

TEMPERANCE.

Canon Farror says that Cruikshank, the artist, offered one hundred pounds for proof of a violent crime committed by a total abstainer, and that the money remains unclaimed to this day. Quite as striking a proposition has recently been made by a temperance society in England—offering a large reward for proofs of a single instance where property accumulated by liquor selling has descended to the third generation.

OUTRAGES perpetrated upon the enforcers of the Scott Act, presumably by the whiskey men, are becoming alarmingly frequent, and are clearly intended to terrorize the administrators of the law into quiescence. These outrages are a disgrace to the country, and call for sternly repressive measures and swift punishment. The Ontario Government might very properly offer a reward for bringing the offenders to justice. It is not creditable to the country that outrages upon life or property of public servants administering the law may be perpetrated with impunity.—*Presbyterian Review.*

The prohibitionists are organized in all the counties of Maryland but six, and are moving forward with vigour.

One resident on the Manitoulin Island has gone to gaol for three months for selling liquor without a license, and another has been fined \$50 and costs for supplying liquor to Indians, and another has been fined in the same sum for selling liquor in excess of the amount allowed by a tavern license.

THE MANITOULIN EXPOSITOR, noticing the death by drowning of an Indian at Killarney and of a white man at Little Current, through a too free use of intoxicating liquor, quotes for the benefit of the liquor vendors, that section of the License Act which makes them liable to an action for any sum from \$100 to \$1,000. It is a pity this provision of the law is not brought into operation occasionally. Whatever argument may be advanced as to the liberty of the subject to deal in intoxicating beverages, no subject has a right to fill any other subject with whiskey until the latter is unable to protect even his own life. It is a question if the law should not be amended to provide more sure, simple, and rigid penalties for the offence of making a man drunk.—*Globe.*

At the recent session of the grand jury of Whitefield county, Georgia, the following report was made:

"Crimes of the character that manifest themselves by violence of one citizen upon another, resulting from excitement incident to the use of liquor, have almost abated. We have searched for violations of the liquor laws diligently, and while a few instances are found where it is disregarded, we are sure that they are becoming more rare, and instead of unrestricted liquor without revenue from license, as was predicted by some, we are having less and less liquor and more sobriety, and an improvement in the morals of our people equal to the expectations of the most sanguine Prohibitionist."

AMONG the many recent strikes was one in Chicago by the employees of the Chicago brewers. They demanded among other things free beer. Their demand was finally modified somewhat and the brewers limited the amount for each employee to *three glasses a day*. The hours for drinking were fixed at 6, 9, 11, 2, and 4; with a *limit of three glasses every time*. If fifteen glasses a day be regarded as a moderate limited quantity, suitable to compromise upon, it would be interesting to know how much these striking beer-men would consider a generous and liberal supply? It is quite certain that life insurance companies would not hail them as desirable risks.—*N. Temp. Advocate.*

THE subject of temperance is more and more commanding the attention of the British churches. On a Sunday in May temperance sermons were preached from hundreds of Episcopal pulpits, and on the following Tuesday, the annual meeting of the Church Society was held in Princess Hall, Piccadilly, under the presidency of the Bishop of Oxford. The income was reported to be about \$30,000, and the expenditures only about \$15,000. The total membership was 692,785, being an increase over last year of 35,000. Among the Wesleyans the cause is being zealously pushed. The temperance committee of their Conference, after some years of consideration, have come to the conclusion that the time has arrived for the appointment of a visiting and organizing secretary, who will give his whole time to temperance work.

If the NEW YORK workingmen who have boycotted a particular brewer's beer would boycott every brand of beer, it would be the most profitable and justifiable boycott ever indulged in by the sons of toil.—*Phil. Times.*

SELECTIONS.

ARE YOU RICH TOWARD GOD?

