pointe-Aux-Trembles has been most encouraging. The entire amount required for the extension has been secured. The whole building, new and old, has been supplied with new school desks, maps, blackboard, and also with new furniture, beds, bedding, etc. For this purpose Mrs. Dr.

Parsons, of Toronto, raised nearly \$1,000 from friends in Knox Church. The amount still required for these furnishings, including the debt on the boys' building, is \$2,700, and it is earnestly hoped that the friends of the work may provide this amount before the meeting of Assembly a fortnight hence. All contributions should be sent to Rev. Dr. Warden, 198 St. James Street, Montreal, the Treasurer of the Schools.

WITH the death of Madam Blavatsky, the Theosophic moonshine she had for a few years been trying to propagate will soon be entirely dissipated. This talented, but eccentric and deluded Russian adventuress was the life and soul of the strange movement. For some time before her death it was steadily waning, and now it will hasten its departure. It was the result of certain proportions of self-delusion and of conscious fraud. The temporary notoriety achieved by this so-called Theosophy affords one more illustration of how easily people, in these enlightened days, can be imposed upon. It also shows that no scheme of pseudo religion can be too absurd to secure a certain following. People who reject God's revealed will are sometimes misled by strong delusions and readily believe a lie.

A DEBATE of more than usual interest took place in the United Presbyterian Synod. It was known that several prominent and influential men in that Church had expressed strong opinions against the continuance of the Disestablishment agitation. For some time those holding that view have been active in their efforts to stem the current of opinion within the Church. A Layman's League was formed to which both Free Churchmen and United Presbyterians belonged. Overtures were sent in in apparently formidable numbers, but the result must be disappointing to those who initiated this movement. The debate was conducted with ability and, above all, the decisive vote cast shows the hopelessness of suppressing the voluntarism of the United Presbyterian Church. The motion to discontinue the Disestablishment Committee met with but poor encouragement. Thirty-seven votes were cast in favour of it, and 449 against. The discomfiture of the proposal is complete.

RUSSIA is still pursuing her policy of mediæval barbarism. The treatment of the Jews is proceeding with unmitigated severity. Thousands of helpless and starving Hebrews are driven forth homeless and shelterless to find a resting place where they may. Those who are suffered to remain in the districts assigned them are placed under harassing restrictions, to which a free and spirited people cannot be expected to submit. One redeeming feature in this cruel business is the generous liberality of their wealthy co-religionists in other lands in providing a home and opportunity for the Jewish Russian exiles. In this connection the name of Baron Hirsch stands prominent. In addition to the vexatious and cruel policy to which the Jews and the Lutherans in Russia have been subjected news comes that adherents of the Methodist Church are now suffering persecution for conscience sake. Large numbers of them are being deported to Siberia. As, in some instances remarked, nations as such have no immortality; they are punished in this world for their crimes; when the day of reckoning comes, it will be a day of vengeance for the empire of the Romanoffs.

CHARGES of corruption of more than ordinary gravity have been made against a member of the Canadian Parliament. These charges also affect one of the prominent members of the Cabinet and other responsible officials in one of the departments. It is natural, perhaps inevitable, that such an occurrence should be made a subject of party contention. One party may be eager to make out the frequent accusations of improper use of influence and patronage for partisan advantage, the other, to shelter itself from blame, is seeking to make it appear that the charges are made mainly from partisan motives. It is to be regretted that when a matter of such magnitude comes before Parliament it should be approached in such a spirit. When the honour and integrity of individuals high in position is openly called in question, and the fair fame of the country smirched, either by actual wrong-doing by those in high place, or groundless accusations made against them, it is best to suspend judgment until the whole question is thoroughly and impartially probed. If the charges are capable of clear proof then there ought to be no attempt to conceal or minimize the mischievous character of the actions attributed to the parties in the case. On the other hand, if the charges are incapable of proof, the popular indigna-

tion will fall on the accuser who has assumed the responsibility of bringing the charge. In any case public opinion rightly demands that the investigation shall be full, open and impartial.

THE Board of Directors of Union Theological Seminary, New York, have submitted a series of questions to Professor Briggs. These he answers categorically. The questions and answers are as follows:—

- 1.—(a) Do you consider the Bible, the Church and the Reason as co-ordinate sources of authority? "No."
- (b) Or do you believe the Scriptures of the Old and New Testaments to be the only infallible rule of faith and practice? "Yes."
2. When you use the term "reason" do you include the conscience and the religious feeling? "Yes."
3. Would you accept the following as a satisfactory definition of Inspiration: "Inspiration is such a divine direction as to secure an infallible record of God's revelation in respect to both fact and doctrine?" "Yes."
4. Do you believe the Bible to be inerrant in all matters concerning faith and practice and in everything in which it is a revelation from God, or a vehicle of divine truth, and that there are no errors that disturb its infallibility in these matters, or in its records of the historic events and institutions with which they are inseparably connected? "Yes."
5. Do you believe that the miracles recorded in the Scriptures are due to an extraordinary exercise of divine energy, either directly or mediately through holy men? "Yes."
6. Do you hold what is commonly known as the doctrine of a future probation? Do you believe in purgatory? "No."
7. Do you believe that the issues of this life are final, and that a man who dies impenitent will have no further opportunity of salvation? "Yes."
8. Is your theory of progressive sanctification such as to permit you to say that you believe that when a man dies in the faith he enters the middle state regenerated, justified and sinless? "Yes."

On receiving Dr. Briggs' answers the Board unanimously passed a resolution in which they expressed their satisfaction with them and they hope that they will generally be so regarded. That, however, remains to be seen.

### A REVISED CONFESSION.

THE agitation in favour of the Westminster Confession of Faith, which two years ago became general throughout the Presbyterian Church in the Northern States, led the Assembly of that Church last year to appoint a committee to undertake the work of revision and report to the Assembly of this year. The committee appointed at Saratoga included men who favoured and men who were opposed to revision. Wisely, it appears, the Assembly concluded that able men representing different opinions should have a place on the Revision Board. Whatever may have taken place at their meetings has been carefully guarded, for difficult as it is in these days to preserve secrecy, the discussions that probably took place during the deliberations have never found their way into the columns of the newspapers. Nevertheless it is apparent that the proceedings have been harmonious, and all the members of the committee have evidently felt the deep sense of responsibility resting upon them, and have been animated by a sincere desire faithfully to discharge the onerous task imposed upon them. There is something very satisfactory in all this that is fitted to give confidence to the people, to reassure the timid, and at the same time meet the wants of progressive and thoughtful people, to be found in all Churches, who desire to see the doctrines of Christianity authoritatively presented in a form that accords with the unchangeable truth of God and yet adapted to the altered conditions of modern life.

At this moment it would not be easy to say how the report that has just been submitted to the Detroit Assembly will be generally regarded. It cannot be anticipated how far the proposed emendations will meet the views of those who most strenuously contended for revision, neither can it be definitely concluded on the other hand that those who were averse to any meddling whatever with the Confession will consider the report as satisfactory. One thing is certain that the proposed alterations are for the most part of such a character as to leave an impression that the Westminster divines possibly builded better than they knew. With all our superior advantages in the way of discovery, scholarship, and research, is it likely that a body of men most competent for the work would compile an elaborate doctrinal standard that will stand firmly aloft amid all the tumult and friction of the next two hundred years? The fact that the good old Westminster Confession has come out of the revision furnace so comparatively scathless is a wonderful tribute to the memory of the men who drew up that remarkable document which has had so much influence in moulding the religious opinions and lives of a large body of the Christian Church and made for itself a permanent place in modern history.

It is probable that the most difficult part of the committee's labours has been the consideration of the chapter on God's Eternal Decree. There has been earnest effort to present the truth of Scripture concerning the sovereignty and love of God in harmonious relation. The divine purpose and human freedom are not irreconcilable, and yet it may be impossible under present conditions and limitations to formulate a doctrinal statement that can be considered satisfactory to all minds. That the American revision committee have not succeeded in removing the difficulties that these mysteries occasion is not to their discredit. When it is remembered that the profoundest minds in the Church since apostolic days to these have been exercised on these high themes, and have left them much as they were, it need not be wondered at that the same problems confront the earnest thinkers of each succeeding generation. Some have sought to evade the difficulties occasioned by the doctrine of election and the universality of the Gospel offer by evading the force of the plain statements of Scripture, in which both are clearly set forth. The denial of facts that do not fit into a preconceived theory is neither scientific nor reverent to the cause of truth. The revisors have sought to bring out more fully the bearing of Scripture statement on the grand doctrines that form the key-stone of Presbyterian theology. They have not succeeded in removing the difficulties, and their failure may emphasize the fact that though the human spirit may search the deep things of God it is not in the present state of being able to fathom the mysteries of the Infinite mind.

To remove all ambiguity from the Mosaic account of creation, the word "world" has been changed to "universe" and the word "creative" inserted before days. Should this new reading be adopted, it will no longer be possible to object that the Confession of Faith confines the work of creation to six literal days of twenty-four hours each, but perhaps a creative day would itself need definition. Two new chapters are proposed to be added to the Confession. One is on the work of the Holy Spirit and clearly and concisely states the sphere and purpose of His operation. The other suggested chapter brings into fuller prominence the offer of the gospel thus meeting the complaints of many that the Confession, as it stands, gives undue prominence to the sovereignty of God and too little to that of His mercy and love. These new chapters are based on a number of texts that are cited in support of each proposition laid down. The work of the committee, as far as it has gone, has been done with evident care and a conscientious desire to discharge faithfully and well the important work entrusted to them. Whatever may be the reception awaiting the tentative effort of the committee it is not likely that proposals for radical changes in the symbolic standards of the Church will be seriously entertained. Confession building and repairing is very important work but not the most important. Spiritual temple building is the Church's proper work, and the more earnestly she seeks its accomplishment the more valuable will be her testimony to the truth of God.

### PROHIBITION IN PARLIAMENT.

THE friends of Temperance with steady persistence keep the cause they try to advance steadily before the public mind. They endeavour to keep the necessity for social reformation constantly in view of the people. Effort is made to rouse the public conscience, and at the same time make advances in the direction of prohibition. The Presbyterian and Methodist Churches, and others as well, have declared in favour of that as the ultimate and only effective remedy for what on all hands is admitted to be one of the most serious and menacing evils of modern society. For some time petitions have been presented for signature praying the Parliament to legislate in favour of prohibition. These petitions have been readily and numerous signed in a great many congregations, and they have been pouring into Parliament since the commencement of the session in unwonted numbers. If the scribes in the Press Gallery at Ottawa are to be taken as authorities on some of the incidents that occur in the House, it would appear that all the honourable members do not take these things seriously. It was stated that when a member who is interested in distillation presented a petition from his constituents in favour of prohibition he was greeted with uproarious laughter. No wonder.

There is an evident desire to disparage these petitions and to lessen their significance. Even in the debate the remark, by no means original, was

made that many people are in the habit of adhibiting their names to any kind of a petition presented to them. It may, however, be doubted if this habit is as general as it is sometimes represented to be. Most people who sign a petition for prohibition know what they are doing, and one thing may be regarded as certain, that many who do sign put heart and hand to it. Those who suffer personally or relatively from the dread curse pray fervently by petition and otherwise that it may be swept from the land. A somewhat singular remark was made by a speaker in the debate last week with a view to lessen the persuasive force of the number of petitions presented, to the effect that many others besides the members of Churches had appended their signatures. Suppose they had, it is difficult to see how that weakens the case of the prohibitionists. It may be true that honourable members are sometimes indifferent to the petitions presented to the House, but it is evident that in the present instance they were not. It was felt on all hands that the numerous petitions were entitled to respectful treatment and that the question they were designed to support merited serious consideration.

Like all great questions that stir the public mind, that of prohibition necessarily gets into the party currents and is occasionally whirled about in the eddies. There are men in both parties who are sincerely anxious to promote the cause of temperance as there are men in each of them who would like to see the subject shelved indefinitely. Few, however, care to incur the responsibility of directly opposing the movement, for the reason that a day will come when there must be a reckoning with constituents. The temperance cause has a dead weight to lift both in and out of Parliament. Much of the opposition it has to encounter is latent and silent. There are many willing to assent to the propositions advanced, but they are unwilling to move. The movement has now acquired that measure of strength that neither of the parties can venture an outspoken opposition. Both are desirous of being publicly regarded as friendly to the temperance cause, and political capital is sought to be stored up for days to come by those who take part in the discussion, and they are not unmindful of the fact that the votes they cast will be subjected to future scrutiny. The friends of temperance have only to press forward. When the politicians see that the people are in earnest, there will be no inclination to trifle with the subject. The character of the debate on the prohibition resolution in the House of Commons made that, among other points, clear. The amendments proposed leaned in the direction of evasion. There was an evident desire to put off the discussion, and this ultimately prevailed, though it is almost certain that it will come up again in some form during the present session.

The suggestion thrown out by several speakers that the whole question should be referred to the people will no doubt meet with general approbation. There are many sincerely convinced that the people are even now prepared for the adoption and enforcement of prohibitory legislation. There are others, no less sincere in their convictions and as earnest and consistent in their advocacy and practice of temperance, who do not think that popular opinion is sufficiently advanced to make such legislation generally acceptable and effective. They hold that legislation on moral and social questions ought not to be too far in advance of public opinion. Both contentions can be supported by certain lines of facts, but a definite test could only be made by a plebiscite. Such a test would form a basis for ultimate action. A direct appeal to the people on this important question would in no way retard the advance of the temperance cause. Its effect, on the contrary, would be highly favourable to it. Suppose that the present House of Commons gave a unanimous vote in favour of the resolution introduced by Mr. Jamieson—an improbable supposition—it would not for a long time lead to any positive legislation. An advantage would no doubt be gained by having the resolution recorded in the pages of *Hansard*, but beyond the satisfaction of appealing to the fact that Parliament had officially pronounced in favour of prohibition, little else would be immediately gained. Nor would it be any tangible help should the appeal to the people be delayed until the next general election. Then it would be inextricably mixed up with other issues of great public importance, and the decision of the constituencies would be far less conclusive than if the question were submitted directly and by itself for their unbiased and undistracted decision. So far as parliamentary action is at present concerned, the special submission of the question to the people for their decision seems most desirable.

## Books and Magazines.

**THE LADIES' HOME JOURNAL.** (Philadelphia: The Curtis Publishing Co.) As usual this bright and popular monthly for lady readers contains a choice variety of interesting contents, largely of a practical as well as entertaining character.

**BOOK NEWS.** (Philadelphia: John Wanamaker.)—In addition to the usual monthly survey of new books which this magazine places before its readers, there is in this number a large addition which is devoted to an exhaustive discussion of "University Extension." On this subject there are able papers by prominent educationists in the old world and the new. Mr. William Houston, M.A., is the Canadian contributor.

**THE RELIGIOUS REVIEW OF REVIEWS.** (London and New York: International News Co.)—The May number contains in addition to the survey of the religious movements of the month, a large variety of selections from the leading reviews, magazines and periodicals, British and foreign, presenting the points of what prominent writers have to say on live questions of current interests. It presents its readers with lists of the new books and principal religious reviews and magazines and several portraits of men to whom passing events call special attention.

**HOW TO READ ISAIAH.** Being the Prophecies of Isaiah arranged in order of Time and Subject, with explanations and glossary. By Buchanan Blake, B.D. (Edinburgh: T. & T. Clark; Toronto: Presbyterian News Co.)—The arrangement of this little work is excellent in that it gives a clear and connected view of the predictions of the evangelical Prophet. There is much in the book that will be helpful and suggestive to the careful student of sacred Scripture. No fault is to be found with the tone of the book, but it significantly ends with the thirty-ninth chapter of the text. The notes are brief but scholarly and lucid.

**THE RECTOR OF ST. LUKE'S.** By Marie Bernhard, translated by Elise L. Lathrop. (New York: Worthington & Co.)—A singularly pure, natural story of modern social life in a military town of Germany. The hero, the rector of St. Luke's, is a fine character; noble, upright, of high principles, without the slightest touch of bigotry or self-righteousness, and fully worthy of the charming, lovable, little heroine. It deals largely with the terrible remorse and unhappiness of a highly gifted artist, whose life was ruined by a hasty, passionate, youthful deed. It is a book of great power and eloquence, characterized throughout by a noble and all-embracing sympathy, and doubly interesting for its charming style and insight into life and character.

**THE CHURCH IN THE MIRROR OF HISTORY.** Studies in the Progress of Christianity. By Karl Sell, D.D., Ph. D. Translated by Elizabeth Stirling. (Edinburgh: T. & T. Clark; Toronto: Presbyterian News Co.)—Dr. Sell, of Darmstadt, first became generally known to English readers by his memoir of Princess Alice of England and Hesse. The present interesting and very readable book comprises six lectures which the author delivered in aid of the Gustavus Adolphus Ladies' Salon and a Church Building Association. The subjects treated are "Primitive Christianity," "The Early Catholic Church," "The Middle Ages," "The Reformation," "The Counter Reformation," and "Christianity during the Last Century." The lectures are fresh, stimulating and instructive.

**THE PULPIT.** A magazine of sermons. (Buffalo: Edwin Rose.)—The *Pulpit* for May contains complete sermons on "The Silent God," by Archdeacon Farrer; "Absalom; or The Fast Young Man," by Rev. A. H. Charlton; "Various Answers to a Direct Inquiry," by Rev. Wm. M. Taylor, D.D.; "The Power of an Earnest Life," by Rev. H. D. Northrop; "The Carcase and the Eagles," by Alexander MacLaren, D.D.; "Lost Lives," by Rev. Eugene Bersier; "Soul Saving and its Reward," by Rev. S. V. Leech; "Past Feeling," by Rev. Theo. L. Cuyler, D.D.; "Excuses," by Rev. E. J. Haynes; "Charity of Judgment," by Rev. W. H. H. Murray; representing the modern pulpit of the old world and the new. This publication occupies a field peculiarly its own, being the only exclusively sermonic magazine in America.

**THE PEOPLE'S BIBLE.** Volume XIV. Ecclesiastes Isaiah xxvi. By Joseph Parker, D.D. (Toronto: The Willard Tract Depository.)—This volume will not detract from the honour which Dr. Parker has attained as an expositor of Scripture. Though he deals with three books very different in scope and style, he seems to catch the spirit of each, and the salient points of each chapter are discoursed upon with great clearness, fervour and power. If one were asked to state in a word the leading characteristic of this work he would almost certainly reply, its suggestiveness. The author does not pause to refute in detail the objections raised by the higher criticism, but proceeds at once to bring home to the heart and conscience the great truths presented by the sacred writers, and this he does in the most direct and impressive manner. The critical notes appended from such writers as Dr. Kitto, Rev. G. A. Smith, M.A., and others serve to enhance the value of the work.

**THE HOMILETIC REVIEW.** (New York: Funk and Wagnalls; Toronto: 86 Bay Street.) The number for May contains a store of valuable material. It opens with an able article by Professor W. C. Wilkinson upon "Canon Liddon." The venerable ex-President of Princeton, Dr. McCosh, follows with a well-considered paper on a most timely theme, "Federation of the Churches." The Rev. Camden M. Coburn, Ph.D., continues his interesting and instructive series of Egyptological articles, taking up in the present one "An Ancient Egyptian Bible Commentary." The Review Section closes with a strong contribution from the Rev. Dr. Warfield, Professor of Systematic Theology in Princeton Seminary, upon "The Present Problem of Inspiration," which is the more interesting that it antagonizes the positions maintained by Dr. Briggs, now so prominently before the public. The Sermonic Section is one of unusual wealth. Archdeacon Farrer's sermon, preached in Westminster Abbey in behalf of the Gordon Boys' Home, deals with "Gordon, Saint and Soldier," is notable. Dr. Pierson and Dr. McLaren and Dr. J. M. Ludlow contribute characteristic sermons. The Miscellaneous Section has an arraignment of "The Confessional" by the "Nun of Kenmare" (Miss Cusack), whose experience fits her for dealing with this subject intelligently and strongly. There are a number of other useful and attractive features in this able monthly.



## Choice Literature.

## BOB AND HIS TEACHERS

## A GLASGOW STORY.

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

## CHAPTER XXXVI.

BOB AND HIS BRIDE IN GLASGOW DOING THEIR HONEY MOON, REVIVING OLD FRIENDSHIPS AND MAKING NEW ONES. FIRST LOVE RETURN TO THE CONTINENT.

Here the young couple had a glorious time, sightseeing, accepting invitations, in short enjoying themselves to the hearts' content. The Balfours, in whose employment Bob still was, the Alexanders, under whose care he had opened up so wonderfully, and the Browns, who were once more rising in the world, with whom a different spirit prevailed from that of former days, for the death of Mabel had done much to open their eyes and quicken their faith in things unseen, had all a share of their time, and many a kind word was spoken and many a token of affection and goodwill was lavished upon their welcome guests.

But in spending the night with the Browns, Bob, of course, could not help thinking of other days and of another friend now silent in the grave and from whose eyes fell a light such as

Never fell on the land or on the sea.

How dear were the Browns to him for her sake!

Whether Mrs. Brown noticed anything in Bob's manner or no, she probably without thinking, blurted out—

"Now, Bob, don't be thinking about Mabel. You are happy to-night, as you well might be, and she is happy too. Her suffering her work is all over."

"Oh, yes," said Bob (after a pause, making an effort to speak and look bright), "Mrs. Brown, that's all right, that's an old story. What a memory you have!"

"Oh," said Mrs. Brown, "it all seems to me like yesterday—so beautiful in life—so heavenly in death. And then she was so full of life and sunshine—but—but—well you can go to her, but she cannot return to you."

This reference to Mabel, so unexpected, so sad, was rather a damper. Mr. Brown, who was quick to feel a thing of that kind, saw that the reference just then was inopportune, and he did not well get over it that night. As for the young bride she did not know what to make of it, and kept looking from one to another as if she would like to ask, but no explanation was offered. It was to her a "thunderbolt out of the blue."

However, when the young couple had retired to their own room, and were quietly seated together, the young wife said—

"But, Bob, what is the meaning of this? Mrs. Brown made a reference to night that I could not understand. Was this Mabel of whom she spoke a lover of yours?"

"I think so," said Bob very quietly.

"You think so. Are you not sure?" said she.

"No. She never said so," he replied.

"Then did you love her?" she said in a lower tone.

"Yes," said Bob, "I did love her."

"You have no doubt on that point?" she said.

"No," he said. "I have no doubt on that point."

Both remain silent for a few minutes, after which she says—

"I think you must have been deeply in love with one another."

"Perhaps," he said.