If you gave ten per cent of your income to the Lord's work when your income was \$1,000 have you been careful to increase the per cent. as your income has increased? Ten per cent. of \$1,000 is \$100. In that case you had \$900 to live on. Now suppose your income has increased to \$2,000, and you give twenty per cent. of that, how does the account stand? The Lord gets \$400 and you have \$1,600 to live on. Don't you see how easily and beautifully it works? If the income were \$10,000 you could give fifty per cent., or \$5,000 and yet have a comfortable and even abundant competence. We wonder whether our well-to-do Christian men realize that their twenty and thirty and fifty per cent. does not equal the poor man's ten per cent. Yet they get large credit for gifts that are really small in comparison with those of their less prospered brethren. A man's benevolence is, after all more accurately estimated by what he has left than by what he gives. We wonder how the Master will adjudge our stewardship when our accounts pass under His eyes at the judgment seat?—*Words and Weapons.*

THE DYING TEACHER'S CLASS.

Mr. Charles S. Inglis, of Edinburgh, who has just retired from the office of agent of the Sabbath School Mission of Scotland, in a retrospect of his work, relates the following beautiful little story:—When passing a cottage one Sabbath on my way to a school, I found eight or nine children sitting on the ground along the wall. As I came near I saw that they all had Bibles on their laps. Stopping to speak to them, I asked if they were not going to the school; but they all hung their heads, and I could get no reply. Passing on, I told the superintendent what I had seen. He gave this explanation:—These girls belonged to the school, their teacher was a labourer's daughter, and was lying in that cottage dying of consumption. No one could be got to take the class, but the girls came of their own accord to the opening exercises of the school, then went every Sabbath and ranged themselves along the wall of the cottage, repeated to each other the psalm and texts, read the Bible lessons which their teacher would have been giving them, and then, before they parted, had a short prayer for her who was so soon to leave them.

AN ENLIGHTENED CONSCIENCE

One of the best signs of a truly enlightened conscience is to be found in our carefully guarding the reputation of others. Growth in grace is shown by saying little of their supposed faults, and by mentioning, as far as is consistent with truth, their commendable qualities. The good to be derived from a proper cultivation of charity toward all men is threefold—it benefits the erring person, giving him to see that there are those who have his welfare in view; it is also a benediction upon those who observe our charitable spirit; prompting them likewise to words and works of charity; and it always blesses the individual himself, leading him to practice self-control and self-renunciation in behalf of others.—*Anonymous.*

Dr. Lowe, Secretary of the Edinburgh Medical Missionary Society, himself for some years a medical missionary in India, and now in correspondence with most of the forty men the Edinburgh institution has already fitted for the foreign field, has recently published a valuable work on the place and power of medical missions. To America belongs the honour of inaugurating this new departure in mission work, which has already won such favour and achieved such distinguished success. The Rev. Peter Parker, M. D., who laboured in China, was the first medical missionary sent to a foreign field. Dr. Lowe's book will extend the wide range of interest already taken in this most important branch of mission work. There is, we believe, no agency of the Church so effective as this, in reaching the class who above all should have the gospel preached to them—the poor. And it is not in foreign lands only that there is work for the medical missionary, but in our own larger towns. Among the large numbers of suffering poor there are numbers of Christian heathens to whom the visit of the medical missionary would be a real God-send.—*Presbyterian Review.*