"Were you engaged, or was there any understanding of that kind between you?" said she.

"No, no," said Bob, "and no approach to such was ever attempted either by the one or by the other."

"Then how do you know that Mabel ever responded to your love?" she said. "Did any message or letter ever pass between you bearing that she loved you?"

"No, no, my dear wife," he said, "as I told you before, I only think she loved me, but no letter or word or sign or token ever passed between us giving me the least hint or intimation of a corresponding love."

She replied, "Well, Bob, it seems all very strange to me."

"You need not think it strange, my dear," said Bob.

"You see, as children we had been much together, sat in school and learned the same lessons together, quarrelled over the same toys, made it up again and played on the same grounds—no, you need not think it strange that two thrown so much together in their earliest years should come to like one another."

"And she is dead?" said she.

"Yes, she's dead," Bob replied.

"Well, you see, I was rather taken aback in the Browns to-night when such a tender reference was made to her and to note how deeply you were affected by it."

"Well these are the facts," said Bob. "The story of Mabel is rather romantic, and I shall tell you all about it again, but these are the facts in reference to the questions you put to me."

"But," said she, in a sardonic strain, "I had understood that I was your first love; and I had been taking credit to myself for possessing superior charms, and I was delighted to think that I was basking in the sunshine of one so gifted, who, as I had vainly thought, had never been touched in his heart before."

"Now Annie," said Bob, "had you never a lover before me?"

"Come, now, you rogue," said she, "we have had enough of this, no more questions."

"But see here," said Bob, "you speak of first love as if the love that follows was nothing to it; but I venture to say that in the case of two who are well mated and inspired with divine grace, that the very reverse is the case."

"How can you make that out?" said his wife.

"Why, don't you see," said Bob, "that there is a deeper knowledge of one another—a more assured confidence in each other—an affection that has been tested and tried for long years—tested and tried, it may be, by many changes, many reverses in health and sickness, in youth and in ripper years.

The hallowing memory of the past, the many proofs of one another's worth, all tend to purify and intensify the flame."

"My dear husband, you talk like an old man on the subject—one who has just had such an experience," replied his wife.

"Now see here," said Bob, "if I were asked to give a description of this matter, I would show up the contrast in the shape of a figure. I would say first love is a fire newly kindled, in which there was still much crackling and flame and smoke; but the love that follows, that survives all the changes and tests of years, is the fire glowing with a ruddy heat, calm and intense, free from all the fuss and flame and smoke with which it began to burn."

Wife "May this be our experience! Still I can easily see that this Mabel Brown of whom you speak is the one you would have chosen to be your life partner."

Bob "I can hardly say that ever my thoughts went so far. It does not seem to me as if ever I thought of her as a wife only as a lover. Her health was always fragile, her look was always so strange, as if her dwelling place was with the angels—at least in her latter days that she seemed to me something too bright for this world."

Wife "But it is her you would have chosen."

Bob "But it was not the one that God had chosen for me. God has chosen for me, and I am well pleased that He did so."

Wife "So in my own case, it is God that chose for me, and I am well pleased that He did—well pleased with the choice."

Bob "You are now, dear wife, touching a great question—the question of the providence of God, in the matter of marriage. Nothing is clearer to me than that of seeing His hand in choosing and disposing of life partners."

Wife "They say marriages are made in heaven, but I think some are made on earth, that is that people choose for themselves."

Bob "People may, in a rough, godless way, choose for themselves, and may make very unsuitable, unpromising marriages, and so pierce themselves through with many sorrows. But let any Christian, taking the light of the Word and the light of common sense to guide him—in short, marry in the Lord, and he will find himself well guided in the matter of marriage. And if after years he must be blind indeed if, in looking back upon the past, he does not see that an invisible hand has been upon him all through, leading and guiding him in a path unknown—like the patriarch of old who went out at the call of God not knowing whither he went."

Wife "I believe all that thoroughly, and so one is at the head of one family and another is at the head of another, not because of his purposing or his ordaining, but because of God's purposing and ordaining. We intend, perhaps, one thing, but God intends another, and at length we find that it is God's purpose that stands."

Bob "Yes, and even in those blundering marriages concerning which men say everything goes by chance, there is an overruling Providence which brings good out of evil, and so through the whole realm of providence—in the events of a nation's history, but no less in the details of the humblest biography. 'Give me room,' says one, 'to put a pin point down in the map of Europe fifty years ago, and I will undertake to show that the face of Europe would be altogether different from what it is. God reigns, and He reigns in the interest of righteousness.'"

We must now follow Bob and his bride back to the continent of Europe, for there he means to spend two years still pushing his business in such cities as Paris, Geneva, Berlin, Vienna, Florence, Rome. He had already been in all these places and had made many friends. He found it an easier thing now than formerly to do business—to watch the changes that were taking place in the market, to catch the prevailing taste, or the taste likely to prevail in the matter of patterns and designs for ladies' wear. His object, as we have already pointed out, was to keep his company, the Balfours of Glasgow, posted in such things in their manufacture of chintzes and other fabrics, so that they might be able to command the best place in the market. His object was to copy such patterns as were likely to be acceptable and to design such as might be more acceptable still, and Bob was the very man for that, and in this he was not a little assisted by his wife, and not yet having the care of a house on her hands as from their manner of life, going from place to place, they had to content themselves with boarding, she had much time at her disposal, even though she employed no small share of it in assisting her husband. Then she kept up a large correspondence with friends on the continent as well as friends in Glasgow. There was one friend that she made in Glasgow whose letters did her good and who proved a great source of happiness to her in after days, namely Miss Carruthers. She saw a great deal of this lady in Glasgow. It was with her she stayed while Bob attended to some business in the city, and it was from her she learned what kind of work was necessary to gather in the outcasts and how rich the rewards were even in this world with which such labours are crowned; and as she listened to the story of Pat Heenan and Phil Martin and others, she just longed to be similarly engaged from day to day, but meanwhile she had to content herself with epistolary correspondence.

## CHAPTER XXXVII.

MY FIRST VISIT TO BOB ON HIS RETURN FROM THE CONTINENT WITH HIS YOUNG WIFE.

From his childhood I had taken a deep interest in Bob, from the day when I first noticed those marvellous drawings in chalk of domestic animals, fowls, horses, etc., on the smooth flags around his mother's door and learned that they were executed by his little hand, I felt drawn to him. How could it be otherwise? Still more was this the case when I learned all about the sad trouble of his imprisonment. Had he been my own child I could not have been more oppressed with the sad calamity that all but crushed him and which to this day has left a deep shadow on his young heart.

But now that he had passed through all the temptations of youth unsullied and won for himself a name and a place in the world, I may be excused for having some little desire to see him in his new home, and look with my own eyes on the fair young person that he had chosen for a life partner and companion. I had heard all about the marriage and what a grand affair it was, together with the interesting romance

connected with the affiancing, but this instead of satisfying rather excited my curiosity.

Where does Bob live? What is he doing? How about his usefulness in the Church? Has he rolled himself as a silk-worm rolls itself up in the yellow cocoon which it forms—making a snug lodgment in the centre, caring nothing for the great outside world? These are questions which I know some will be ready to ask, and in regard to which I have to say, no. On the contrary, he is as active as ever; he is no longer a servant, but a master—a partner in the firm of the Balfours, as full of energy as he was in the time of his apprenticeship when he used to come home to his humble meals and mount the two stairs to his mother's door without drawing a breath. He has settled down in one of the loveliest villas on the south side of the Clyde, in the neighbourhood of the spot where Mary Queen of Scots fought her last battle for her crown and kingdom. I understand this lovely place, which I cannot here describe, was the gift of the lady's father, J. Wainson by name, connected with an old English family that can trace their ancestry to William the Conqueror.

Bob is now a made man—not simply in the sense of having secured a fortune. Alas! how many are unmade in this way—ruined in conscience, reputation, spiritual sensibility, everything noble and heavenly. Many a man has gained a fortune, but in doing so he has lost his soul. Bob is a made man, not in the sense of having made his pile, but in the sense of being built up in all the elements that constitute a noble manhood. He can now stand four square and face the storm, come from whatever quarter it may, and that without being greatly moved. He had received a wonderful education, though he had never taken his place as a student in the great seats of learning, around which so many fond memories linger. His teachers were obscure, ungowned, "unhonoured and unsung," but still they were the very best teachers for Bob, and, under the blessing of God, did much to build him up in all the elements of strength—in his spiritual nature—his moral nature, his intellectual nature, his social nature, his sensuous nature, for eye and ear in his case had been educated as well as his heart, and the whole man, body, soul and spirit, had come under influences and associations that had ultimately taken the form of habits that would do much to hold him up in the hour of temptation.

It was a great pleasure to me to comply with a request he sent me to make him a visit—only one before I left for a distant sphere. I could scarcely conceive of a more pleasant retreat, a sweeter residence for a newly wedded pair than that which he had chosen—the situation, the grounds, the greenhouse, the fountain playing in the garden, etc., but all that was nothing to the pictures which he had hung on the wall, a little fortune in each of them. Many a one comes to see them; and he is not slow to lend them for exhibition purposes.

Not the least pleasing thing to me was the lodge and the long serpentine walk leading up to the cottage, overhung with beeches and limes and oleanders, etc. Here I met my old friends, the Chubbs. They are the inmates of the lodge, its faithful guardians by night and day, even as they were the faithful guardians of their young master years ago. Here is the retreat that Mr. Armstrong has provided for them in the evening of their days. Here they are, happy as ever, released from all the cares of heavy toil, happy in the confidence and love of their master, happy in one another's love and happiest of all in the love of God.

The first intimation that I had of the change in the outward estate of the Chubbs was the barking and bounding of Rover at the gate—the faithful animal—alas not so agile as in former days, for age was beginning to tell on him. I had, of course, to go in and spend a little time with my old friends. They had much to tell me of concerning their old neighbours—much that was new to me, for I had been absent from the neighbourhood for some years—much about the Martins and the Heenans and the Browns, but nothing gave me more pleasure than their accounts of their young mistress as well as their master—accounts fully confirmed by my own impressions during the week which I spent under their princely roof. As to Mrs. Armstrong, I was soon satisfied that she was a superior woman. Among her accomplishments was that of music. She played and sang to me every day, and I am certain that had she laid herself out for the opera, she would soon have won for herself a name in the profession.

From the Chubbs I learned that Phil Martin had sailed for South Africa as a missionary under the auspices of the London Missionary Society.

"How about the Heenans?" I said. "Does Pat take any interest in his family now?"

"Indeed he does. He writes to them almost every week and sees to the education of his three sisters. They are all attending a good school."

"Let me see; why they must be quite grown up now."

"Oh yes. The youngest is about fourteen. It is wonderful to see what fine young ladies they have turned out to be."

"Aye," said Mrs. Chubbs, "and the oldest is engaged to a marchant in Argyle Street—Beile, I mean. But the one I like best is Nell. I thought she would be the first to gang."

"And how about Martin, the old man?"

"Oh, from bad to worse. It would seem at times as if—as if he were possessed with the devil—as if the reformation that has taken place with the rest of the family had roused within him a sort of Satanic hatred to all that's good."

"Well, do you know I often thought there was something unhuman about that man!"

"Oh, he has been in gaol several times, and I'm thinking he'll come to an awful end some day."