THE BELL ORGAN

THE promotion of Archbishop Taschereau to the rank of Cardinal, and his investiture with the insignia of his office, have been accompanied with all the pomp and circumstance, that could enhance the dignity in the eyes of the faithful, or impress simple-minded Canadians with the magnitude of the "honor" conferred upon them. The bearer of the biretta has been received by the Government of Quebec and by public functionaries generally, not to speak of the populace, as if he were the ambassador of some great potentate high in the favour of our Sovereign, and conferring some signal honour on her people. We fail to see in the booming of cannon, the prancing of gaily caparisoned steeds, the drawn swords, the gorgeous vestments and imposing ceremonies, anything to remind us of the humble life and unobtrusive majesty of the Prince of Peace, or anything for which as a nation zealous of its civil and religious liberties we should be thankful for. The attempt to give political and social eclat to a purely religious ceremony in a country where all religions are tolerated, is quite consistent with the usual policy of Rome; but the investiture itself was a demonstration in which the Dominion as such has no business whatever, and in which her public officers should have refused in their official capacity to take any part. Such pageantry as was lately seen at Quebec is ridiculous anywhere, but is wholly out of place in this country; and we cannot but wonder that good Protestants, through a mistaken idea of courtesy, should give any countenance to proceedings which, if they mean anything, indicate the growing power and prestige of the Romish Church, and their own humiliation. We would like to know by whose authority the volunteers were directed to take part in this religious ceremony. Our rulers should be made to understand that the taxes of our people are not to be spent in providing the accessories for enhancing the glitter of Popish displays, and gratifying priestly vanity. The vanity and assumption of Roman Catholics are bad, but the weakness and subserviency of Protestants are far worse.—*Presbyterian Review.*

CHINESE WOMAN AT SWATOW.—Their homes, the homes of a third of the human race, are windowless, floorless, and ceilingless. They are very hot in summer, very cold in winter, dank and dark all the year round. They are small because of poverty; low for safety from typhoons; unventilated, because of thieves; densely crowded together for mutual protection; opening only on tiny courts and narrow streets, where all filth fumes because every iota must be saved for fertilizing the rice fields. Villages so made up and surrounded by walls to keep out marauders, are but a few minutes' walk from each other, all over the land. From such a home, a woman is brought and married to a man she has never seen before, to serve a mother-in-law who is kind to her in proportion to her diligence in rearing pigs, and her aptness in bearing sons. The greater portion of the women have seen only the village in which they were born; and that into which they married. All the world outside is unknown to them as is the planet Mars. Toward the life to come they look blankly, hoping only that their male descendants will feed their wandering spirits after death with earthly food. The Chinese women are grave and patient women. Of all in the world, there are none to whom a knowledge of the way of salvation would be a more blessed boon, and none more capable of appreciating and using the gift.—*Miss Field.*

The Presbyterian General Assembly at Minneapolis thus defined its relation to Swedenborgianism:—"In view of the great doctrinal difference between the Swedenborgians and ourselves, the Assembly regards the reception of church members upon certificate from them as inadmissible. It is not intended by this deliverance, however, to deny the Christian character of many who are known as Swedenborgians."

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IT IS A MILITARY MAXIM to "strike at the centres"; and this is what we now need to do. Heathendom has three great empires: China, with 400,000,000; Hindoo Empire, with 175,000,000, and the Empire of Turkey with perhaps 50,000,000. These are the strategic centres: to possess them is to possess the world.

"The changes going on in India to day," writes Rev. Daniel Jones, of Agra, "are to us astounding. Actually natives are going up and down the land lecturing against child-marriages. Widow re-marriage is rapidly gaining ground. An undercurrent, reaching to the very foundations of Hinduism, is daily growing in power, and is sweeping away ignorance or prejudice. Woman is speedily being raised and is really beginning to claim her rights."

"It is no uncommon experience," said Dr. Hall, "for me to receive a letter from a hired servant, regretting that she would be unable to come the next Sunday, as it was her day to stay at home; and enclosing perhaps five, and in one case, ten dollars for the foreign missionary collection."

IMPAIRED INFLUENCE.—Not long since a young preacher supplied, by invitation, a large church. The church was vacant, and on the lookout for a pastor. His sermons were well received. One member, a lady, was especially enthusiastic. "He is just the man we want; he will crowd our church with young people," etc. Not long after the young man was again invited to preach for the same congregation. The lady referred to above was asked how she liked the second pair of sermons. "Oh, well enough; but I do not want that man for my pastor." "And why not?" "Because he was at the theater last night; my son saw him there." "And do you not attend the theater?" "Yes; but I do not want a theater-going preacher for my pastor." Comment is unnecessary. The young man did not, will not, receive a call to that church.