Considering the early years of Bob, and his struggle with adversity it is not wonderful that he should now look with a kindly eye on poor children and that he turned out to be a great moral reformer—to be a great friend to the poor in every form, but among the many benevolent enterprises prosecuted in Glasgow none engaged him to a greater extent than what is called there "The fresh air trips for poor children and their friends"—that is, short excursions to some of the watering-places on the Clyde. I accompanied him more than one occasion, and noted the delight he took in mixing with those children—giving them swings and songs and sandwiches—walking and talking with them in the woods and rolling and gambolling with them in the grass.

Last year, in an excursion of this kind, there occurred an incident which touched him not a little—one that touched me and, I suppose, all that heard the words that I now refer to. Sitting on a bank near the sea with two or three neglected



children—children whose homes I knew were wretched—children whose scant clothing was scarcely enough for a summer's day—I saw one pale-faced child keeping her eye much upon him. The wild flowers were growing in abundance at our feet and the birds were piping their songs all the more noisy over our heads because of the stir and the noise, but all that was nothing to this poor child as compared to him. There she sat keeping herself a little in the background and eyeing him in silence while he was talking to her and the group around him. But after our little talks for the time were over she came nearer, and looking into his face she said: "How I wish you were my father!"

Back of these words lay a world of sorrow—of want and sin and suffering on which I do not care to enter. But this was a great day, a memorable day to her. Her joy was full, and in her ecstasy there is little wonder that she, in looking at her benefactor and listening to his words, should have expressed herself in these terms to him: "How I wish you were my father!" I once heard her sing, but this was shortly before her death, for she died young:—

I have a Father in the promised land, etc., and the pathos of that song lingered long on my ear. But on this high day all notions of sickness or sadness were far away from her and all those happy children. Not speaking of the ample refreshments provided, to which all were welcome, they had been enjoying themselves on the peaceful waters in little boats, swinging on the ropes prepared in the woods, rambling over rocks, gathering ferns and flowers and lichens, running races and taking to such plays as hide-and-seek. But there were children there wise above their years, sedate and serious, as if the hand of premature age had been laid upon them, and this child that so expressed herself was one of them; and to such a child, shut up in a tenement where lodgers and others crowded in at night, breathing the tainted air of a narrow lane where the song of a bird was never heard and a blade of green grass was never seen—where the only reminder of God's bright and beautiful world was such a thing as a plant on the window-sill—is it any wonder that such a child should feel as if she were in heaven?

(To be continued.)

### THE MISSIONARY WORLD.

#### VALEDICTORY MEETING.

The following communication bearing date Indore, April 14, 1891, has been received:—

Last evening the congregation at Indore bade their formal farewell to two of our much-loved missionaries, Miss Rodger, the pioneer school and zenana worker, and Miss Beatty, the pioneer medical missionary. Though the meeting was called by, and was more particularly to express the feelings of, our congregation, many outside friends, English, Parsee, Hindu and Mohammedan, were present to show their sympathy in our sorrow at parting. The schoolhouse had been very nicely decorated with flags, mango-leaves and palm branches by the boys of the "Home." The meeting was informal and brief; an occasion of so much feeling left but little to be said in words. Partings in the home land are grievous, when it is one friend leaving many, but this parting means the loss of two of our much-loved and much-needed ones, and from such a small company.

The Rev. Mr. Wilkie occupied the chair; the meeting was opened with prayer by Mr. Russell and the singing of a native bhajan. The chairman then, without remarks, introduced Mr. Johory, who, on behalf of the congregation, read an address to Miss Rodger, and Mr. John, who performed a similar office towards Miss Beatty. As a rule, such addresses in India express much in words, where there is but a paucity in feeling; too often, in fact, heart and voice are in inverse ratio. We append the following addresses with all the more reason therefore in that we know from their manner of preparation and the great esteem in which the recipients are held, that they are from the fulness of our people's hearts. The addresses themselves are a work of art, being most beautifully illuminated on parchment, the work of Mr. Johory, one of our elders. The following is Miss Rodger's address:—

To Miss Rodger, Lady Missionary Canadian Presbyterian Mission, Indore:—

DEAREST MISS SABHIA JI,—We, the congregation of the Canadian Mission, Indore, express deep sorrow at the departure from the field of missionary work of our oldest and pioneer missionary, who has worked faithfully for a period of seventeen years. We cannot forget that you had the honour of beginning zenana and school work both in Mhow and Indore, and as we realize how wonderfully the work has developed in both places, we feel grateful to you for laying so well at first the foundation.

Your motherly affection towards us, kind offices of help and advice, and your exemplary, pious and humble life have gained our highest esteem and admiration. You have been to us a ready helper in our affliction and a soothing comforter in our sorrows and sufferings. We cannot express how much we are indebted to you for all the efforts you have put forth to educate the young and weak minds of the females of Central India, whose condition is naturally a sad one, surrounded with temptation, in an atmosphere of ignorance and superstition. You have taught us to live as Christians, you have pointed out to our women their duties and responsibilities, and they will always remember those instructive lessons which they have received from your lips. May our Lord and Saviour Jesus Christ, in whom we are united, bless you more and more with His grace and mercy.

When you have arrived safely among your relatives and friends, the people of your native land, kindly express how much we are indebted to them for sending amongst us work-

ers like yourself for this part of the Lord's vineyard. We have not forgotten the ready help which they have given so disinterestedly through you towards our material and spiritual welfare.

We thank God our Father that He has caused the hearts of your people to think and act for us in our great need. They will be constantly remembered in our thoughts and in our prayers as friends and brethren in Christ.

Now may the God of truth, justice and mercy carry you safely through all the dangers of the voyage to your home and people, and to their greetings of joy and welcome. We cannot speak our sad farewells but with that hope that we shall all meet in heaven where there is no parting.

Signed on behalf of the congregation,

REV. J. WILKIE, M.A.,  
REV. N. H. RUSSELL, B.A.,  
MR. W. JOHORY, M.A.,  
MR. W. S. JOHN,  
MR. J. CALEB,  
MR. K. SINGH,

The Deacons' Court.

Miss Beatty's address was as follows:—

To Miss E. R. Beatty, M.B., Lady Medical Missionary, Indore:—

DEARLY BELOVED SISTER,—When, after a period of more than six years of incessant loving ministrations, you are about to revisit your native land, may we, the Christians at Indore, take the liberty of giving expression to a few of the feelings which at this moment rise in our bosom.

Justly estimating how much good can be done by a lady medical missionary among the multitudes of women in Central India, you voluntarily offered your services to become the pioneer medical missionary. During the time you have been with us we have learned to know, to esteem and to love you. In your eagerness to render deeds of mercy to the suffering, to be a ministering angel where pain and anguish wrong the brow, your large unselfish heart was ready at any time to sacrifice comfort, strength, money, yea, all, at the call of distress—all for love, and no reward.

Your straightforward, frank manner, your transparent honesty, your clear judgment and well-balanced mind, your untiring energy and perseverance, and above all your earnest Christian spirit and apostolic zeal that sought to follow the Master is outspoken condemnation of evil, and yet in love and pity sought to relieve, elevate and point the way to the "Lamb that taketh away the sins of the world"; all these have won for you records that defy the tooth of time. We that know you are not surprised that your earnest efforts have succeeded in not only breaking down prejudice, opening doors barricaded by ignorance and superstition, and winning the confidence and esteem of the people, but, as you specially desired, have commended the Gospel of our Lord Jesus Christ, supported, as you have been, by the earnest words and loving works of Miss Dr. Oliver, who became your beloved yokefellow and co-labourer two years after you reached the field.

We rejoice that the new hospital is completed ere your departure. Its great need is a proof of the earnest work done and its erection marks a new era in the medical work here, now so visibly established amongst us. And we yet further rejoice to believe that the intention that you and your colleagues cherish is to make it a centre from which many trained workers will go out to our sadly-neglected sisters in the dark and untrodden regions beyond.

Our sincere regret is that your strength was not equal to the strain that a large and unselfish heart laid on it; and many longing hearts will follow you on your journey, and earnest prayers rise to the throne of grace that you may, after a well-merited furlough home, return invigorated in body and spirit, supplied with fresh zeal to carry on this grand work of ministering to the sick in body and soul, thus following the noble example set by the Great Physician.

Signed on behalf of the congregation,

REV. J. WILKIE, M.A.,  
REV. N. H. RUSSELL, B.A.,  
MR. W. JOHORY, M.A.,  
MR. W. S. JOHN,  
MR. J. CALEB,  
MR. K. SINGH,

The Deacons' Court.

After the reading of these addresses Dr. Gompat Singh, who has been associated with our medical ladies in several serious cases, expressed in a few words the regret he personally and the people of Indore would feel at the departure of our ladies. The evening might have been spent in expressions of regret had all hearts been allowed to speak, but most were content with a hearty handshake and a still heartier expression of the hope that a period of rest would soon see them restored to full health and to Indore. The girls of Miss Rodger's school then arrayed the guests with garlands of roses and Jasmine, and the meeting closed with a hymn and prayer by the chairman. The above words but feebly express the deep regret which will be felt throughout all Indore at the departure from our midst of Miss Rodger and Miss Beatty. Faithfully yours, NORMAN H. RUSSELL.

"A STITCH in time saves nine," and if you take Hood's Sarsaparilla now it may save months of future possible sickness.

### STAND YOUR GROUND.

When you make up your mind to take Hood's Sarsaparilla, do not be induced to buy some other preparation instead. Clerks may claim that "ours is as good as Hood's," and all that, but the peculiar merit of Hood's Sarsaparilla cannot be equalled. Therefore have nothing to do with substitutes, and insist upon having Hood's Sarsaparilla, the best blood purifier and building-up medicine.

### THE GREAT DESTROYER

is named Catarrh. It dulls the hearing, impairs the power of speech, deadens the faculty of smell, injures the organs of sight, and often permanently destroys the vision. Its first appearance is with a cold. At this stage it should be met with Clark's Catarrh Cure, price 50 cents, and its further progress is stayed. If your druggist cannot supply you with this life-saver, send the price to Clark's Chemical Co., Toronto or New York, and a package will be sent to your address.

PALE and sallow girls and prematurely-aged women should use Dr. Williams' Pink Pills; they come as a boon for all those ills which afflict the female system. Build up the blood, restore shattered nerves and convert sallow complexions into rosy cheeks. Sold by dealers, or sent post paid on receipt of price—50c. per box, or five boxes for \$2—by addressing Dr. Williams Med. Co., Brockville, Ont.

### AN IMPORTANT SUBJECT.

The subject of health. Good health depends upon good food. It is not what we eat that nourishes the body, but what we digest. To study what we eat and why we eat is important. It was by eating the wrong food that the curse came upon mankind at first. Thousands are miserable with indigestion and dyspepsia from eating the wrong kind of food now. Some eat the same kind of food in hot weather that they do in cold weather, and consequently they suffer and are cast out of the paradise of health. It is always safe to eat Desiccated Wheat, but be sure you get the proper article with the name and trade mark of the Ireland National Food Co. (Ltd.) on the package.

### FROM TORONTO.

#### WEAKNESS, POOR APPETITE.

The following is from a prominent business man of Toronto, Mr. W. H. Banfield, in business at 80 Wellington Street West, as machinist and die maker, and residing at No. 14 Montague Place:

"TORONTO, April 18, 1891.

"One of my children was afflicted with general weakness and poor appetite, and I got a bottle of Hood's Sarsaparilla to see if it would have a beneficial effect. I am glad to say that it has done more than was claimed for it. I might also say that all my family enjoy the benefits of Hood's Sarsaparilla, and we are glad to recommend it to others." W. H. BANFIELD.

#### FOR THE BLOOD.

"TORONTO, April 18, 1891.

"Having tried Hood's Sarsaparilla I wish to state that I have found it excellent. I have used about four bottles and have proved the virtue of it for the blood and appetite. I have found no equal to it and cheerfully recommend it to others." F. LOACH, Engineer for W. H. Banfield, No. 80 Wellington St. West, Toronto.

#### BELIEVES IT UNSURPASSED.

"TORONTO, April 17, 1891.

"From my own experience and from the experience of others to whom I have recommended Hood's Sarsaparilla, I have proved it to be one of the best blood purifiers and Spring medicines extant. I believe it to be unsurpassed by any other remedy on the market." D. L. JONES, 345 College Street, Toronto.

#### HERE IS A POINT

To remember—Hood's Sarsaparilla is a modern medicine, originated by thoroughly competent pharmacists, and still prepared under their personal supervision. Every ingredient used is strictly pure, and is the best of its kind it is possible to buy. All the roots and herbs are carefully selected, are ground in our own drug mill, and from the time of purchase until Hood's Sarsaparilla is prepared, everything is watched to attain the best possible result.

THE distinguished man in one department does not even know what the great man in another is doing. "Dr. Lindley surprised me," Crabb Robertson wrote, "by saying that he knew Goethe only as a botanist, in which character he thought most highly of him, he being the author of the 'New System of Botany.'" That is a characteristic story, and equally so is the tale of the old Cumberland dame who said, upon hearing of Wordsworth's death, that no doubt his widow would carry on the business. When Sir Walter Scott was living, there were lawyers in the Courts of Edinburgh who knew him only as Sheriff of Selkirkshire and Clerk of Session; of the other and larger world in which he lived they knew nothing. Scott, by the way, was at home everywhere, and his large heart and comprehensive intellect found food for thought and joy in every kind of social life. To live in more worlds than one needs imagination and sympathy, and these are rare gifts.

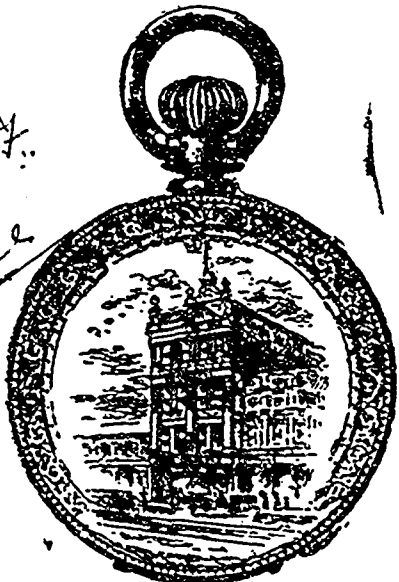


Ask your grocer for The Cleveland Cook Book, free, containing over 150 proved receipts. If he does not have it, send stamp and address to Cleveland Baking Powder Co., 84 Fulton Street, New York.

# "German Syrup"

Here is something from Mr Frank A Hale, proprietor of the De Witt House, Lewiston, and the Tontine Hotel, Brunswick, Me. Hotel men meet the world as it comes and goes, and are not slow in sizing people and things up for what they are worth. He says that he has lost a father and several brothers and sisters from Pulmonary Consumption, and is himself frequently troubled with colds, and he Hereditary often coughs enough to make him sick at Consumption his stomach. Whenever he has taken a cold of this kind he uses Boschee's German Syrup, and it cures him every time. Here is a man who knows the full danger of lung troubles, and would therefore be most particular as to the medicine he used. What is his opinion? Listen! I use nothing but Boschee's German Syrup, and have advised, I presume, more than a hundred different persons to take it. They agree with me that it is the best cough syrup in the market."

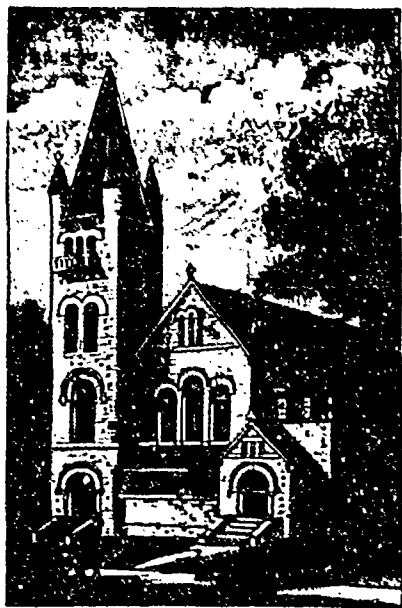
## A BAKING DISH



is a very useful household article, and none know the above assertion to be the case more than those who have used them. We have them with covers from \$10 upwards, in reliable plate, and in giving such a gift you are enabled to make a present that will not be re-duplicated at any ceremony. Attractive Designs and Prices.

JOHN WANLESS & Co., Manufacturing Jeweller, Established 1851, 173 LONG ST. TORONTO, TELEPHONE 2333.

## Ministers and Churches.



WESTMINSTER CHURCH.

Westminster is the suggestive name of the new Presbyterian church opened on Sabbath last for divine worship. The new building is the home of the Charles Street Presbyterians, who have hitherto worshipped in the white brick edifice on Charles Street. In all sections of the city Presbyterianism prospers and progresses. As in other districts, notably in connection with Cooke's Church, so in the north, the present accommodation is inadequate, and hence the necessity for enlarged and more convenient premises. A year ago the difficulty was met and the problem solved by the congregation resolving to purchase a site on Bloor Street East, thereon to erect a large, handsome church, and migrate to the new structure.

The site of the new church is on the south side of Bloor Street. The land cost \$13,000 and the erection of the church \$57,000. The corner-stone was laid with shoutings of "Grace, grace unto it," in July of last year.

The front of the building is of Credit Valley stone in Romanesque style, and there is an imposing tower at the north east corner with red-tiled octagonal terminal. The body of the church and its well-nigh circular school and lecture room is of red brick. The premises are detached and there is a sodded yard behind and neat grass plot in front. All the windows are of coloured glass. The ventilation is of the most approved kind, the heating by means of the Smead-Dowd system, the means of ingress and exit satisfactory. There is a spacious gallery and fine organ, and with the polished seats and neat red carpet the courts of the temple look decidedly amiable. The interior is painted in light tints of blue; the lighting is by incandescent lamps; the arrangement of the seats is something approximate to amphitheatre style, and everything appertaining to vestry, class rooms and accessories is in the best of taste. The seating accommodation will be 1,600, nearly double that of the old Charles Street Church.

The Westminster Church people have been singularly fortunate in securing the services of the Rev. Dr. Stalker for the opening of their neat and commodious edifice. The pastor of Free St. Marks, Glasgow, the author of "Imago Christi," has recently completed his series of lectures at Yale, and timed his visit to Toronto that he might comply with the request to open the new church. He is not of commanding stature, neither at first sight is there anything very striking in his appearance. Meeting him as a stranger on the street, you would not turn to look at him or feel like asking who he is? His countenance is pleasing and his high brow and finely-balanced head betoken the massive intellectual strength of the man. In the pulpit he is a striking figure. His voice is strong and clear, though not particularly musical. He speaks with a force and volume and a distinctness of enunciation that enable all to hear what he has to say. He is a man of careful and refined cultivation with just a sufficient flavour of the heather in his tone that does not leave his nationality in dispute. His style is polished, concise and forcible; his method logical, fair and convincing. What illustrations he uses are apt, finished and tributary to the general effect. His discourse was effectively delivered. He impresses his hearers as being possessed of great reserve power. The outline of his discourse was noted on two pages of letter paper, and to that he had recourse occasionally when verbal accuracy was necessary. One commendable feature was noticeable. There was not the slightest trace of self-consciousness apparent in the demeanour of the preacher. The dedication prayer was offered by Dr. Reid, one of the founders of the congregation. The text of Dr. Stalker's morning discourse was Matthew xvi. 15, "Whom say ye that I am?" This was an old but not an antiquated question; it was one that directly appealed to the men of to-day. There were two answers given to it. There was the orthodox one, as expressed in the Doctrinal Catechism; it was the same as that given by the Bible. The other was that Jesus was the best, the wisest, the most lovable of men, but only a man. What did Jesus say of Himself? Keeping out of view, for the sake of argument, the fourth gospel, the preacher took a number of Christ's sayings concerning Himself as those are found in the synoptic gospels; he pursued an exhaustive enquiry as to what the bearing of these sayings had on His origin, His work, His death and His future. On this with cumulative force he showed that such words could only apply to one who is divine. In strict connection with his line of argument he made several direct, forcible appeals to his hearers, and drew two illustrations of remarkable

from music and literature, to show that to continue the view to the humanity of Jesus was partial and incomplete. We must contemplate the whole Christ. The closing appeal was in its way a model. There was no wordy dilution of its effectiveness, it was plain, simple, direct and conclusive. It was to the effect that those who might have doubts there was one satisfactory way open, to accept with cordial faith the Christ of the Gospel and light would arise.

The Rev. William Patterson, of Cooke's Church, preached an appropriate sermon in the afternoon from 2 Chron. xxiv. 13, which was heard with profit and pleasure by a large congregation. In the evening the church was crowded to its utmost capacity, when Dr. Stalker again preached. Next Sabbath Rev. G. M. Milligan will conduct the morning service.

REV. NORMAN MACPIERRE was inducted to Lake Megantic congregation, Que., on 29th April.

MR. ALEXANDER BARCLAY, licentiate, has received and accepted a call to Three Rivers, Que.

THE Rev. J. C. Smith, B. D., preached the annual sermon to the Ancient Order of Foresters, in St. Andrew's Church, Guelph, on Sabbath week.

THE Rev. Wm. Shearer, of Morewood, Ont., has received and accepted a call to St. Andrew's Church, Sherbrooke, Quebec. Induction 26th May.

A SUBSCRIBER has files of 1881 and 1882 complete of THE CANADA PRESBYTERIAN, which he wishes to dispose of. Offers will be received at this office.

THE petition for prohibition from Chalmers' Church, Woodstock, was one of the largest presented to the Dominion Parliament, having over 500 signatures to it.

ALL correspondence to the Presbytery of Chatham, Ont., should be addressed to the Rev. G. A. McLennan, B.A., Cumberland, Ont., interim Clerk of Presbytery vice Rev. William Walker, deceased.

THE Belleville *Intelligencer* says that Rev. Mr. Dowseley, of Campbellford, a returned missionary, on Sunday week occupied the pulpit of John Street Church in the absence of the pastor, and preached two able sermons.

REV. DR. MOORE announced in Bank Street Church, Ottawa, recently, that during his absence, the next three months, the pulpit will be occupied for the first half of the time by Rev. Dr. Bryce of Toronto, and for the other half by Evangelist Meikle.

ON Sabbath, the 17th, in Chalmers' Church, Montreal, the leader of psalmody was Mr. Baker, and the preacher was Rev. Ghosal Howie, both blind. Is this a case of "the blind receive their sight?" Mr. Howie left on the 20th for Jerusalem. His visit there may last a year.

REV. JOHN THOMPSON, D.D., has been pastor of the Sarnia Presbyterian Church for twenty five years, and on the twenty fifth anniversary of his settlement he was presented by the ladies of the congregation with a purse of \$200 in gold, in token of their appreciation of his long and valued services.

THE services in connection with the thirty-sixth anniversary of McNab Street Church, Hamilton, and the close of the nineteenth year of the pastorate of Rev. Dr. Fletcher, were held on Sabbath week. Rev. J. Gray, of Windsor, preached able, appropriate and profitable discourses, morning and evening.

THE Winnipeg *Free Press* says: While Rev. Dr. Duval is absent at the General Assembly, which meets in Kingston next month, his pastorate in Knox Church, Winnipeg, will be filled by Rev. R. P. Mackay, of Parkdale, one of Toronto's most popular preachers. After the Assembly adjourns Dr. Duval will spend a few weeks in the States.

It was rumoured, says the *Brantford Expositor*, that Rev. Dr. Cochrane has received a call to one of the largest Presbyterian Churches in the United States. It is understood to be in one of the large Western American cities, and the salary offered is said to be more than double what the Doctor has now. The rev. gentleman has refused several tempting offers to leave Brantford, so that his friends earnestly hope the deep interest he is taking in the Church's work in the city may still cause him to remain here.

THERE was a large attendance of the congregation and friends of MacNab Street Presbyterian Church, Hamilton, Monday evening week, at the anniversary social, a decidedly enjoyable affair. From seven to eight o'clock refreshments were served in abundance by the young ladies of the Christian Endeavour Society. The rest of the evening was taken up with social intercourse and a brief but well-rendered musical programme. The choir was assisted by the Hamilton Male Quartette, consisting of Messrs. W. H. Robinson, O. Goering, H. and F. Gayler. Among the choruses rendered were Gounod's "Praise Ye the Father" and "Hymn of Peace." Mr. Wm. Robinson gave a clarinet solo, "Louisa di Montfort" (Bergsone). Miss Simmons, of Toronto, played a piano solo, and Miss Leith sang a solo charmingly, the accompaniment being played by Miss Naomi White. The chair was occupied by Rev. Dr. Fletcher. There were also present Rev. James Black and Rev. S. Lyle.

SOME time ago a congregation was formed in the southern part of Ottawa and is now known as Stewarton Presbyterian Church. From its inception it has been enthusiastically supported, and has so far succeeded that at the last meeting of the Presbytery of Ottawa Rev. R. Whillans reported moderating in a call to Mr. Robert E. Knowles, B.A., who had been unanimously chosen as pastor. Messrs. C. B. MacTavish, Q.C., J. B. Halkett, J. S. Durie, jr., and O. Higman attended meeting of Presbytery as commissioners from the congregation, and testified to the unanimity of the choice and the excellent prospects of the new Church. The Presbytery decided to lay the call on the table pending Mr. Knowles' licensure on the 19th inst. It is expected he will be ordained and inducted early in June. Mr. Knowles has just graduated

from Manitoba College, and is a young man seemingly in every way well adapted to build up a large and flourishing congregation. He will receive a hearty welcome not only from his own people, but also from the other Presbyterian Churches.

THE Rev. Dr. Watson, Clerk of the Synod of Montreal and Ottawa, sends the following: Whatever ill report some may venture to raise against the late meeting of Synod at Montreal and within St. Gabriel Church there, no unprejudiced and sufficiently informed judge will say, seriously and coolly, that the meeting was dull. It was not noisy and pretentious. It was calm, lively and efficient. Eighty-four members, at least, were present. Dr. MacKay's sermon on Phil. ii. 17 was certainly worth an attentive hearing. Even the reading of the roll and the list of changes was impressively entertaining. The extract minute of the General Assembly, respecting the dispute about a church site in Perth, was satisfactory. The records of six Presbyteries were carefully examined and passed under judgment, both as to matter and form. Leave was granted to take eight students on public probationary trials for licence to preach the Gospel. A protest and complaint against a decision of Presbytery were handsomely disposed of, and excellent advice was excellently given to the excellent court, which applied for it by reference. The usual reports on the State of Religion, Sabbath Schools, Sabbath Observance, Temperance the Mission to Lunarmen, and Public Education in Quebec and Ontario, were all ably presented, freely discussed and properly disposed of. The conference which was held Wednesday evening upon the State of Religion, Sabbath Schools, Sabbath Observance, and Temperance, was worthy of the Synod and fitted to edify those who were present. Gracious notice was taken of Colligny College, Ottawa. A Committee was appointed to arrange for two conferences at Smith's Falls, next May. The attendance of members of Synod was good to the last. A vote of hearty thanks was tendered to the friends of the Synod in Montreal, for accommodation and many other favours. The Moderator, the Rev. Joseph White, of Ottawa, must have felt, in closing the Seventeenth Session of the Synod at Montreal and Ottawa, that he had been called to preside over one of the best and most successful meetings of the court.

THE Woodstock *Sentinel-Review* says: Rev. Mr. McKay last evening gave the second of his addresses on the "Evidences of Christianity." He took for his text Psal. xii. 6, "the words of the Lord are pure words, as silver tried in a furnace of earth, purified seven times." The Bible, he said, had been tried in a furnace of blasphemy, of ridicule, of persecution, of candid observations and of honest and dishonest criticism; but it has lost nothing only the human interpretations once put upon portions of it. In spite of all its trials it was never more widely circulated, or more closely studied, than to-day. Think of the thousands of colleges and tens of thousands of pulpits where it is expounded, and the hundreds of thousands of homes where it proves itself the Word of God, enlightening, comforting, sustaining. Last year there was a million of an increase in the Church membership of the United States, and an average of twenty eight new churches built for every week day in the year. This does not look as if the power of the Bible was decaying. At present the Bible is in the furnace of a philosophic rationalism, which exalts human reason above revelation, and refuses to believe anything about God and the Bible and eternity but what men can reason out with their own little intellects. And what do these rationalists teach? They tell us there is no infinite Being because they cannot comprehend infinity, that Jesus Christ was not divine because they cannot understand how He could be human and divine at the same time; that the Bible is not inspired because there are some things in it they don't like, and that miracles are not real because they

# Dyspepsia

## HORSFORD'S ACID PHOSPHATE.

In dyspepsia the stomach fails to assimilate the food. The Acid Phosphate assists the weakened stomach, making the process of digestion natural and easy.

DR. R. S. McCOMB, Philadelphia, says:

"Used it in nervous dyspepsia, with success."

DR. W. S. LEONARD, Hinsdale, N.H., says:

"The best remedy for dyspepsia that has ever come under my notice"

DR. T. H. ANDREWS, Jefferson Medical College, Philadelphia, says:

"A wonderful remedy which gave me most gratifying results in the worst forms of dyspepsia."

Descriptive pamphlet free. Rumford Chemical Works, Providence, R.I. Beware of Substitutes and Imitations.

CAUTION:—Be sure the word "Horsford" is printed on the label. All others are spurious. Never sold in bulk.



can't work miracles. And so they go on, each man accepting or rejecting according to his prejudices, tastes or whims; denying the infallibility of God's book, but practically claiming infallibility each for himself. And yet scarcely two of them can agree as to what is the truth; but each is a god unto himself. If I am to judge this book it is no judge of me. If I am to sift it as the heap on the threshing floor, and accept this and reject that, then I have no guide on life's dark and stormy sea. My faith in this blessed book is unshaken.

Should all the forms that hell devise  
Assault my faith with treacherous art,  
I'd count them vanity and lies,  
And bind the Gospel to my heart.

I believe the Bible, the whole Bible, and every statement in it, as God gave it to man. In the faith of it I live, and in the faith of it I hope to die. I would rather trust a divine guide than the contending and changing leaders of modern thought.

**THE FOREIGN MISSION COMMITTEE (Western Section)** met in the board-room, Knox College, last week. The members present were: Dr. Wardrope, Messrs. Ross, Burson, Barclay, A. D. McDonald, Milligan, Cuthbertson, Drs. Moore, MacVicar, Kellogg, McMullen, Grant, and Fraser, ministers; Messrs. Cassels, Gordon, Mortimer Clark, and Jeffrey, elders. The hearing and consideration of applications for appointment to the foreign field, of which there were several, occupied some time. Correspondence with reference to some of the missions was read. This work is urged upon the Committee by the Presbytery of the Columbia and the Synod of Manitoba and the North-West Territories. Various proposals and suggestions as to the methods of such work were considered. A man is available who is considered to be well qualified for work among the Indians and wishing to undertake it. Arrangements will probably be made to establish a mission without delay. Interesting correspondence with reference to the work in Formosa, China, was read, and the question of appointing a missionary instead of Mr. Jamieson, news of whose death was recently received by cable, was considered. Dr. Reid's action was deferred. The Committee conferred with applicants for appointments to mission fields. The statement of Dr. Reid, the general treasurer of the Church, shows the total receipts for last year to be \$86,772. Last year's adverse balance of \$5,054 was reduced to \$184. A considerable amount has been received since the accounts were closed. About \$8,000 are on hand for work among the Jews, of which about \$500 were received last year. The question of undertaking such a mission engaged the serious consideration of the Committee. Well qualified men for such work are available, one a settled minister and two others nearing the completion of a full course in arts, theology, and medicine. The points on which discussion turned were the location of the mission and the advisability of a little longer delay and further enquiry before a decision is reached. The Committee unanimously agreed to recommend to the General Assembly the appointment of the Rev. Dr. Fraser as secretary of the Western Section of the Committee. Minutes of meetings of the Honan Presbytery were read, and various points referred to in them considered. The business transacted was approved of. An important resolution was adopted with reference to the possibility of closer relations between the missions in Formosa and Honan, and of employing trained helpers from Formosa in Honan. Dr. Fraser was appointed to co-operate with Dr. Reid in the preparation of estimates for the work to be supported by the Woman's Foreign Missionary Society next year. It was agreed that henceforth all applications of ladies for appointment to the foreign field be referred to the Board of Woman's Foreign Missionary Society for investigation and report before an appointment is made. Appointments in all cases to be made by the Committee. The following resolution was passed expressing "the deep regret of the Committee that Mr. Hamilton Cassels, owing to pressure of other duties, felt constrained to tender his resignation as secretary of the Committee; and unanimously recording their high appreciation of the valuable services which he had rendered to the Committee and to the Church during three years—services uniformly characterized by accuracy, promptitude, and fidelity." Mr. Cassels was unanimously nominated for the Conventship of the Committee, from which Dr. Wardrope intimated his intention of retiring at the approaching meeting of the General Assembly. The following resolution testifies to the high esteem in which Dr. Wardrope is held by the whole Committee: The Committee regrets that it is unable to induce Rev. Dr. Wardrope to withdraw his resignation as Convener of this Committee; it would therefore record its unanimous appreciation of the services rendered by him to the Church and cause of Christ during the eight years he has held this office. The Committee testifies especially to the unfailing kindness and promptitude of Dr. Wardrope in the transaction of business, and his ability and wisdom in conducting correspondence with missionaries and others. The Committee agreed to recommend the General Assembly to take immediate action to establish a mission to the Jews in Palestine, the location to be determined after further enquiry and correspondence. Rev. John A. MacDonald, a graduate of Queen's College of this year, was appointed as missionary to the Indians in British Columbia. Mr. MacDonald will proceed after the meeting of Assembly to British Columbia, to visit such other missions as may be accessible, to study methods of successful missions there, and to report as to choice of location for centre of operations. The Presbytery of Lanark and Renfrew will be asked to arrange for his ordination. Much time was occupied in reading reports and correspondence from the mission in India. The new hospital at Indore is, by latest news, almost completed, and the buildings for the Missionary College and Girls' Boarding School there will begin without delay. The resignation of Rev. Mr. McKelvie, one of the Central India Mission Staff, which has been pressed for some time, was regretfully accepted.

**PRESBYTERY OF HAMILTON.**—This Presbytery met on May 19. An overture by Mr. N. M. Dingwall anent defraying the expenses of commissioners to the General Assembly was adopted by the Presbytery and transmitted. Leave was granted to moderate in a call at Waterdown, also in a call to Rev. A. K. Caswell at Windham Centre and Waterford. Mr. McClung tendered his resignation of Ancaster and Alberton. The decision of the Synod in re the complaint of Mr. James Watson having been read to the Presbytery, it was resolved, That inasmuch as the Presbytery finds difficulty in carrying the decision of Synod into effect, the matter be referred to next Synod for advice. A call from Caledonia to Mr. J. S. Conning, licentiate, was accepted; the ordination takes place on Tuesday, June 2, at two p.m., Mr. Shearer to preside, Mr. Muir to preach, Dr. Fletcher to address the pastor and Mr. Penman the people.—J. LAING Pres. Clerk.

**PRESBYTERY OF HURON.**—This Presbytery met at Exeter on May 12. Mr. Thomas Somerville, of Kirkton, having resigned his commission to the Assembly, Dr. Irvine was appointed in his place. Mr. Fletcher, of Thames Road, was appointed Convener of the Home Mission Committee. Mr. Anderson was authorized to moderate in a call in the congregations of Leeburn and Union Church, Goderich Township. Mr. Martin read a report on the financial returns of congregations, showing the average contribution per family. The report was ordered to be printed. Circular letters were for the reception of the following ministers: Rev. Messrs. Dr. Burrows, Burgess, Way, McRae, Whiddon and Shanks. Mr. William Turnbull was elected a commissioner to the Assembly in place of Mr. Fulton, of Grand Bend. Next regular meeting to be held in Goderich on July 14, at eleven a.m.—A. MCLEAN, Pres. Clerk.

**PRESBYTERY OF MAITLAND.**—This Presbytery met at Wingham on May 12, the Rev. F. A. McLennan, Moderator. There were present fifteen ministers and eight elders. Session records were produced for examination. Mr. McLennan reported in behalf of the Presbytery's Finance Committee. The treasurer was instructed to write to congregations in arrears to the Synod Fund. The remit of the General Assembly on the Marriage question was considered, and the following motion was carried: That the remit be approved of. The Rev. Duncan Davidson tendered his resignation of the charge of Langside congregation. It was agreed to cite the congregation to appear in their interests at the next meeting of Presbytery in July. Supply is asked from the Committee on the Distribution of Probationers for Knox Church, Brussels, for one month next quarter. Mr. Stevenson submitted a report on the statistical and financial returns of congregations, and he was thanked for his services. Circulars were received from different Presbyteries intimating their intention to ask leave of the General Assembly to receive as ministers of this Church six ministers from other Churches. Messrs. Ross and McRae were appointed to superintend the studies of students within the bounds of the Presbytery. The next meeting will be held at Wingham on Tuesday, July 14, at 11.15 a.m.—JOHN MACNABB, Pres. Clerk.

**KINDLY TRIBUTES.**

The *North Ontario Observer*, which has a very kindly and appreciative article on the resignation by Rev. Mr. McMechan, of his pastoral charge at Port Perry, gives the following account of the presentation made on the occasion:—  
The Presbytery of Whitby, on the 25th ult., with great regret accepted the resignation of the Rev. J. McMechan who has laboured faithfully for six years and six months in St. John's Church in this town. On Sunday, the 3rd inst., the rev. gentleman preached farewell sermons to large and interested congregations and as a graceful wind-up invited the congregation and friends in Port Perry generally to an At Home on the evening of the 8th inst., to be given by Mrs. McMechan. The evening proved very pleasant, and quite a crowd of visitors enjoyed the unstinted hospitality of the Manse. The company which was quite a representative one enjoyed themselves thoroughly. A very agreeable surprise awaited the worthy hostess and her respected husband; attending to and ministering to the enjoyment of their guests, they were invited into the parlour, which by this time was crowded to excess, and Mrs. William McGill, wife of our respected bank manager, stood forward and read the flattering address which we print below, and, at the proper moment, Mrs. John W. Burnham presented a purse containing \$76 to Mr. McMechan, who directly passed it into the hands of his wife. The rev. gentleman apologized, saying that his response must be impromptu and inadequate under the circumstances. He felt overpowered by the generous kindness of his dear people, but especially the ladies, who, now as ever, proved themselves unfailing and unflinching friends to him and his, through their love to his wife, to whom he paid a feeling tribute, as a faithful and devoted helpmate and a good counsellor. After again expressing profound gratitude he called on the Rev. Mr. Drummond, of Newcastle, to address the company. Mr. Drummond intimated that possibly the time for him to speak had not yet come, and another denouement quite as unlooked for as the former transpired. Miss Dora McGill stood forth and read an address from the Bible Class (which we also present to our readers) and asked their pastor's acceptance of a very beautiful study lamp and ink stand. Mr. McMechan said, naively, if he had known this was to follow he should have reserved something to say to his much esteemed young friends. He did, however, manage to say some very warm words of appreciation of the favour done him, and of the high opinion he had formed of the ready intelligence and sterling character, as well as good promise, which his class furnished. Their elegant presents would ever bring up kind memories of them every one, and his good wishes and prayers would continue to follow them. Mr. Drummond's turn came at last, and he expressed great satisfaction at being present at such

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an interesting gathering and in witnessing the high estimation in which his brother was held. Following are the addresses:—

**DEAR MR. MCMEECHAN.**—The congregation of St. John's Presbyterian Church, Port Perry, wish to express to you their sympathy, and regret that, under the providence of an all-wise God, you have been called upon to give up, for a time at least, the work dear to your heart, and to which you have devoted a great many years of your life; and it is their sincere prayer that you may soon be restored to health and strength, and be enabled to resume your labours in the Master's vineyard.

Your consistent Christian character, your self-denying labours on behalf of the congregation, in all departments of the Church, your deep interest in the Sabbath school and Bible class, your kind and sympathetic care for the spiritual welfare of the sick and dying, have endeared you to the congregation, and we believe to the entire community.

To Mrs. McMechan we as a congregation owe a debt, which we feel we cannot repay. Since you came amongst us you have been ever untiring in your efforts to promote the welfare of the Church, and have thought no labour too great which was calculated to lead to its prosperity. Your labours as president of the Woman's Foreign Missionary Society have been, to a great extent, the means of its success, and the leading part you have taken in the Ladies' Aid has contributed largely to the finances of the Church.

Mr. and Mrs. McMechan, we ask you to accept this purse, not as an attempt to reward you, but as a small token of our affection and appreciation of your labours in our behalf, and we trust that whatever may be in store for you in the future you may have the guidance and support of Him who has promised to be with us to the end, and at last may you have an abundant entrance into the kingdom prepared for all His ransomed ones. In behalf of the congregation, MRS. A. M. RAE, MRS. WILLIAM MCGILL.

**TO THE REV. J. MCMEECHAN.**—We, the members of the Bible class of St. John's congregation, having learned that you have resigned the pastorate of our Church, cannot allow the occasion to pass without testifying in some way, however humble, the deep regret which we feel at the step which you have, in the providence of God, felt called upon to take.

Your high Christian character, your words of advice, warning and encouragement, as well as the clear, thorough and devoted manner of imparting instruction out of the Word of God to us, have made a deep and, we trust, lasting impression upon all of us, and we shall always remember you with gratitude and affection.

Separating from those we esteem is at all times painful, and on the present occasion we feel that we are parting from "a dear friend" who cherishes the deepest interest in all of us, and who has endeavoured faithfully and affectionately not only to point us to the Saviour, whom he has so long and lovingly preached, but has led the way by his Christian life and example.

As a slight token of our esteem and gratitude, we beg you, rev'rend and dear sir, to accept this silver student lamp and copper ink stand; and we pray God, who has stood by and supported you so long, may yet spare you many years to labour for Him, and that at the last great day you may have many jewels in that crown you shall wear throughout an endless eternity!

In conclusion, we earnestly request that, so far as possible, you will continue to conduct our Bible class. (Here follow the names.)

**British and Foreign.**

**THE Rev. James J. Drummond**, assistant to the late pastor, is nominated by the congregational committee to Longformacus parish.

**MRS. BURNETT SMITH (Annie S. Swan)** opened the annual sale of work at Musselburgh recently in aid of the female foreign mission.

An admirable portrait of Prof. Story, in velvet cap and Geneva gown, by Mr. Phillip Burne Jones, is exhibited in the New Gallery, London.

**MISS AGNES M'BEAN** was ordained a deaconess in the East Church, Aberdeen, recently, the first ordination of the kind in the Granite City.

**THE West Church, Pollokshaws**, has given up seat rents and trusts to its church door collections; so far the experiment has been most successful.

**THE Rev. John Smith, M.A.**, has withdrawn his name from the list of nominations for one of the two vacant chairs in the U. P. theological hall.

**THE Rev. W. G. Lawes**, of New Guinea, has come home to see through the press a translation of the New Testament, the dialect being that of the Motu.

**MR. ROBERT YOUNG** has resigned the office of assistant secretary to the foreign missions committee of the Free Church, which he has held for thirty-eight years.

**THE Rev. Duncan Sillars**, of London, is spoken of for the vacancy in the M'Crrie-Roxburgh Church, Edinburgh, created by Rev. John Robertson's translation to Glasgow.

**LORD LANSDOWNE** invited Dr. Pentecost to Government House and enquired particularly concerning his mission to Calcutta and as to how he might aid in its accomplishment.

**ROSS Synod** has resolved to suggest to the other northern Synods to bring before the county councils the large number of the tinker class, "who are as much in the dark as Hindus."

**MRS. JESSIE STUART**, of Annat, wife of Dr. Alex. Moody Stuart, of Edinburgh, died recently in her seventieth year, at the residence of her son, the professor of Scots law in Glasgow University.

**MRS. BELL**, who has bequeathed \$350,000 to the Salvation Army, was a daughter of the late Mr. Francis Orr, founder of the firm of Francis Orr & Sons, stationers, Glasgow, and a sister of the late Sir Andrew Orr.

**GREENOCK Free Church Presbytery** have approved of holding joint Sabbath evening services next winter in co-operation with their United Presbyterian brethren. They also agree to have joint meetings of ministers and office bearers.

**MR. HUGH BELL**, tea merchant, Glasgow, has bequeathed \$2,500 each to Dr. Barnardo's Homes and the London Homes for the Friendless and Fallen. He has left like amounts to two local infirmaries and the foreign missions of the Free Church.

**THE Rev. Adam Currie, M.A.**, Dr. George Robertson, Mr. George Adamson, and Miss Edie are leaving for the Church of Scotland mission in East Africa. Dr. Scott presided at a large meeting in St. George's, Edinburgh, on Sunday evening to bid them goodspeed.

**THE committee** formed to erect in St. Giles Church a memorial of the martyr, Marquis of Argyll, is exceedingly influential. Dr. R. H. Gunning heads the subscriptions with \$2,500, while the Duke of Argyll and Sir William Mackinnon each contributes \$250.

**MR. PATERSON**, parish minister of Crieff, has carried his motion at the school board to discontinue the teaching of the Shorter Catechism in the public schools and to remit to the committee of the board to frame a syllabus of Bible instruction. It was further resolved to ask the education department to withdraw the grants to the Roman Catholic and Episcopal Schools.

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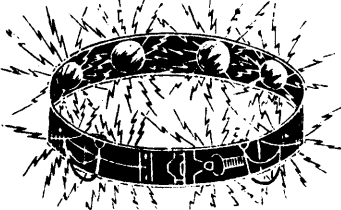
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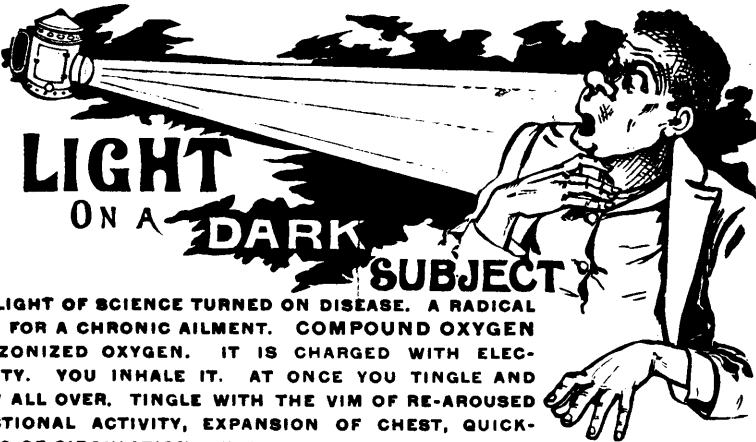
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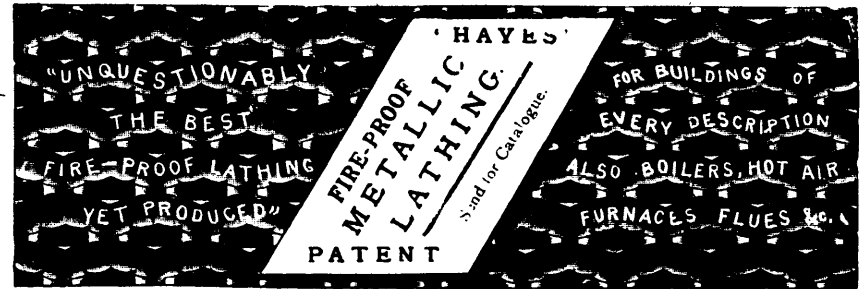
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HOUSEHOLD HINTS.

SCRAMBLED EGGS.—One cupful of milk, one tablespoonful of butter, salt, pepper; beat ten eggs hard; let the milk come to a boil and add the eggs, stirring constantly.

STUFFED EGGS.—Halve ten hard-boiled eggs; take out the yolks and season, adding minced meet of any kind preferred; fill the eggs, join and put in a dish. Use bread crumbs and milk with the remainder of the mixture, pour over all and bake.

FRIED ONIONS.—Have frying pan hot, put in a good sized piece of butter (or meat fryings after frying meat), put in the onions sliced; sprinkle with pepper and salt and pour in just a little hot water, cover closely, let cook twenty minutes; add a teaspoonful of flour in a little milk, and when it boils it is ready to serve.

MAYONNAISE OF LOBSTER.—Empty the shell of a fine lobster, and cut the meat into pieces an inch square. Pound the lobster spawn and spread it over the lobster, which should be heaped upon a flat dish. Lay slices of cucumber on the top, and pour a mayonnaise sauce over. This sauce must be brought in a wide-mouthed pickle bottle.

AMERICAN CREAM.—Dissolve half a boxful of gelatine in a qt. of milk or cream, and boil over a hot fire when dissolved. Stir in the yolks of four eggs when this has boiled, and four tablespoonfuls of white sugar: then take from the stove and stir into this whites of four eggs beaten stiff, with four tablespoonfuls of confectionery sugar. Flavour to taste with vanilla or a little oil of almond. Keep for a few hours before using.

ESCALLOPED EGGS.—For this dish there will be required a number of hard-boiled eggs, some bread or cracker crumbs, chopped meat, chicken, veal, or ham, and some thick drawn butter (half a teacupful will be sufficient for five eggs) to which must be added a well beaten egg. Butter a pudding dish and put a layer of crumbs on the bottom; moisten them with milk or weak stock, or even water in which is a little melted butter; cut the eggs in slices, and dip each one in the drawn butter; make a layer of eggs, season with salt and pepper, then add a layer of chopped meat; if it is very dry, add a little stock, and continue with alternate layers until the dish is full. The last layer should be crumbs, dotted with little bits of butter. Bake until thoroughly cooked.

A TREAT for children can be made in place of the conventional pie or pudding. Make a crust as if for roly-roly pudding or baking-powder biscuit (using, however, just a little baking-powder as will answer, and a few experiments will convince any conscientious cook how little may successfully fill the place of the much she is often tempted to use); roll this dough about as thin as if for pie-crust then cut in small squares, heap berries or pre-t serves of any kind, after draining the juice from it, upon them, wet the edges, and fold and press closely together, so that there will be no waste of juice; then put them in a deep tin baking-pan, with a little lump of butter on each one, a little water also in the pan, and scatter some sugar over each little pudding; when these are done, serve them warm with a not too rich pudding sauce, or they may be eaten cold without sauce.

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A DISH which is liked by the hungry and the hearty is made in this way: Take some thin slices of cold roast beef, brown them in butter, warm some cold boiled potatoes which you have chopped fine and seasoned well. Heat also cold boiled cabbage chopped fine. When these are all hot, place a layer of meat in a warm vegetable dish, then a layer of potato, then of the beef, then of the cabbage, and so on until the dish is full. Do this as speedily as possible so as to send it hot to the table.

SCRAMBLED EGGS.—Mash a coffee-cupful of bread crumbs in enough milk to make a smooth batter. Boil six eggs three minutes, break them out of the shells, and mix with the bread crumbs; salt and pepper to taste. Have ready a saucepan well buttered; pour in the mixture and cook three minutes, or until thoroughly hot. Put over toast if desired. This is more delicate than eggs scrambled in the usual way. Or, break the raw eggs into a saucepan of boiling water, let them remain till the whites are set, and then prepare as above.

MOULDED CALF'S HEAD.—Cut thin slices from a previously cooked calf's head; also from a good cut of cooked ham. Boil half a dozen eggs for twelve minutes. Break the shells, and cut the yolks into halves, the white into rings. Season the meat with pepper, salt, nutmeg, and a pinch of mace. Spread over it a tablespoonful of finely chopped parsley. Lay the yolks and whites of the eggs round a thickly buttered tin mould in a pattern. Then put in the veal and ham in alternate layers, with egg between, here and there; continue this until the mould is full. Pour in half a pint of melted meat jelly.

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GINGER WINE.—Boil seven pounds of sugar in four gallons of water for a quarter of an hour, skimming well. When cold squeeze in the juice of two large lemons, and boil the peel with half a pound of ginger in three pints of water for one hour. When this is cold put it with the rest into a cask with two spoonfuls of yeast, a quarter of an ounce of isinglass, and two ounces of raisins; close it up and let it stand seven weeks before bottling. This is recommended as an excellent stomachic.

HERE is a recipe for a lemon pudding that requires no sauce: One small cupful of butter, two full cupfuls of sugar; mix very smooth, adding then the grated rind of two lemons, the yolks of six eggs, six small Boston crackers dissolved in one pint of sweet milk. Bake, and use the whites of the eggs to make a meringue for the top of the pudding. When the whites are beaten stiff add six tablespoonfuls of powdered sugar; mix well, spread on the top of the pudding and brown nicely.

APPLE TAPIOCA PUDDING is a deliciously dainty dish when served properly; it is best when served a few hours after it has been cooked. Soak half a cupful of tapioca overnight in three cupfuls of cold water. Cook the tapioca in this same water the next morning for an hour, and then stir into it half a teaspoonful of salt, half a cupful of sugar, a tablespoonful of lemon juice, and a full quart of pared, sliced, and cored tart apples.

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Discellaneous.

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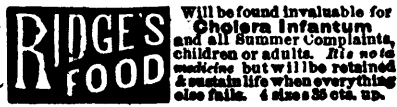


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MEETINGS OF PRESBYTERY.

BRUCE.—At Southampton, July 14, at 5 p.m. CALGARY.—In St. Paul's Church, Banff, on 9th September.

COLUMBIA.—In St. Andrew's Church, New Westminster, second Tuesday in September, at 3 p.m.

HURON.—At Goderich, July 14, at 11 a.m. KINGSTON.—In John Street Church, Belleville, 1st Tuesday in July, at 7 p.m.

LONDON.—At St. Thomas, second Tuesday of July, at 11 a.m.

MAITLAND.—At Wingham, Tuesday, July 14, at 11.15 a.m. MONTREAL.—In Convocation Hall, Tuesday, 23rd June, at 10 a.m.

PARIS.—In St. Paul's Church, Ingersoll, on 7th July.

QUEBEC.—In Morrin College, Quebec, on August 25, at 3 p.m.

SARNIA.—Next meeting of Presbytery in St. Andrew's Church, Sarnia, on 7th July at 10 a.m. Special Meeting in Watford, on 26th May, at 1.30 p.m.

STRATFORD.—In St. Andrew's Church, North Easthope, July 13, at 7.30 p.m.

TORONTO.—In St. Andrew's Church West, on 1st Tuesday in June, at 10 a.m.

WINNIPEG.—In Knox Church, Winnipeg, on Tuesday, 14th July, at 3 p.m.

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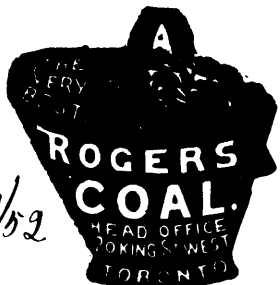
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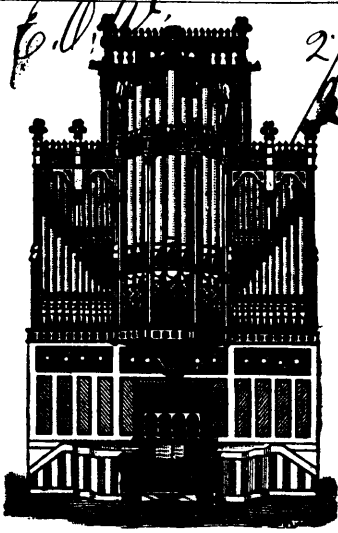
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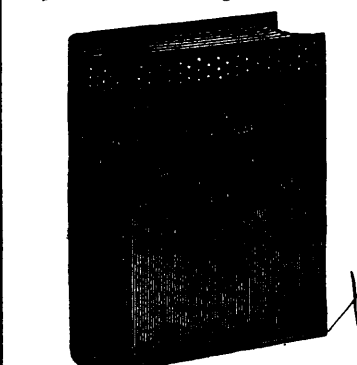
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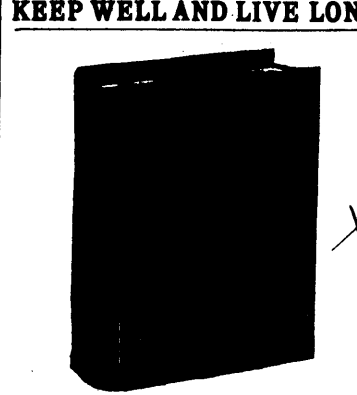
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